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Weekly Paper,

DEVOTED TO

## FREE RELIGION.

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### VOLUME I.

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# The Index.

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## The Index.

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FRANCIS ELLINGWOOD ABBOT, EDITOR.

### FIFTY AFFIRMATIONS.

#### RELIGION.

1. Religion is the effort of man to perfect himself.
2. The root of religion is universal human nature.
3. Historical religions are all one, in virtue of this one common root.
4. Historical religions are all different, in virtue of their different historical origin and development.
5. Every historical religion has thus two distinct elements,—one universal or spiritual, and the other special or historical.
6. The universal element is the same in all historical religions; the special element is peculiar in each of them.
7. The universal and the special elements are equally essential to the existence of an historical religion.
8. The unity of all religions must be sought in their universal element.
9. The peculiar character of each religion must be sought in its special element.

#### RELATION OF JUDAISM TO CHRISTIANITY.

10. The idea of a coming "kingdom of heaven" arose naturally in the Hebrew mind after the decay of the Davidic monarchy, and ripened under foreign oppression into a passionate longing and expectation.
11. The "kingdom of heaven" was to be a world-wide empire on this earth, both temporal and spiritual, to be established on the ruins of the great empires of antiquity by the miraculous intervention of Jehovah.
12. The Messiah or Christ was to reign over the "kingdom of heaven" as the visible deputy of Jehovah, who was considered the true sovereign of the Hebrew nation. He was to be a Priest-King,—the supreme pontiff or high-priest of the Hebrew church, and absolute monarch of the Hebrew state.
13. The "apocalyptic literature" of the Jews exhibits the gradual formation and growth of the idea of the Messianic "kingdom of heaven."
14. All the leading features of the gospel doctrine concerning the "kingdom of heaven," the "end of the world," the "great day of judgment," the "coming of the Christ in the clouds of heaven," the "resurrection of the dead," the condemnation of the wicked and the exaltation of the righteous, the "passing away of the heavens and earth," and the appearance of a "new heaven and a new earth," were definitely formed and firmly fixed in the Hebrew mind, in the century before Jesus was born.
15. John the Baptist came preaching that "the kingdom of heaven is at hand." But he declared himself merely the forerunner of the Messiah.
16. Jesus also came preaching that "the kingdom of heaven is at hand," and announced himself as the Messiah or Christ.
17. Jesus emphasized the spiritual aspect of the Messianic kingdom; but, although he expected his throne to be established by the miraculous intervention of God, and therefore refused to employ human means in establishing

it, he nevertheless expected to discharge the political functions of his office as King and Judge, when the fulness of time should arrive.

18. As a preacher of purely spiritual truth, Jesus probably stands at the head of all the great religious teachers of the past.

19. As claimant of the Messianic crown, and founder of Christianity as a distinct historical religion, Jesus shared the spirit of an unenlightened age, and stands on the same level with Gautama or Mohammed.

20. In the belief of his disciples, the death, resurrection and ascension of Jesus would not prevent the establishment of the "kingdom of heaven." His throne was conceived to be already established in the heavens; and the early church impatiently awaited its establishment on earth at the "second coming of the Christ."

21. Christianity thus appears as simply the complete development of Judaism,—the highest possible fulfilment of the Messianic dreams based on the Hebrew conception of a "chosen people."

#### CHRISTIANITY.

22. Christianity is the historical religion taught in the Christian Scriptures, and illustrated in the history of the Christian church.

23. It is a religion in virtue of its universal element; it is the Christian religion in virtue of its special element.

24. The Christian Scriptures teach, from beginning to end, that "Jesus of Nazareth is the Christ of God,"—that is, the Hebrew Messiah. This, the Christian Confession, was declared both by Jesus and the apostles to be necessary to salvation or admission into the "kingdom of heaven."

25. The Christian church, from its origin to the present day, has everywhere planted itself on faith in the Christian Confession, as its divinely appointed foundation,—the eternal "rock" against which the "gates of hell shall never prevail."

26. The Christian Confession gradually created on the one hand the theology, and on the other hand the hierarchy, of the Roman Catholic Church. The process was not, as is claimed, a corruption, but a natural and logical development.

27. The Church of Rome embodies Christianity in its most highly developed and perfect form, as a religion of authority based on the Christian Confession.

28. Protestantism is the gradual disintegration of Christianity, whether regarded theologically or ecclesiastically, under the influence of the free spirit of protest against authority.

29. "Liberal Christianity,"—that is, democratic autocracy in religion,—is the highest development of the free spirit of protest against authority which is possible within the Christian church. It is, at the same time, the lowest possible development of faith in the Christ,—a return to the Christian Confession in its crudest and least developed form.

30. Christianity is the religion of Christians, and all Christians are believers in the Christ.

31. The Christian name, whatever else it may include, necessarily includes faith in Jesus as the Christ of God. Any other use of the name is abuse of it. Under some interpretation or other, the Christian Confession is the boundary line of Christianity.

#### FREE RELIGION.

32. The Protestant Reformation was the birth of Free Religion,—the beginning of the religious protest against authority within the confines of the Christian Church.

33. The history of Protestantism is the history of the growth of Free Religion at the expense of the Christian Religion. As love of freedom increases, reverence for authority decreases.

34. The completion of the religious protest against authority must be the extinction of faith in the Christian Confession.

35. Free Religion is emancipation from the outward law, and voluntary obedience to the inward law.

36. The great faith or moving power of Free Religion is faith in man as a progressive being.

37. The great ideal end of Free Religion is the perfection or complete development of man,—the race serving the individual, the individual serving the race.

38. The great practical means of Free Religion is the integral, continuous and universal education of man.

39. The great law of Free Religion is the still, small voice of the private soul.

40. The great peace of Free Religion is spiritual oneness with the infinite One.

41. Free Religion is the natural outcome of every historical religion,—the final unity, therefore, towards which all historical religions slowly tend.

#### RELATION OF CHRISTIANITY TO FREE RELIGION

42. Christianity is identical with Free Religion so far as its universal element is concerned,—antagonistic to it so far as its special element is concerned.

43. The corner-stone of Christianity is faith in the Christ. The corner-stone of Free Religion is faith in Human Nature.

44. The great institution of Christianity is the Christian Church, the will of the Christ being its supreme law. The great institution of Free Religion is the coming Republic of the World, the universal conscience and reason of mankind being its supreme organic law or constitution.

45. The fellowship of Christianity is limited by the Christian Confession; its brotherhood includes all subjects of the Christ and excludes all others. The fellowship of Free Religion is universal and free; it proclaims the great brotherhood of man without limit or bound.

46. The practical work of Christianity is to Christianize the world,—to convert all souls to the Christ, and ensure their salvation from the wrath of God. The practical work of Free Religion is to humanize the world,—to make the individual nobler here and now, and to convert the human race into a vast Co-operative Union devoted to universal ends.

47. The spiritual ideal of Christianity is the suppression of self and perfect imitation of Jesus the Christ. The spiritual ideal of Free Religion is the free development of self, and the harmonious education of all its powers to the highest possible degree.

48. The essential spirit of Christianity is that of self-humiliation at the feet of Jesus, and passionate devotion to his person. The essential spirit of Free Religion is that of self-respect and free self-devotion to great ideas. Christianity is prostrate on its face; Free Religion is erect on its feet.

49. The noblest fruit of Christianity is a self-sacrificing love of man for Jesus' sake.—The noblest fruit of Free Religion is a self-sacrificing love of man for man's own sake.

50. Christianity is the faith of the soul's childhood; Free Religion is the faith of the soul's manhood. In the gradual growth of mankind out of Christianity into Free Religion, lies the only hope of the spiritual perfection of the individual and the spiritual unity of the race.



## THE GENIUS OF CHRISTIANITY AND FREE RELIGION.

[A lecture delivered Feb. 14, 1889, at Horticultural Hall, Boston, by F. E. Abbott, in the course of Sunday Afternoon Meetings.]

To say that the age we live in is pre-eminently an era of revolution, is to utter a stale and profitless truism. The fact mirrors itself on every open eye, and voices itself to every unstopped ear. Not merely in the forms of government, the adjustments of society, and other external matters, constant changes occur which are perceptible by all; but the more observing also detect indications of some profound and hidden movement in the depths of the human spirit. The world's heart is ill at ease. Miseries and oppressions and crimes are, it is true, like the poor, ever with us; but cancel these, and the world's unrest will still remain. Its secret inquietude betrays itself even in the tone of the popular poems and novels of the day; and although the Church, abundantly assiduous with prescription and pill, promises to cure the distemper, she encounters a most alarming symptom in the patient's distrust of the physician. In fact, the patient refuses to be a patient; and what the Church accounts disease turns out to be a new-born hunger for truth and life,—a most excellent sign of spiritual health. The world needs, not to be doctored, but to be fed; and whose brings substantial food fairly cooked finds a hearty welcome.

The old faiths, like cotyledons well stored with starch, are perishing as the spring advances, yet only to yield their contents as nourishment for a better faith. Although there are no "new truths" except as the discovery, or riper development in human thought and life, of truths old as God, yet in this sense new truths are creating to-day a new faith in the world before which the elder faiths lose their power. The grounds of human hope, the motives of human action, the objects of human aspiration, are slowly changing; and because change in these respects involves corresponding change in all the relations of public and private life, the great visible movements of the age are but indices of the greater invisible movements in the spiritual consciousness of mankind. Because all questions of immediate interest in the amelioration of society depend ultimately on deeper questions in the soul, there can be no theme of profounder practical importance than that to which I now invite your attention,—the "Genius of Christianity and Free Religion." In the conflict between these two faiths, and in the law of spiritual development by which the one must increase and the other decrease, lies, as I believe, the secret of the religious restlessness of the times. With the seriousness befitting so great a subject, and yet with no shrinking from the plainness of speech which equally befits it, I wish to express convictions, neither hastily formed nor weakly held, for which I ask from you only a calm and candid hearing. Whether right or wrong, they must affect profoundly the well-being of every one who makes them the basis of intelligent and fearless action. Let them, then, be intelligently and fearlessly judged.

### THE UNITY IN DIVERSITY OF ALL RELIGIONS.

A savage coming of the sea-shore at several distant points, might perhaps imagine that he had come to several disconnected seas, not knowing that the sea is one. So he who beholds without reflection the great religions of the world might conceive these to be separate and distinct, not knowing that religion is one. It must have been from some such conception as this that men used to class Christianity by itself as wholly true, and all other religions in a group by themselves as wholly false. But this distinction cannot stand. The question of the truth or falsity of different religions is purely a question of degree. They are all expressions of the universal aspiration of humanity, and are so far all based on eternal truth. But each of them has its own special historic form, determined by the personality of its founder, by the spirit of the age in which it arose, and by the character of the historic forces by which it was developed; and so far it must share the error which clings to all things human. The worst religion has its truth,—the best has its error. Thus all religions are *one*, in virtue of their common origin in the aspiring and worshipping spirit of man; while they are *many*, in virtue of the historic form peculiar to each. The universal element in each belongs, not to it, but to universal human nature; while its special element, its historic form, is its own.

Whoever, therefore, would find the oneness of all religions must seek it in the universal spiritual consciousness of the race; while he who would learn the characteristics of any particular religion, must seek this in its history and origin. The object of the first seeker is generic unity,—the object of the second is specific difference. Their methods, consequently, must correspond with their objects, and be the converse of each other. The one must neglect peculiarities, and attend to resemblances; the other must neglect resemblances, and attend to peculiarities. To claim as peculiar to one religion what is common to all religions,—a claim often made in behalf of Christianity,—is unreasonable; but it is equally unreasonable to ignore its actual peculiarities. No estimate of a great historical religion can be just, unless formed by the impartial, scientific application of the historical method.

### CHRISTIANITY TO BE STUDIED HISTORICALLY.

In attempting, therefore, to determine what Christianity actually is, as a great fact in human history, I shall not endeavor to frame a transcendental or mystical formula, and thus, spider-like, evolve a definition of it out of my own consciousness. On the contrary, believing Christianity to be the loftiest of all histori-

cal religions, I believe that, like all other historical religions, it can only be understood by the study of its sacred books, its traditions, its institutions, its origin, its history. What were the ideas, purposes, and character of Jesus, and what was the nature of the faith which took its name from him and became Christianity as we see it in the world to-day, must be learned historically or not at all. Abstract speculation can throw no light on these questions of fact. History is the key to the problem of Christianity.

### CHRISTIANITY HISTORICALLY DEFINED.

Viewed, then, as one of the world's great historical faiths, Christianity is religion as taught in the New Testament, illustrated in the history of the Christian Church, and based on faith in Jesus of Nazareth as the Christ of God.

If we attempt to make Christianity independent of its founder and of the only records we possess of his life and teachings (an attempt sometimes made by modern radical thinkers), we simply abandon the historical ground altogether, identify Christianity with Religion, and annihilate the specific difference between Christianity and all other historical faiths. It thereby becomes impossible to distinguish it from them on the same level; we resolve it into "natural religion," and must treat all other religions as merely various modifications of it. I need not say how arbitrary and irrational this seems to me. If Christianity is itself "natural religion,"—only love to God and love to man,—how can we escape calling Brahmanism and Buddhism and Confucianism and the rest *different forms of Christianity*? Would there be nothing absurd in that? If on the other hand we say that religion is always natural, and that Christianity, Brahmanism, Buddhism, Confucianism, Zoroastrianism, Mahometanism, and so forth, are all diverse historical forms of this one natural religion, I think we take the only sensible ground. We then put all historical faiths on the same level, and can distinguish them one from another by their different historical characters. But to do this is at once to sweep away all the fine-spun metaphysical, transcendental, and purely ethical definitions of Christianity, in order to make room for its only historical definition, namely, religion as taught in the New Testament, illustrated in the history of the Christian Church, and based on faith in Jesus of Nazareth as the Christ of God.

### THE UNIVERSAL ELEMENT IN CHRISTIANITY.

The ethical and spiritual teachings of the New Testament are not peculiar to it; as is well known, they can all be paralleled in other ancient writings. These, therefore, will not help us to comprehend that which is peculiar to Christianity and makes it a distinct historical religion; they belong to the universal religion of man, appear in the sacred books of all religions, and are the private property of none. In accordance with the true historical method, therefore, I shall pass by these universal truths, which find perhaps their best expression in the New Testament, in order to concentrate our attention on the fundamental characteristic of Christianity, namely, its faith in the Christ. It is this which separates it from all other religions, constitutes its prime peculiarity, and serves as foundation to the other leading doctrines of Christian theology. Purity, benevolence, mercy, forgiveness, humility, self-sacrifice, love, and so forth, are nowhere more beautifully taught than in the discourses, conversations, and parables of Jesus; but these make the universal, not the special, element in the New Testament,—these make its religion, not its Christianity,—and it is now its Christianity that we seek to comprehend.

### THE SPECIAL ELEMENT IN CHRISTIANITY.

So far as our present object is concerned, we need not be embarrassed by the doubts resting over the authorship, the dates, and the historic credibility of the various books of the New Testament. No critical scholar of the present day regards the gospels as wholly mythical. Yet, unless they are wholly mythical, it is impossible to doubt that Jesus did actually claim to be the Christ or Messiah, that is, the founder and sovereign of the "kingdom of heaven." So all-pervading is this claim, that to eliminate it from the gospels is to reduce them at once to unadulterated myth. If misunderstood on this point, there is no reason to suppose that Jesus has been understood on any point; if his reported sayings on this subject are un genuine, there is no reason to suppose any of his sayings to be genuine. In the words of James Martineau [National Review, April, 1883]:—"Whoever can read the New Testament with a fresh eye, must be struck with the prominence everywhere of the Messianic idea. It seems to be the ideal frame-work of the whole—of history, parable, dialogue; of Pauline reasoning; of Apocalyptic visions. 'Art thou he that should come?' This question gives the ideal standard by which, on all hands,—on the part of disciples, relations, enemies, of Saul the persecutor and Paul the apostle,—the person and pretensions of Christ are tried. His birth, his acts, his sufferings, are so disposed as to 'fulfil what was spoken' by the prophets: so that the whole programme of his life would seem to have pre-existed in the national imagination."

### THE MESSIANIC IDEA THE SOUL OF THE NEW TESTAMENT.

That these words of Martineau are true, I am profoundly convinced. The Messianic faith is the soul of the entire New Testament, giving unity to the gospels, epistles, and apocalypses, and making Christianity a vital organism. In vain shall we seek to comprehend the spiritual power of Christianity, and determine its agency in the evolution of modern civilization, until we have first comprehended the Messianic

idea, and discovered the sources, the channels, and the limitations of its power. In vain shall we seek to solve the mystery of that spiritual Nile which has fertilized the centuries, until we discover its Lake Nyanza in the Messianic hope of Judaism and its widening Delta in the advent of Free Religion. History, not theology, must reveal the true origin of Christianity; and when we are prepared to accept her calm instructions, we shall learn that the greatest of the world's historical religions is no bastard with the bar sinister of miracle athwart its scutcheon, but the lawful offspring of Jewish faith and Greek thought. In the New Testament, if we will but read aright, is ample proof of its pedigree. In the first three gospels we find the Jewish Messiahship assumed by Jesus; in the fourth gospel, we find it interpreted by the Logos doctrine, and thus rationalized by Greek philosophy; in the book of Acts and in the Epistles we find it stripped by Peter and Paul of its local and national limitations, and thus fitted to become the basis of a world-wide church. The organizing genius of Rome supplied the element necessary to convert the idea into an institution; and the triumph of Christianity was assured.

### THE MESSIANIC IDEA THE GREAT TAP-ROOT OF CHRISTIANITY.

Here, then, in the New Testament itself, the Messianic idea appears as the great tap-root of Christianity; and we see, already fulfilled, all the intrinsic spiritual conditions of its subsequent growth. Given the corresponding extrinsic historical conditions, what need of a miracle to account for its wonderful development? It would have been a miracle indeed, if, in the actual state of the Roman Empire at that time, Christianity had failed to become the State Religion. Into what a melancholy and senile decrepitude had fallen its pagan competitors! The decaying mythologies of Persia, Egypt, Greece, Rome, were the spiritual compost whence the vigorous young plant derived its sap. Universal purefaction is a powerful fertilizer. To the rapid spread of every religion, however rapid (and Christianity is in this respect no more remarkable than Buddhism or Mahometanism), the same explanation applies,—adaptation to the spirit and circumstances of the times. It is customary among Unitarians to extol the purity of "primitive Christianity," and to bewail what they call its theological and ecclesiastical "corruption" during the first three centuries. This is to praise the blossom at the expense of the fruit,—to indulge in that idealization of childhood which is practical depreciation of manhood. The triumph of Athanasius over Arius, and of Augustine over Pelagius, was not accidental. On the contrary, the gradual formation of the Athanasian and Augustinian theology was the strictly logical and natural development of the claim made by Jesus of being the Savior of the world; while the gradual erection of the Romish hierarchy was the equally logical and natural result of the attempt to found a universal church upon this claim. How could a *man* be the Savior of the world? Only by being also *God*. The Romish Church with its theology of salvation through the God-Man, so far from being a "corruption of primitive Christianity," was its necessary historical evolution; the Messianic idea, freed from its merely Hebrew application, unfolded mediæval Catholicism as the acorn unfolds the oak. As the Jewish theocracy was at last obliged to enthrone an earthly king as a representative of Jehovah, so the Christian Church was obliged at last to enthrone the Pope as representative of the Christ. It betrays, therefore, a lack of the philosophical, the scientific, the historical spirit, to call that a corruption which was in truth a development.

### ROMANISM THE TRUE CHRISTIANITY.

As the history of philosophical systems is the truest exponent of their logical tendencies, so the history of religions is the truest interpreter of their genius and innermost spirit. The Romish Church, whether in its hierarchy, its institutions, its architecture, its painting, its music, its literature, its theology, its spiritual power, its types of spiritual character, or its missionary zeal, is the ripened fruit of the Messianic germ, the supreme culmination of Christianity. Christian poetry and art, no less than Christian character and faith, have reached their zenith in the Catholic Church. The cathedrals, the Madonnas, the anthems, Dante's Divine Comedy (the great poem of Christianity, setting it to eternal music), were born in the souls of Catholics. The Protestant Reformation was simply the first stage in the decay of Christianity. In Wickliffe and Huss, in Luther and Calvin and their compeers, the modern spirit came to self-consciousness. These men were, although unwittingly, the first apostles of Free Religion. Socinus, Priestly, Channing, Parker, and the other reformers of the Reformation, carried the work of disintegration still farther, and gave voice to the deepening demand of humanity for spiritual freedom. "Liberal Christianity," which means Christianity as liberal as it can be, has reduced the Messianic idea to its minimum dimensions and its minimum power; the next step is outside of Christianity altogether. Gradual in its growth and gradual in its decay,—coming to its prime in the Romish, and lying at Death's door in the Unitarian Church,—Christianity has realized the highest possibilities of the Messianic faith, has accomplished the utmost which that faith can accomplish for man, and is now destined to wane before a faith higher and purer still. Its history, from beginning to end, is the history of men's faith in the Christ; its first and last word is, by the law of its being,—"Come to Jesus!" In proportion as the name of Jesus grows infrequent on its lips,—in proportion as his person fails to attract its supreme ho-mage and



worship,—in that proportion it ceases to be Christianity, and becomes merged in that universal religion whose only history is the history of soul. Let me repeat, with emphasis, that while Christianity is the perishing form, religion is the eternal substance,—that the universal truths, the inspiring hopes, the tender consolations, the quickening impulses, the divinely beautiful spirit, which have made and still make the name of Christianity so dear to the undistinguishing many, belong to the eternal substance and not to the perishing form. Religion must endure; but as Christianity came into history, so it must go out from history. Its inspiration and life have come in and through its faith in the Christ, the one Lord and Master and Savior of the world; and its Church, or visible embodiment in a social and spiritual fellowship, has planted itself from the beginning on this faith as eternal rock and corner-stone.

## STATEMENT OF DR. HEDGE.

There is no clearer recognition of the fundamental character of the Christian Confession than in the following words of Dr. Hedge, a Unitarian clergyman who perceives how much is involved in the apparent truism that Christianity has a history:—

"I am far from maintaining that Christianity must stand or fall with the belief in miracles; but I do maintain that Christian Churches, as organized bodies of believers, must stand or fall with the Christian Confession,—that is, the Confession of Christ as divinely human Master and Head. . . . Things exist in this world by distinction one from another. Enlarge as you will the idea and scope of a church, there must be somewhere, whether stated or not in any formal symbol, a line which defines it, and separates those who are in it from those who are without. The scope of the Liberal Church is large; but everything and everybody cannot be embraced in it. The Christian Confession is its boundary line, within which alone it can do the work which Providence has given it to do. . . . The distinction involved in the Christian Confession is organic and vital; its abolition would be the dissolution of the ecclesiastical world and the end of Christendom."—[Reason in Religion, pp. 218-219.]

## THE CHRISTIAN CONFESSION FUNDAMENTAL.

This statement of Dr. Hedge is the verdict of history itself. On the Christian Confession, Jesus himself founded his Church; on the Christian Confession Peter, John, Paul, and the rest, built up its walls; on the Christian Confession, Augustine, Athanasius, and their fellow-workers, roofed and completed the great historic edifice. From the vast ecclesiastical hierarchy of Rome to the puny "National Conference of Unitarian and other Christian Churches," all the sects and sub-sects of Christendom, with one consenting voice, confess that Jesus is the Christ, the Savior of the world, the spiritual King of mankind by the grace of God. In all the endless controversies respecting doctrines, forms, or politics, all parties have accepted the Christian Confession as the universal creed of Christians. Whatever differences of opinion exist or have existed concerning the nature, the official function, or the spiritual mission of the Christ, the Christian Confession has remained the corner-stone of the Christian Church; and a Christian will no more challenge the Christian Confession than "Jesus is the Christ," than a Mahometan will challenge the Mahometan Confession that "there is but one God, and Mahomet is his prophet."

## THE TESTIMONY OF JESUS.

It is in the first gospel, not the fourth, that Jesus says to Peter, on his confessing him to be "the Christ, the Son of the living God,"—"Blessed art thou, Simon Bar-jona; for flesh and blood have not revealed it unto thee, but my Father who is in heaven. And I say also unto thee, That thou art Peter, and upon this rock [i. e. your faith in me as the Christ] I will build my church; and the gates of hell shall not prevail against it." It is in the first gospel, not the fourth, that Jesus replies to the high priest, adjuring him to declare whether he is the Christ,—"I am. Moreover I say to you, Henceforth ye will see the Son of Man sitting on the right hand of Power, and coming on the clouds of heaven" [Noyes' translation]. It is in the first gospel, not in the fourth, that Jesus explicitly makes the Christian Confession the necessary condition of salvation:—"Whoever, therefore, shall confess me before men, him will I also confess before my Father who is in heaven; but whosoever shall deny me before men, him will I also deny before my Father who is in heaven." It would be easy to cite scores of passages to the same effect; but these are amply sufficient.

## THE TESTIMONY OF THE APOSTLES.

In the same spirit, Peter declares, in the book of Acts, that "there is no other name given under heaven whereby men can be saved." In the same spirit, Paul declares to the Galatians,—"There be some that trouble you and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed;" and to the Romans,—"If thou shalt confess with the mouth that Jesus is Lord, and shalt believe in thy heart that God has raised him from the dead, thou shalt be saved; for with the heart man believeth so as to obtain righteousness, and with the mouth confesseth so as to obtain salvation." In the same spirit John exclaims in his first epistle,—"Who is a liar, but he that denieth that Jesus is the Christ? Whosoever denieth the Son, the same has not the Father." And so on. Sayings such as these meet the eye on almost every page of the New Testament; and so far from being

accidental or non-essential, they utter the heart-faith, the inmost spirit of Christianity, as a distinct religion.

## THE GREAT AIM OF JESUS.

The one grand aim of Jesus was to establish the "kingdom of heaven;" and this, however universalized and spiritualized, was in essence the ancient ideal theocracy, in which the Christ was to be the God-appointed king. From the day when, on the very eve of death, Jesus boldly affirmed before Pilate and the high priest his title to the Messianic throne, the highest and deepest prayer of his disciples has been that his throne may be established forever in the hearts of all mankind. Was it an accident that the new faith took its name, not from the individual Jesus, but from his royal office? Christianity was the faith of the Christians, and the Christians were those who believed in the Christ. Hence the condition of Christian fellowship has always been fealty to Jesus as common Lord and Master; and in this, the organic bond of union in all branches of the Christian Church, the innermost life of Christianity has, by the very law of its being, only expressed itself outwardly in social form. In short, the history of Christianity is simply the history of the Messianic faith, deepened and widened, developed and spiritualized, in the highest possible degree,—the history of the varying fortunes which have befallen the attempt of Jesus to found a universal spiritual empire in the hearts of men; and he will seek in vain to fathom the depths of Christianity who looks elsewhere than to this Messianic faith for the secret of its peculiar religious power.

## THE NATURAL ORIGIN OF CHRISTIANITY.

Furthermore, unless liberal thinkers cease to philosophize loosely about Christianity and learn to do complete justice to its Messianic or special element, a problem of great importance will remain permanently insoluble. It is only by tracing the course of the Messianic idea back to its fountain-head in the living faith of Judaism, that it becomes possible to discover the natural origin of Christianity. If the sources of Christianity reach no further back than to the individual soul of Jesus,—if so mighty a power in the world's history was born of one man's single life, and owed nothing to earlier ancestors,—if no deep unity can be discovered between Jesus and the spirit of his age, in virtue of which he became the natural representative of humanity in his day and generation and brought to a living focus the religious forces of his times,—then is Christianity indeed a miracle, and Jesus may well have been God. The naturalistic interpretation of Christianity fails utterly, unless it can reveal an adequate cause for its tremendous influence on the course of history. Once admit that a Jewish peasant lifted the whole world up to a higher spiritual level, not by embodying in himself the best religious life of his era, but by the sheer strength of his own individuality,—and I, for one, must perforce admit him to have been Omnipotence in disguise. The incarnation of God would be a less miracle than the upheaval of the planet by a human arm. But if Jesus was a man, and acted under natural human conditions, then his power must have been the power of humanity; behind him, beneath him, within him, must have been the spirit of his age, concentrating in his world the vitality of his race. Somewhere must he have found a foothold in the profoundest faith of his own nation, or he could not have moved the universal consciousness of man. The secret of success, with every great soul, lies in sympathy with his times, without which his most magnificent utterance perishes on the air. Given, therefore, the humanity of Jesus, it is imperatively necessary to discover the faith which he and his countrymen must have held in common. Where shall we search for this except in that Messianic idea which is the core and heart of his religion?

## THE KEY TO THE PROBLEM.

Here we find established a vital relation between Jesus and the Hebrew people. The moment we accept the clew here offered, the labyrinth ceases to bewilder,—our path is clear. It would be at the same time tedious and pedantic, were I to rehearse in detail the evidence which has convinced my own mind that *Christianity is only a developed Judaism*. From the time of the Babylonish Captivity, the narrow theocracy of earlier ages began to develop in Hebrew thought into the dazzling dream of a universal "kingdom of heaven," designed to succeed the great empires of antiquity and to embrace in its dominions all the nations of the globe. The so-called Jewish Apocalyptic literature, which sprang up as a transformation of the primitive prophetism, and of which the most important writings are the book of Daniel, the Sibylline oracles, the book of Enoch, and the fourth book of Esdras, enables us to distinguish successive stages in the formation of the Messianic faith. At first an aristocracy of the saints rather than the monarchy of the Messiah, the conception of the "kingdom of heaven" incorporated into itself more and more of the personal element, until this at last came to predominate. Long before the birth of Jesus, the chief features of the Messianic idea as contained in the New Testament were strongly marked, both with regard to the "end of the world" and the "coming of the Son of Man." The same place, Jerusalem; the same time, the immediate future; the same symptomatic signs, wars and rumors of wars, and the gathering of Gentile armies against Jerusalem; the same coming of the Messiah with his angels on the clouds of heaven; the same solemn Judgment, with the Son of Man on the throne of his glory and all nations before his tribunal; the same sentences to the wicked and the righteous; the same resurrection of the dead from Hades; the same passing away of the

old earth and appearance of the new;—all these, and more, were definite Messianic beliefs in the century before Jesus. Nor this alone. The "kingdom of heaven," as conceived in the later of these Apocalyptic writings, was highly spiritual in its character, bringing at once happiness and holiness to all mankind. The "kingdom of heaven" was to ultimate in a universal brotherhood of man, an era of universal peace and righteousness, introduced through universal submission to the Hebrew Messiah or Christ. Every generous aspiration for spiritual perfection and the welfare of humanity thus found its satisfaction in the vision of Messianic redemption to the chosen people of God.

## THE EDUCATION OF JESUS.

Into this circle of ideas and national aspirations Jesus was born; and were they not also his own? They were the very atmosphere he breathed; they filled his soul from the earliest days of childhood. The gospels represent him as not wholly illiterate, being able at least to read. He undoubtedly was ignorant of Greek, which even at Jerusalem was but little known and regarded as dangerous in its tendencies; and there is no trace in the gospel narratives of the influence of the Hellenic culture upon his mind. The study of the Mosaic Law was alone considered reputable and safe by devout Jews. The Rabbi Hillel, however, who fifty years before Jesus anticipated his Golden Rule and others of his finest sayings, in all probability exerted a deep influence upon his development. It is evident from the evangelists that Jesus had earnestly pondered the Old Testament, especially Isaiah and the book of Daniel,—perhaps the book of Enoch also, and other Apocalyptic writings. "The advent of the Messiah," says Renan, "with his glories and his terrors, the nations dashing one against another, the cataclysm of heaven and earth, were the familiar food of his imagination; and as these revolutions were thought to be at hand, so that a multitude of people were seeking to compute their times, the supernatural order of things into which such visions transport us appeared to him from the first perfectly natural." The conception of universal and invariable laws of nature which had been developed to a considerable degree in the Greek mind by the philosophy of Epicurus, and which, nearly a century before the birth of Jesus, had been admirably stated by Lucretius in his great poem on "The Nature of Things," was utterly foreign to the thought of Jesus and his countrymen, who believed in the habitual agency of demons and evil spirits, and had unwavering faith in miracles. The great idea of Jesus, the immediate advent of the "kingdom of heaven," was also the dominant idea of his times; but, various attempts to realize it by political means having ended in utter failure, especially that of Judas the Gaulonite or Galilean, he early perceived the folly of military Messianism, and relied implicitly on the establishment of his Messianic throne by the miraculous display of the divine power. Thus was Jesus educated by his age.

## HIS ASSUMPTION OF THE MESSIAHSHIP.

Repelled though he was by the vulgar conception of the Christ as a mere warlike prince, the idea of spiritual supremacy through the religious reformation of his people struck a responsive chord in his soul. His deep nature was thrilled and kindled by his country's hope, and with intense earnestness must he have asked himself,—*"Can I fulfil it? Am I the Called, the Anointed of God?"* The consciousness of his wonderful religious genius, fertilized and developed by the spirit of his age, fanned the wish into a prayer, and the prayer into a conviction, and the conviction into an enthusiasm, and the enthusiasm into a calm and omnipotent faith, that he was indeed the Messiah,—singled out from all eternity by the will of God, foretold by prophets and kings, and awaited for weary centuries by humanity in tears. Impossible as it is for the cool intellect of the West to comprehend the mystic fervor, the religious intensity, of the Semitic race, it is yet evident that Jesus acquired faith in his Messianic destiny by an inward experience analogous to that which convinced the prophets of their divine missions. Fathom it or analyze it we cannot; but we can yet perceive that the phenomenon of Hebrew prophetism, with its sublime identification of impassioned thought with the direct mandate of God, repeats itself in the history of the young Galilean carpenter. It is a fact to be studied,—not to be denied.

Let no one meet me here with the bigot's worn-out dilemma,—*"If Jesus was not in reality the Messiah he claimed to be, he was either a madman or an impostor!"* Was John Brown a madman or an impostor, when he aspired to be the redeemer of an enslaved race? The moral sublimity of such an aim is not to be measured by the six-inch rule of vulgar souls, but by the astronomic spaces of the heavens above. There is a madness that is more than sanity,—a veritable inspiration to dare the impossible, and by bloody failure to achieve a somewhat greater than "success." The hero is always a fool in the eyes of him who counts the cost. If it be madness to obey the enthusiasm of ideas without stopping to count the cost, God grant us all the wisdom to go mad! Such madness is the glory of humanity. The insane man is he whose thought fatally contradicts his surroundings; but he who comprehends the profoundest, though it may be the unconscious, movement of his age, and carries its underlying ideas into fuller and higher development—this man, I say, is the sanest of the sane. To his contemporaries, the idealist is always crazy; to posterity, he appears as the only practical man of his times,—the guide of his generation in the pathway of progress. In the soul of Jesus, the great aspiration of the Hebrew race became purified



from its alloys, and stamped forever with the impress of his superior spirit. But, being essentially Hebrew still, it is incapable of expansion into the aspiration of universal humanity; and Jesus, though endowed with that sanity of genius which is madness in the eyes of mediocrity, is no longer in the van.

To him, however, who, in face of sincerity like that of Jesus, ventures to whisper the word *impotence*, I will not do insult to my own reverence for human greatness by addressing any defence of Jesus from such a charge. It should blister the mouth that makes it. Enough for me that in the privacy of his own self-communings, Jesus believed he heard the summons to a work of unparalleled sublimity—that he valued not his blood in comparison with obedience,—that he claimed the Messianic diadem with death for its Koh-i-noor. Surely, the suspicion of duplicity as the root of such vast historic influence betrays in the spectator a disgraceful faith in knavery.

#### HIS CONCEPTION OF THE MESSIAHSHIP.

The transcendent greatness of Jesus appeared in this, that the popular hope of a Priest-King ruling by the sword transformed itself in his musing soul into the sublime idea of a spiritual Christ ruling by love,—that he sought to establish the "kingdom of heaven," not over the bodies, but deep in the hearts, of men. So pure and piercing was his spiritual insight, that, once possessed with the Messianic idea, he entered into the beat that was in it, and forgot the rest, seized on the elder and diviner meaning of the prophets, and cast away as rubbish the popular selfishness with which this was overlaid. Believing himself to be the Anointed of God, he aspired to become, not merely king of the Jewish theocracy after its miraculous restoration by God at the great "day of judgment," but also king of the very heart of regenerated humanity. I would fain put upon this ambition the noblest possible construction; for, so far from wishing to make out a case against him, I am only anxious to do him exact justice, and penetrate the spirit of the faith which he bequeathed to mankind. To become the object of human imitation and the quickening ideal of human aspiration,—to be the One Way to purity and love and peace,—to reign in men's souls, as the sun reigns in the solar system, by developing the seeds of all goodness and beauty,—this, and no selfish empire, was the ambition of Jesus. He aimed to be Lord and King by drawing all men to God, and thus to make himself the great centre of the world's divinest life. To reconcile his supreme self-emphasis with his supreme self-sacrifice, is the great perplexing problem of the gospels. The doctrine of his Deity, which is the orthodox solution, is not a possible one to humanitarian thinkers. Where shall we find another?

#### THE ORIGINALITY OF JESUS.

On the one hand, the claim of Jesus to the Messianic crown did not grow out of a vulgar lust of power, but out of a profound faith that it was God's will that he should wear it. Belief in the "divine right of kings" was universal in the Jewish world, and Jesus fully shared it. How it happened that he first became convinced of his own divine election to the throne of the "kingdom of heaven," will never, I think, be explained; that is a secret, buried with him. But that he did become convinced of it, and that this profound conviction, rather than any desire of personal aggrandizement, was the root of his Messianic claim, seems to me the simple verdict of justice. His self-emphasis, therefore, was the necessary product of his education, his spiritual experience, and his faith in God; and in the necessity of this connection between cause and effect, lies his defence against the charge of over-weening and selfish egotism. But there was nothing original in this conviction of a special Divine mission; every founder of a religion shares it. The true originality of Jesus lies, I conceive, in the means he adopted to accomplish his end and realize his ambition. Here he stands alone. Strange as it may seem, he aimed to win absolute power by absolutely renouncing it. This is the identification of contradictories,—the very Hegelianism of conscience. With a new conception of what constitutes true royalty of soul, he sought to earn his kingship by the more than regal majesty of his service. The "great Masters" have been rare indeed,—yet how much rarer have been the great Servants! It is the grandest and most original trait in Jesus' character, that he sought to realize his supreme Mastership through a supreme Servantship. Here lies the reconciliation of his self-emphasis and self-renunciation. Here also I find the secret of his wonderful success in subduing souls to his way. He would govern, yet through love,—he would secure absolute allegiance, yet bind men to it by the spontaneous outgush of their own gratitude,—he would wear a crown, yet bow his head to receive it from the hands of subjects burning with eagerness to place it there. Thus, and thus alone, he aspired to reign, the welcome Sovereign of every human soul.

#### THE IMPERFECTION OF HIS IDEAL.

What astounding, yet sublime, audacity! How mean, compared with this, the ambitions of Alexanders and Cæsars and Napoleons! How brutal is the ambition that relies on force, compared with the ambition that relies on love! Yet, because it involved his own elevation to a throne, albeit a spiritual throne, his ambition was ambition still, the "last infirmity" of a most noble mind. It precluded the possibility of self-forgetfulness in service,—of that supreme modesty which teaches that the value of the grandest soul is not personal, but inheres in the universal humanity it contains and the universal ideas it represents. There is but one ambition sublimer than to reign by serving,—and that is, to serve

WITHOUT REIGNING. I cannot shut my eyes to the nobler purpose; I cannot forget that Socrates both lived and died to make it real.

#### THE RADICAL DEFECT OF CHRISTIANITY.

In vain is all the modern noise and bustle about a "Liberal" Christianity. Christianity is based on forgetfulness of liberty; the love of perfect freedom is not in it. Spiritual servitude is its cornerstone,—none the less hurtful, if voluntary. Many a slave has loved his chains. Interpret as loosely as you may the Lordship which Jesus claimed,—it is no Lordship at all, if it leaves the soul supreme Lord over itself. Run down the scale from slavish imitation to simple deference,—it avails nought; there is no spiritual freedom but in reverence for the still, small voice within the soul as supreme above all other voices. This made the greatness of Jesus himself; would that he had fostered it in his disciples! Yet no! Even the mistakes of lofty spirits help on the great cause of human development; and mistaken as was the Messianic ambition of Jesus, the world's debt is immense to this magnificent mistake. Mankind were not yet ripe for self-government in spiritual freedom,—are not wholly ripe for it to-day,—will not be wholly ripe for it this many a long year. The overpowering influence of a spiritual King whose law was love, met the world's wants as the freedom of self-government could not then have done; and thus the gospel of authority accomplished a work not yet possible to the modern gospel of spiritual liberty. The grave responsibilities of independence befit only the ripe maturity of the soul.

#### THE CONFINES OF CHRISTIANITY.

Whether we consider Christianity with regard to its essence, its origin, or its history, we are thus led to one and the same conclusion,—that its fundamental characteristic as a distinct religion is its faith in Jesus as the Christ. Faith in a Christ or Messiah as "the coming man" had become, long prior to the birth of Jesus, an integral part of Hebrew monotheism; and Christianity, historically considered, is only the complete development of Judaism into its highest possibilities. "In its earliest aspect," says Martineau, "Christianity was no new or universal religion; Judaism had found the person of its Messiah, but else remained the same." All of high truth and spiritual power that are compatible with the Messianic idea, Jesus, I believe, put into it, when he made it the cornerstone of his religion. The Christian Church has expressed outwardly the genuine character of Messianism, and realized, both in their best and in their worst directions, its necessary historical tendencies. Gradually developing until the Papacy reached the zenith of its prosperity, and gradually decaying from that day to this, Christianity becomes daily more and more discordant with modern civilization and modern religion; and those sects that dream of adapting it to modern life, are unconsciously officiating at its funeral. Construe it as largely or as loosely as you please, Christianity, as a great historical and spiritual power, will nevertheless remain *religion within the limits of the Messianic idea*. Idealize or transcendentalize the Christ as highly as you may, his practical power is gone, the moment you make him aught less than a person. It is the vitality of Jesus that has made, and still makes, the vitality of his religion. Pass beyond the circle of its supreme influence, and, whether you know it or not, you have passed outside of Christianity. Detach Christianity wholly from the person of Jesus, and you destroy all meaning in the Christian name by destroying the historic root from which it sprang. The Christian Confession remains the boundary line which no Christian can overstep.

#### THE CHRISTIAN NAME.

However some may yearn, having lost all faith in the Messianic idea, to retain nevertheless the Christian name, whether from love for its venerable associations or from reluctance to bear the odium of its distinct rejection, I believe that the proprieties of language and increasing perception of what consistency requires will slowly wear them from this desire. The world at large can never be made to understand what is meant by a Christian who in no sense has faith in the Christ. If Jesus really claimed to be the Christ,—if he made this claim the basis of the Christian religion,—and if through this claim he still infuses into his Church all its Christian life,—then the world is right, and may well marvel at a Christianity that denies the Lord, yet wears his livery. For myself, I cannot evade the practical consequences of my thought. The central doctrine of Christianity is for me no longer true; its essential spirit and faith are no longer the highest or the best; and with the reality, I resign the name. Far be it from me to do this in levity or mockery or defiance! Far be it from me to turn my back in scorn on my own most hallowed experiences in the past! Once I felt the full power of the Christian faith; now I cleave to a faith diviner still. If I am in fatal error, and rush madly into the woes denounced against the Anti-Christ, even so must it be; but come what may, let me never plunge into the deeper damnation of moral faithlessness, nor make my heart the coffin of a murdered truth!

#### THE HIGHER FAITH.

If, then, there is a higher faith than Christianity, he who shall cherish it is bound to make known what it is, and how it is higher than Christianity. Bear with me while I endeavor to discharge this duty. It is no easy thing to do. Free Religion, the higher faith I hold, has no history, save the history of the human spirit, striving to work out its destiny in freedom. It is spiritual, not historical,—universal, not special,—inward, not outward. It has no

list of doctrines to teach, no Church to extend, no rites to perform, no Bible to expound, no Christ to obey. With none of these things, it is the soul's deep resolve to love the truth, to learn the truth, and to live the truth, uncoerced and free. It is Intellect daring to think, unawed by public opinion. It is Conscience daring to assert a higher law, in face of a corrupted society and a conforming church. It is Will setting at naught the world's tyrannies, and putting into action the private whispers of the still, small voice. It is Heart resting in the universal and changeless Law as eternal and transcendent Love. It is the soul of man asserting its own superiority to all its own creations, burning with deep devotion to the true and just and pure, and identifying its every wish with the perfect order of the universe. It is neither affirmation nor negation of the established, but rather a deep consciousness that all the established is inferior to that which has established it. It is the spirit of self-conscious freedom, aiming evermore at the best, and trusting itself as the architect of character. In fine, it is that sense of spiritual unity with boundless Being which fills the soul with reverence for human nature, and disables it from worshipping aught but the formless, indwelling and omnipresent One.

[Here followed a direct comparison of Christianity with Free Religion with respect to their cornerstones, their terms of fellowship, their social ideals, their moral ideals, and their essential spirit, and a brief summary of their differences. This comparison will be published in greater fulness in the series of six discourses or Sunday essays that will be begun in the next number of THE INDEX. It seems best, for various reasons, not to anticipate it here.]

RELIGION AND ORTHOEPEY.—A valued friend in California, who teaches all the week and preaches on Sunday, sends the following, which is too good to be pigeon-holed:—"Possibly in some odd corner you might give a place to this suggestion of a teacher about the prevailing bad pronunciation of God as *Gaud*,—that the only authority for it is in the lines:

"With sacred awe pronounce His name,  
Whom words nor thoughts can reach."

THE NATURAL RADICALISM OF CHILDHOOD.—We recently received a letter from a lady containing the following passage: "I felt like urging you to have a rational Sunday School for the children. My little girl, when nine years old, came home from the Universalist Sunday School with this protest,—'Why, mamma, I can't believe Jesus rose and went up with his body, for if he was like God, he would not want any body. Then he would not have to go up to get to God. And they can't make me believe Jesus did it for a show.' A year later she said,—'Mamma, our holy land isn't in that far-off old country, is it? Iowa is the holy land to me.' 'Why?' I asked. 'Here I got to be, and here I knew God.'"

The men who not only did not fight to put down the rebellion, and who did their best to prevent others from fighting in the same behalf, and who have been howling "Nigger" at the top of their voice ever since the rebellion was put down, are referred to General Sheridan's manly words at Cincinnati: "The man who is good enough to share my dangers on the battle-field, as well as to die there, if need be, is good enough to stand up beside me and vote." This has the ring of the gallant General. "Turn the other way, boys!" on the battle-field; and this is precisely one of those cases in which a man has earned the right to express an opinion, which those who neither fought, spoke, or paid money to save the Republic, most decidedly have not.—*N. Y. Tribune.*

#### RECEIVED.

Farming as a Profession; or, How Charles Loring Made It Pay. By T. A. Bland, Editor of North Western Farmer. Pamphlet, 87 pp. Boston: Loring, Publisher. 1869.  
Six Letters to a Pious Man. With an Introductory Address to a Jesuit, and a supplementary one to a Humbugger. By Karl Heinzen. Pamphlet, 65 pp. Address H. Lieber, Lock-box 93, Indianapolis, Ind.  
The Living Spring of Water. A Sermon by Rev. O. B. Frothingham. 21 pp. New York: D. G. Francis. 1869.  
The Eternal Gospel. A Sermon by Rev. O. B. Frothingham. 23 pp. New York: D. G. Francis, 1869.  
The Charge Against Reason. A Sermon by A. W. Stevens. 18 pp. Cambridge: John Wilson & Son. 1900.



## The Index.

JANUARY 1, 1870

## PROSPECTUS.

## "THE INDEX."

THE INDEX will aim at a two-fold object, positive and negative.

It will aim, above all things, to increase pure and genuine RELIGION in the world,—to develop a nobler spirit and higher purpose both in society and the individual. It will aim, at the same time, to increase FREEDOM in the world,—to destroy every species of spiritual slavery, to expose every form of superstition, to encourage independence of thought and action in all matters that concern belief, character or conduct. It will, in short, be devoted to the cause of FREE RELIGION, which it proposes to advocate with the utmost ability and moral earnestness it can command.

Without limiting itself to any of the great reformatory movements of the time, it proposes to work for them all in the most efficient way, by fostering the *spirit of reform*, and by uprooting every conservative prejudice by which reform is checked. Uncompromising, fearless, radical, it will put faith in ideas, and work for them openly, regardless of all consequences. Its only policy will be strong thought and plain speech. It will neither seek nor shun to "shock" the religious nerve. Standing squarely outside of Christianity, it will yet aim to be just to it, recognizing its excellencies, noting its defects. It will pay no deference to the authority of the Bible, the Church, or the Christ, but rest solely on the authority of right reason and good conscience. It will trust no revelation but that of universal human faculties. It will accept every certified result of science, philosophy, and historical criticism, asking no question what it proves. Briefly, it will seek the truth and work for humanity, believing that man, who makes all institutions, can re-make or un-make them as well, and that he is abundantly able to take care of himself, without the help of kingcraft or priestcraft.

THE INDEX will be the organ of no party in politics and no sect in religion. The Editor will speak for himself alone, and so will each contributor; neither will commit the other. The only tests in the acceptance of articles will be ability, fairness, courtesy, and pure moral tone; in the application of these tests, the Editor will take all responsibility. No article will be rejected because of its opinions as such. Theism and Atheism, Spiritualism and Materialism, Transcendentalism and Positivism, Free Religion and Christianity—in short, every phase of earnest thought—shall have a fair chance to be heard, and on equal terms.

The first number of THE INDEX will contain in full the lecture on "The Genius of Christianity and Free Religion," delivered in Boston by the Editor in the well known course of Sunday afternoon Meetings held at Horticultural Hall during the spring of 1869. This will be followed by a series of six discourses, designed further to illustrate and explain the great religious revolution of the age, upon the following subjects:

1. What is Christianity?
2. What is Free Religion?
3. Christianity and Free Religion Contrasted as to Corner-stones.
4. Christianity and Free Religion Con-

trasted as to Institutions, Terms of Fellowship, Social Ideal, Moral Ideal and Essential Spirit.

5. The Practical Work of Free Religion.

6. Unitarianism *versus* Freedom.

Each succeeding number of THE INDEX will contain a lecture or discourse by the Editor, short and shotted articles, paragraphs, selections, &c., &c. The co-operation of able and distinguished contributors has been promised. A certain space in each number, offered for the exclusive use of the President (Rev. O. B. Frothingham) and Secretary (Rev. W. J. Potter) of the American Free Religious Association, has been accepted by a unanimous vote of the Executive Committee. No pains will be spared to make the paper strong and scholarly, yet intelligible and interesting to all earnest minds.

Subscriptions and contributed articles (which are invited from all thoughtful persons) may be sent at present to the Editor, Lock-box 19, Toledo, Ohio.

FRANCIS ELLINGWOOD ABBOT.  
TOLEDO, OHIO, Nov. 1, 1869.

In order to avoid all necessity of public appeals or private "dunning" letters, THE INDEX will be continued to those only whose subscriptions are sent in before February 1. Neglect in this respect will be construed as a notification that the paper is no longer wanted.

THE INDEX will succeed, if its real friends put their shoulders to the wheel. The way is simple:

- 1st. Subscribe yourself.
- 2d. Obtain subscribers among your friends and acquaintances.
- 3d. Send the name and post-office address of all persons likely to subscribe.

The present number of THE INDEX will be sent to many persons who have not subscribed for it. Any one of these who may wish it continued will please forward name and post-office address, *distinctly written*, together with the price of subscription for the period desired. Money-orders preferred. All enclosures of currency must be at the risk of the sender.

Several weeks after the issue of our Prospectus, we received a copy of a monthly Evangelical journal, published in Milwaukee, and bearing the name of "The Index." If we had been aware of the existence of our Wisconsin friend, we should have chosen another name. But there will be no confusion. The Milwaukee Index points backward to the religion of Authority; we mean to point forward to the religion of Freedom. Every cross-roads should have a guide-post with two arms.

The following paragraph from our namesake, however, shows that both papers agree in the main on the proper meaning of the term Christian:—

We ask those who style themselves Liberal Christians, to define the meaning of those terms. We understand a *Christian* to be a believer in the doctrines of Christ, the Messiah, the Anointed. That term has always been applied to those who accept the *divinity* of Jesus Christ, that He is the Son of God as taught in the Holy Scriptures. How is it possible then for those who deny His Divinity, to call themselves by His name? Having dishonored and degraded him, why should they further insult Him by using His name? Let them do away with this imposition, and not in this very *liberal* manner insinuate themselves among the followers of Him whom they have despised.

On our first page will be found "Fifty Affirmations." They express the individual convictions of the editor, and constitute the general platform of THE INDEX so far as its editorial department is concerned. But they will compromise no contributor to these columns, in which each writer will speak for himself or herself alone. Neither are they to be considered as expressing the views of the Free Religious Association, in the Constitution of which it is distinctly declared that "membership in this Association shall leave each individual responsible for his own opinions alone." It is intended to reprint the "Fifty Affirmations" in each issue, as a standing statement of truths believed to be greatly needed by the times. Thoughtful discussion of any or all of them will be welcomed in THE INDEX. Any error, clearly proved, will be honestly corrected. But THE INDEX nails its flag to the mast.

To reject the Christian name does not necessarily mean to despise either Jesus or his religion.

## TO THE FRIENDS OF FREEDOM.

We ask your aid in our enterprise. THE INDEX will be published at least for one year; but probably at a loss. Two thousand subscribers will make the paper self-supporting. If you who are in earnest will subscribe for as many copies as you can afford, distributing them widely, and interest yourself in obtaining other subscribers, there will be no failure. The numerous letters we are receiving from all parts of the country convince us that the times are ripe for our experiment. The land swarms with men and women who are sick of the popular religion, and wait for a faith that shall not belittle them. The mildest form of Christianity preached in the churches fails to meet their just demand. They want ideas, not dogmas,—principles, not persons,—truths, not fictions. It is to such as these that we speak our word. Give them a chance to hear it, if you think it worth hearing.

But we ask no aid from any one who is not convinced that we are on the right track. If what we have to say is not strong, timely, and true,—if it is not the word which the world waits to hear,—we hope to fail. THE INDEX would have no excuse for being, if it were a private speculation. It exists for a purpose. If the purpose is a mistaken one, let it and THE INDEX die together. But if otherwise, Friends of Freedom! we count upon your aid.

## THE McFARLAND-RICHARDSON CASE.

We intend to pronounce no judgment on the parties implicated in this wretched affair. No grounds for any such judgment have been certified to the public. Contradictory *ex parte* statements have been made, but no one can decide between them. Let the Courts ferret out the truth, and let the public, in simple justice, suspend all judgment as to the guilt or innocence of persons whose misfortunes need no Court to point them out. It is ungenerous and cruel to prejudge a case, in which facts, as yet unknown, should determine the apportionment of blame. The press and the public have been too rash.

But the case raises general questions of grave importance. One of these we would point out, because it is little likely to receive due attention elsewhere; the others we leave for the present to the discussion of other



journals. *Does modern society obey the Christian law of divorce?*

What is this law? It is found in the Sermon on the Mount, Matt. V. 32: "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." The same explicit declaration is repeated in Matt. XIX, 3-9. If the words of Jesus are the authoritative law of Christianity, then it is perfectly plain that the Christian law unqualifiedly forbids a husband to put away his wife except for adultery on her part,—that it recognises no right in the wife to put away her husband for any cause,—that the husband who puts away his wife except for adultery, and then marries again, commits adultery,—and that whoever marries a woman divorced for any reason but adultery on her part, commits adultery. Jesus taught unequivocally the indissoluble nature of marriage with only one specified exception; and this specified exception is adultery on the part of the wife. In all other cases, divorce is expressly prohibited by him. This, the Christian law of divorce, was re-stated by Augustine in the words,—"*Dominus praecepit ne quisquam dimittat uxorem, excepta causa fornicationis*;" and the Catholic Church insists uncompromisingly on obedience to the law. It was the refusal of Pope Clement VII to sanction the divorce of Henry VIII from Queen Catharine, that precipitated the English Reformation. In this, as in other respects, Romanism is the true Christianity; while Protestantism departs from it.

Now the increasing enlightenment of civilized countries has led to a practical abolition of the Christian law of divorce, although without public consciousness of the fact. Other causes than adultery are deemed sufficient to dissolve the marriage tie in many, if not most of the States of the Union; and not only is this practical violation of the Christian law acquiesced in by the public, but it is not even protested against by the Christian clergy. Gradually the moral sense of the community outgrows the narrow restrictions of the past, and learns to perceive the injustice of laws based on theology. What right has society to legalize prostitution by compelling a man and a woman to live together, when that mutual respect and love which alone justify marriage have died out of their hearts? None whatever. Hence maltreatment, incompatibility of temper and other causes, are silently admitted among the reasons which justify divorce; and the change, however irreconcilable with the Christian law, tends to the honor of the marriage state and the elevation of its ideal. The expediency of divorce for other reasons than adultery has been proved by experience and acknowledged by law; and the vast majority of the Protestant clergy tacitly sanction the fact, though it is a flagrant violation of the gospel they preach.

It is time that the authority of natural morality, by which society thus practically repudiates the obligations of what is called distinctively "Christian" morality, should be publicly recognized. Even in professedly Christian countries, the authority of the Christ is practically disowned, not only in regard to divorce, but also in regard to other important matters that might be specified. Considered from a legal point of view, the sacramental, mystical, or Christian conception of marriage is giving place to the conception of it as a civil con-

tract; and it is this secularization of marriage which has caused the change in our laws of divorce. But how can this change be defended on Christian grounds? It cannot be thus defended. It can only be defended on the ground of natural reason, conscience, and experience. In other words, society begins to exercise the right of self-government, and to resist the attempt of theology to govern it. Let the truth be honestly confessed. In allowing divorce for other reasons than adultery, the American people are violating the law of Christ in obedience to the law of humanity.

From this point of view, the position of the New York *Independent* concerning the divorce question is passing strange. We quote from a recent editorial on "The Richardson Assassination":

"The horrible case is a new illustration of the folly and wickedness of that semi-superstitious sentiment which, in the name of maintaining the sanctity of marriage, outrageously perverts the very idea of marriage, by compelling the life-long union of two persons, either of whom finds such a union to be loathsome, degrading, and unholy. There is no divine, and there ought to be no human law to compel the continuance of any marriage which, so long as it continues, is nothing better than legalized prostitution. 'Whom God hath joined together'—that, and that only, is the divine idea of marriage. Anything short of that is abomination. To chain two human beings fast to each other's side, against the perpetual protest of galled and wounded human nature, is an offence at which the angels weep. The great, indifferent public have no right to say, either on the basis of any statute law, or on the deeper basis of any popular sentiment, or on the still deeper basis of any supposed religious tenet, that any two individuals, man and woman, shall live together as husband and wife, against the inward protest of their own individual souls. Derived from whatever sources, based on whatever foundation, sanctioned by whatever tradition, such a legalized tyranny is unworthy of a Christian civilization, shamefully perverts the fundamental teachings of Christianity, and destroys the sacred claim of religion to the reverence of mankind."

Down to the closing sentence of this extract we cordially echo every word, (excepting only the allusion to the angels, of whom we know less than Mr. Tilton knows.) The passage is admirable as an utterance of Free Religion. But the "legalized tyranny" against which Mr. Tilton so justly and so eloquently inveighs, is nothing but the *practical application of the words of Jesus, forbidding all divorce except for adultery*. Do the words of Jesus "shamefully pervert the fundamental teachings of Christianity?" We ask an explanation of this statement. If Mr. Tilton's protest against the "legalized tyranny" which forbids all divorce except for adultery, extends to the precept on which it rests, well and good,—we join him in it. That protest is Free Religion. But, in the name of sincere and manly dealing, we ask him to explain what are those "fundamental teachings of Christianity" which thus abrogate the teachings of Christianity's Lord and Master? Is the disciple above his Lord? To make good his assertion, Mr. Tilton must prove one of two things,—either that his position is not a flat contradiction of the teachings of Jesus, or else that the teachings of Jesus are not the "fundamental teachings of Christianity."

If neither of these things can be proved,—and we believe they cannot be proved,—then why not frankly confess the truth, that the world needs to-day a morality higher in respect to divorce than the morality of the gospel? The age is sick of this conjuring with sacred names. It longs to hear Truth speaking in her own right, not stammering out the shibboleth of a "creed outworn." Let us dare to advocate a just reform in the name of justice, trusting that every "legalized tyranny," once unmasked, will be condemned by the universal conscience of mankind. This is the only court from which there is no appeal.

To accept the Christian law of divorce as final would be not only to legalize, but to eternize tyranny.

#### THE BOSTON "RADICAL."

We would call especial attention to the "RADICAL EXTRA," which we received with the December number of this very able periodical, and the larger part of which we print on our last page. THE RADICAL and THE INDEX will be co-workers in the same general movement,—the one as a monthly magazine, the other as a weekly paper. Five years of admirable service have proved the worth of THE RADICAL in the estimation of the liberal public; and now when it enters on its sixth year, we sincerely hope that it will be with a doubled subscription list. Whoever takes and intelligently reads it, cannot fail to be instructed by it; and we recommend it to every thoughtful person as worth ten times the money it costs.

### Communications.

#### LETTER FROM MISS COBBE.

26 HEREFORD SQ.,  
LONDON, S. W.,  
Dec. 5, 1869.

MY DEAR SIR: I have received your letter and feel much interested in your project of starting a paper which shall represent the interests of simple Theism. Most heartily I agree in your view that the retention of the Christian name by those who can allow no authority in religion, even to Christ, is a mistake fraught with elements of confusion and insincerity. As our noble allies and fellow-worshippers, the Brahmos of India, have gone back to the name of the Creator, so must we, if we are ever to stand absolutely straight before the world, call ourselves by the title which expresses, not the temporary and partial obligation of one nation or another or even of the whole human race to its greatest prophet, but the eternal and universal allegiance of all to the only God.

The subjects of interest which need to be discussed in the great transition through which we are passing, are of course absolutely boundless. In my humble estimation and from all I can gather of the thoughts of leading minds in this country, the problem of the Future Life will occupy the fore-ground for some time to come. It is in fact the question of the day, to which a distinct "yes" or "no" must be given, and on whose decision, one way or the other, hang portentous results for both religion and morality.

I have jotted down an argument on the subject which I do not think has been hitherto distinctly stated and which may perhaps seem to you likely to interest your readers. It has occupied my mind for a long time.

May I add that the use which you and all my American friends make of the words "Radical" and "Conservative" has a tendency to mislead us? Surely a Radical is, or ought to be, a man who only wishes to uproot what is *bad*, while a Conservative is one who only wishes to maintain what is *good*? There is no Radical, I hope, who does not wish to retain what is good in the old, nor any Conservative (in our day, at all events) who does not admit that some reforms are desirable. If we Theists represent ourselves as nothing but Radicals in Religion, and not Conservatives of all that is true and beautiful and holy in the creeds and hopes of the past, do we not stultify ourselves? Our broad groundwork is the universal human sentiment of religion.

With sincere wishes for your success, believe me, dear sir,

Cordially yours,

FRANCES P. COBBE.

[NOTE.—Miss Cobbe's "Argument" will be printed in our next issue.—Ed.]



## Poetry.

## A BIRTH-DAY PRAYER.

Art Thou the Life?

To Thee, then, do I owe each beat and breath,  
And wait Thy ordering of the hour of death,  
In peace or strife.

Art Thou the Light?

To Thee, then, in the sunshine or the cloud,  
Or in my chamber lone or in the crowd,  
I lift my sight.

Art Thou the Truth?

To Thee, then, loved and craved and sought of yore,  
I consecrate my manhood o'er and o'er,  
As once my youth.

Art Thou the Strong?

To Thee, then, though the air is thick with night,  
I trust the seeming-unprotected Right,  
And leave the Wrong.

Art Thou the Wise?

To Thee, then, do I fetch each useless care,  
And bid my soul unsay her idle prayer,  
And hush her cries.

Art Thou the Good?

To Thee, then, with a thirsting heart I turn,  
And stand, and at Thy fountain hold my urn,  
As aye I stood.

Forgive the call!

I cannot shut Thee from my sense or soul,  
I cannot lose me in the boundless whole,—  
For Thou art All!

1869.

ASTERISK.

## Department

OF THE

## FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

The Executive Committee of the Free Religious Association accept with cordial gratitude the offer, gratuitously made by the managers of THE INDEX, of a portion of the paper each week, to be devoted specifically to the organized interests of that Association. It has constantly happened since its organization that the Association has felt the need of some regular medium of communication with the public. There are interesting facts to report connected with the general movement which it represents, notices to be given, statements to be made concerning what has been done, or is proposed to be done, extracts from correspondence which might be printed for the benefit of the constituents of the Association, occasional misunderstandings and misrepresentations in the community of the character of the Association which need official correction, and, generally, the specific aims and work of the organization need to be kept before the public.

And it is to such matters as these that this space will be devoted. It will be a department for information rather than for discussion. As to general questions and principles involved in the free religious movement, these will be amply treated in other parts of THE INDEX; and what the officers of the Association may have to say upon these general issues they will prefer to say in the general columns of the paper in their individual capacity rather than here as officials. The President and Secretary, and probably other officers of the Association, will, by invitation of the editor, be regular contributors to the general departments of the INDEX; but only for this portion of the paper will the Association have any official responsibility.

The Free Religious Association, however, though having no official connection with THE INDEX beyond the limits of this department, cannot but most cordially welcome it to the "battle of ideas" which is now being fought in the domain of religion. Fulfilling, as we

believe it will, its promise of fearless inquiry, scholarly ability, and a reverent spirit, it must prove a strong champion for religious liberty and progress; and as such may it be generally sustained by the public to whom it makes its appeal.

Having made these prefatory remarks in reference to the connection of the Free Religious Association with THE INDEX, we proceed to give a brief sketch of the

## ORIGIN OF THE ASSOCIATION.

The immediate occasion which gave the impetus for organizing the Free Religious Association was furnished by the action of the National Conference of the Unitarian denomination at Syracuse, N. Y., in the Autumn of 1866. This action, however, was only the occasion, not the cause, which gave rise to the Association. The cause is to be found in the various progressive and converging religious tendencies of the time, away from the conflicting authorities of specific religious systems and from the bonds of creeds and churches, to a union as broad as humanity itself, on the ground of common aspirations to know the truth and common efforts to live pure and beneficent lives. And it is these tendencies that the Free Religious Association was organized to represent. Still, those who first moved in the matter of organization were a few radical Unitarians, who having made an attempt to broaden the basis of the National Unitarian Conference so as to strike out of it every implication of a creed and make it a platform simply for what was called in a general way Christian work, and having failed in that attempt, first in the conference at New York in 1865, and then at Syracuse, felt that the time had come for some new Association, which should be inclusive of the freest religious thought of the time, and do a work in behalf of spiritual unity and human brotherhood which could not be done by any of the religious denominations. Upon several of the younger men who attended the Syracuse convention, this conviction seems to have been separately impressed with great force before they reached their homes, and they inwardly resolved to do whatever was in their power to carry the conviction into execution. During the autumn two conferences were held in Boston of some ten or twelve persons, most of whom had at least a nominal connection with the Unitarians, at which the general idea of a new Association was discussed. At these conferences opinion was about equally divided for and against organization,—though all were agreed as to the necessity of protesting against the platform of the National Unitarian Conference, and also as to the importance of the objects which it was proposed to work for in the new organization. The objections came from the feeling against organization in general (beyond the individual church,) which very commonly accompanies radical religious ideas. It was urged that an association would necessarily be somewhat artificial and constrained, while the same objects could be in time more effectually reached by individual action.

Still, those who believed that there might be an Association which should be perfectly free, and that the religious interests of the times demanded that the experiment should be tried, were not discouraged. They had anticipated this objection, and only asked that it might not be thrown in the way of their action; and they urged their cause until it was agreed that a larger conference should be called to consider the question. This was done by the following letter of invitation, which was sent to all the Unitarian Ministers in the country who were supposed to be more or less in sympathy with the defeated minority at Syracuse, and to some well-known representatives of free, or independent churches:

BOSTON, Jan. 1, 1857.

"DEAR BROTHER:—Since all prevailing denominational religious organizations set limits, more or less strict, to religious inquiry and fellowship, and since the recent attempts to organize even the most liberal denomination of Christians, as shown in the National Conference of Unitarian Churches, have fallen

into the same error, and so have failed to satisfy the demands of Liberal Faith, it is believed the time has come to form a new association, in spiritual bonds, on the basis of Free Thought, for the purpose of bringing like-minded men together, of gathering to a head powers that are working too aimlessly in the same general direction, and of diffusing rational truths by rational methods. The desire is to make a fellowship, not a party; to promote the scientific study of religious truth, not to defend the legacy of theological tradition; to keep open the lines of spiritual freedom, not to close the lines of speculative belief.

You are cordially invited to meet in conference some of your brethren, at the residence of Rev. Dr. Bartol, No. 17 Chestnut Street, Boston, on Tuesday, February 5th, at 11 o'clock, A. M., to consider the possibility and the wisdom of forming such an association,—the condition under which it should be attempted, and the means by which the project may be successfully carried into effect.

As the interest of laymen is of great value, as giving substance and vitality to such a movement, you are invited to bring with you to the conference any friend who may be specially in sympathy with its objects and likely to add weight to its deliberations.

In the hope that our invitation will be cordially responded to and that the conference will result in the strengthening of our liberty in thought and deed, we are

Faithfully yours,

O. B. FROTHINGHAM,  
JOHN WEISS,  
EDWARD C. TOWNE,  
FRANCIS E. ABBOT,  
WM. J. POTTER,

In response to this invitation a company of some twenty-five men and women met at the place and time specified. The greater part, probably, were of Unitarian connections or antecedents. But there were also in the company some of the liberal Universalists, some representatives of progressive Quakerism, a number of the special friends, personally and theologically, of Theodore Parker, and others who could not be classed by any denominational or theological relationship. It is due to Rev. Dr. Bartol, whose house and heart were so generously open to the meeting and to the preceding smaller conferences, to say that he was one of those whose temperament and tastes disinclined to any plan of organization, though he was very pronounced and zealous for the objects sought, and has ever been ready to speak a generous word for the Association that was formed. At this conference of February 5th, a plan of organization, which had been carefully digested and prepared by Messrs. Abbot, Towne, and Potter, was presented and made the subject of deliberation. The talk was deeply earnest, searching, candid, and mostly in a broad and generous spirit of sympathy with the underlying objects of the meeting. In the sacred freedom and privacy of the place heart opened to heart. Some utterances there made, for their keen criticism of the popular forms of religion and for their elevation of spiritual tone, can never be forgotten by those who heard them. The conference was prolonged till nearly evening. Of course the same difference of opinion was developed on the general question of organization as at the smaller meetings, though those who did not incline to organization did not press their objections as an obstacle in the path of those who believed in it. Among the Unitarian ministers present, it was evident, also, that there were some who thought it better to reserve all their influence in behalf of spiritual liberty to use in the Unitarian organizations, with the belief that after a time these could be made as broad as could be desired; to which it was replied, that the plan presented in no wise conflicted with action in Unitarian or other denominational organizations, if any conscientiously believed in such action; it simply provided means for doing a work which none of these organizations were doing or aimed to do. The plan was carefully guarded from the beginning against any attempt or liability to form a new sect or to organize



merely a fragment of an existing sect. If aimed rather to break down sectarian barriers than to erect new ones.

It has been thought possible that that meeting might adopt some plan of association, but what has since proved the better course prevailed. A committee was appointed by a nearly unanimous vote to call a public meeting, in any way they should deem most expedient, to consider the same questions that had been presented to this conference. This was the better course, because it helped take the movement out of its accidental but too exclusive Unitarian connections, and gave it a wider constituency. It trusted the question of organization to a popular convention. Already on the committee liberal Universalism was represented. And the committee, in their plan of a public meeting, resolved to secure as wide a representation as possible of the various phases of liberal religious thought to be found in the country. They invited representatives of radical and liberal Unitarianism, of liberal Universalism, of the Hicksite and Progressive Friends, of Spiritualism, of Progressive Judaism, of Transcendentalism, and those who could not be classed with any sect or philosophy. And having formed their plan, they issued the following call in the newspapers of Boston and New York:

"A Public Meeting, to consider the conditions, wants, and prospects of Free Religion in America, will be held on Thursday, May 30, (1867,) at 10 A. M. at Horticultural Hall, Boston.

"The following persons have been asked to address the meeting, and addresses may be expected from most of them: R. W. Emerson, John Weiss, Robert Dale Owen, Wm. H. Furness, Lucretia Mott, Henry Blanchard, T. W. Higginson, D. A. Wasson, Isaac M. Wise, Oliver Johnson, F. E. Abbot, and Max Lilienthal.

[Signed] O. B. FROTHINGHAM, }  
Wm. J. POTTER, } Com.  
ROWLAND CONNOR, }

What followed is a matter of public record. A crowded assembly gathered; most of the persons advertised made addresses, and reports of the meeting were spread far and wide. At the afternoon session the plan of Association substantially as presented at the conference, was adopted, and the FREE RELIGIOUS ASSOCIATION was organized.

Two annual meetings have since been held, mainly on the plan of this first meeting, except that special effort has been made, and both years with success, to secure among the speakers representatives of Orthodox Christianity, and also to give a portion of the sessions to the bearing of religion on questions of practical philanthropy. At both of these annual meetings the liberal division of Judaism has been represented, and at one of them reformed Hinduism, by an admirable letter from its great native apostle, Keshub Chunder Sen.

We here subjoin the Constitution of the Association, together with the officers for the present year, with their P. O. Address:

#### ARTICLES.

I. This Association shall be called the Free Religious Association—its objects being to promote the interests of pure religion, to encourage the scientific study of theology, and to increase fellowship in the spirit; and to this end, all persons interested in these objects are cordially invited to its membership.

II. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other associations. Any person desiring to co-operate with the Association shall be considered a member, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote,—provided, also, that those thus entitled, may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of business.

III. The officers of the Association shall be a President, three Vice Presidents, a Secretary and Assistant Secretary, a Treasurer, and six Directors, who together shall constitute an Executive Committee, intrusted with all the

business and interests of the Association in the interim of its meetings. These officers shall be chosen by ballot, at the Annual Meeting of the Association, and shall hold their offices for one year, or until others be chosen in their place; and they shall have power to fill any vacancies that may occur in their number between the annual meetings.

IV. The Annual Meeting of the Association shall be held in the city of Boston, on Thursday of what is known as "Anniversary Week," at such place, and with such sessions as the Executive Committee may appoint, of which, at least one month's previous notice shall be given. Other meetings and conventions may be called by the Committee, according to their judgment, at such times and places as may seem to them desirable.

V. These articles may be amended at any Annual meeting of the Association, by a majority vote of the members present, provided public notice of the amendment has been given with the call for the meeting.

#### OFFICERS.

PRESIDENT—Octavius B. Frothingham, of New York City.

VICE PRESIDENTS—Robert Dale Owen, New Harmony, Ind.; Rowland Connor, Boston; Mrs. Caroline M. Severance, West Newton, Mass.

SECRETARY—Wm. J. Potter, New Bedford, Mass.

ASSISTANT SECRETARY—Miss Hannah E. Stevenson, 19 Mt. Vernon Street, Boston.

TREASURER—Richard P. Halliwell, 98 Federal Street, Boston.

DIRECTORS—Isaac M. Wise, Cincinnati, Ohio; Charles K. Whipple, Boston; Mrs. Ednah D. Cheney, Jamaica Plain, Mass.; Francis E. Abbot, Toledo, Ohio; John Weiss, Watertown, Mass.; Francis Tiffany, West Newton, Mass.

Reports of the three public meetings have been issued in pamphlet form. The edition for the first meeting is exhausted. Those for 1868 and 1869 can be obtained at 40 and 50 cts respectively, by addressing the Secretary.

### RADICAL EXTRA.

The Radical for 1870.

There is less need now than formerly of announcing the future of THE RADICAL. Five years of consistent endeavor have, we trust, secured what no mere profession could gain. Our early promise that the magazine would "enforce the lessons of intellectual freedom and self-dependence," has, we believe, been fairly redeemed. We have never supposed that formal freedom was all; yet it has a substantial meaning in modern times, and rightly plays an important part. But we want thought as well as freedom; and we want, too, better appreciation of the opportunities of freedom. While we bear in mind that the experiment of modern civilization rests solely upon the idea of free-thinking as applied to all classes of people, we must not forget that the problem is a vast one; and the possibility of its failure, because our freedom may be squandered in pursuit of temporary results, should be allowed a stimulating influence.

.... We welcome this critical reflection recently offered by a correspondent: "It is well to insist upon free thought; it is better to think seriously and studiously. Free thought in some instances signifies much freedom and very little thought; but indifference is more fatal to intelligence than chains, racks, fagots, all the implements of persecution." The point is well taken. It is proper to say to Americans generally, "You have given a great emphasis to your *Adjective*: it is time to equally honor your *Noun*, to become free-thinkers."

We are able to announce that our contributors will continue to give character and interest to THE RADICAL.

Among others who may be expected to contribute during the year are the names of Samuel Johnson, D. A. Wasson, O. B. Frothingham, John Weiss, Ednah D. Cheney, C. A. Bartol, W. H. Channing, Elizabeth P. Peabody, A. Bronson Alcott, E. R. Sill, Samuel

Longfellow, T. W. Higginson, J. Stahl Patterson, A. W. Bellaw, M. D. Conway, W. J. Potter, C. K. Whipple, F. E. Abbot, C. D. B. Mills, William T. Harris, Thomas Davidson, J. B. Marvin, Mary E. Whittlesey, Eliza Archard, John W. Chadwick, J. Vila Blake, Joseph May, Fred May Holland, D. H. Montgomery, Henry B. Blackwell, A. H. Lepper, J. J. Ostrander, John T. Sargent, Newton M. Mann, W. A. Cram, Lewis G. Jones, Hudson Tuttle, Edwin Morton, Richard J. Hinton, Mary E. Nutting, Kate D. May, Mary G. Darling, John H. Clifford, G. F. Walker, E. W. Winthrop, Francis Gerry Fairfield, B. W. Ball, W. J. Linton, Gerrit Smith, Elizur Wright, John Savary, John Alby, Charles A. Stevens, C. C. Shackford, Thomas Vickers, Rowland Connor.

The January and February numbers will contain articles by D. A. Wasson, John Weiss, F. E. Abbot, Elizabeth P. Peabody, Thomas Vickers, Samuel Longfellow, W. J. Potter. Mr. Potter will contribute his remarkable Essay, recently read before the "Radical Club," on "Definitions of Christianity."

TERMS:—Yearly subscription, \$4.00 in advance; single or specimen numbers 35 cts. No club terms. An extra copy will be given for every five subscriptions to one address.

We hope that subscribers will bear in mind that we shall hereafter be obliged to insist upon receiving our pay in advance.

It would be a convenience if subscriptions were renewed one month before the expiration of each year, and without our sending a bill.

Receipts will be sent promptly for all money received before the 10th of each month; after that date receipts will be enclosed in the next number of the Magazine.

All communications should be addressed to "THE RADICAL," 25 Bromfield St., Boston.

#### ADVERTISEMENT.

## The City of Toledo.

### To Capitalists and Manufacturers.

#### The Population of Toledo

In 1840 was 1,220.

In 1850—3,829.

In 1860—13,784.

In 1866—24,401.

In 1870—35,000.

The City is located on the Maumee River, four miles from Lake Erie, and has the best harbor on the Lakes. Nearly 3,000 miles of Railroad and over 800 miles of Canal centre here.

Two new railroads are projected and in process of construction; one extending south east through the coal field of Ohio to the Ohio River, the other extending north-west to the lumber districts of Michigan.

In 1867, upwards of eight miles of Dwelling Houses were erected in Toledo.

In 1869, 18,000,000 bushels of Grain, 32,000,000 feet of Black Walnut Lumber, and over 60,000,000 feet of Pine Lumber were shipped from Toledo, making the Toledo market second only to Chicago.

The Wholesale Trade, in all Departments, is very extensive.

The Public Schools are not surpassed in the West. The City contains 25 Churches, 6 Banks, 8 Savings Banks, 6 Building Associations, Street Railways, and a Public Library.

The City is largely engaged in the manufacture of Railway Cars, Sash, Doors and Blinds, Trunks, Wheels and Bent Work, Sheet Iron, Tin and Copper Ware, Marble Work, Brick, Iron and Wood work of all kinds.

During the past six years the City has expended in improving streets, and in the construction of sidewalks and sewers upwards of \$2,250,000.

The rapid growth of Toledo, and its favorable position for commerce and manufacturing, renders it a very inviting field for the investment of capital and the establishment of factories of all kinds.



# The Index.

VOLUME 1.

TOLEDO, OHIO, JANUARY 8, 1870.

NUMBER 2.

## The Index,

PUBLISHED EVERY SATURDAY,

BY THE

INDEX ASSOCIATION.

AT

TOLEDO, - - - OHIO.

TWO DOLLARS PER ANNUM.

FRANCIS ELLINGWOOD ABBOT, EDITOR.

### FIFTY AFFIRMATIONS.

#### RELIGION.

1. Religion is the effort of man to perfect himself.
2. The root of religion is universal human nature.
3. Historical religions are all one, in virtue of this one common root.
4. Historical religions are all different, in virtue of their different historical origin and development.
5. Every historical religion has thus two distinct elements,—one universal or spiritual, and the other special or historical.
6. The universal element is the same in all historical religions; the special element is peculiar in each of them.
7. The universal and the special elements are equally essential to the existence of an historical religion.
8. The unity of all religions must be sought in their universal element.
9. The peculiar character of each religion must be sought in its special element.

#### RELATION OF JUDAISM TO CHRISTIANITY.

10. The idea of a coming "kingdom of heaven" arose naturally in the Hebrew mind after the decay of the Davidic monarchy, and ripened under foreign oppression into a passionate longing and expectation.
11. The "kingdom of heaven" was to be a world-wide empire on this earth, both temporal and spiritual, to be established on the ruins of the great empires of antiquity by the miraculous intervention of Jehovah.
12. The Messiah or Christ was to reign over the "kingdom of heaven" as the visible deputy of Jehovah, who was considered the true sovereign of the Hebrew nation. He was to be a Priest-King,—the supreme pontiff or high-priest of the Hebrew church, and absolute monarch of the Hebrew state.
13. The "apocalyptic literature" of the Jews exhibits the gradual formation and growth of the idea of the Messianic "kingdom of heaven."
14. All the leading features of the gospel doctrine concerning the "kingdom of heaven," the "end of the world," the "great day of judgment," the "coming of the Christ in the clouds of heaven," the "resurrection of the dead," the condemnation of the wicked and the exaltation of the righteous, the "passing away of the heavens and the earth," and the appearance of a "new heaven and a new earth," were definitely formed and firmly fixed in the Hebrew mind, in the century before Jesus was born.
15. John the Baptist came preaching that "the kingdom of heaven is at hand." But he declared himself merely the forerunner of the Messiah.
16. Jesus also came preaching that "the kingdom of heaven is at hand," and announced himself as the Messiah or Christ.
17. Jesus emphasized the spiritual aspect of the Messianic kingdom; but, although he expected his throne to be established by the miraculous intervention of God, and therefore refused to employ human means in establishing

it, he nevertheless expected to discharge the political functions of his office as King and Judge, when the fulness of time should arrive.

18. As a preacher of purely spiritual truth, Jesus probably stands at the head of all the great religious teachers of the past.

19. As claimant of the Messianic crown, and founder of Christianity as a distinct historical religion, Jesus shared the spirit of an unenlightened age, and stands on the same level with Gautama or Mohammed.

20. In the belief of his disciples, the death, resurrection and ascension of Jesus would not prevent the establishment of the "kingdom of heaven." His throne was conceived to be already established in the heavens; and the early church impatiently awaited its establishment on earth at the "second coming of the Christ."

21. Christianity thus appears as simply the complete development of Judaism,—the highest possible fulfilment of the Messianic dreams based on the Hebrew conception of a "chosen people."

#### CHRISTIANITY.

22. Christianity is the historical religion taught in the Christian Scriptures, and illustrated in the history of the Christian church.

23. It is a religion in virtue of its universal element; it is the Christian religion in virtue of its special element.

24. The Christian Scriptures teach, from beginning to end, that "Jesus of Nazareth is the Christ of God,"—that is, the Hebrew Messiah. This, the Christian Confession, was declared both by Jesus and the apostles to be necessary to salvation or admission into the "kingdom of heaven."

25. The Christian church, from its origin to the present day, has everywhere planted itself on faith in the Christian Confession, as its divinely appointed foundation,—the eternal "rock" against which the "gates of hell shall never prevail."

26. The Christian Confession gradually created on the one hand the theology, and on the other hand the hierarchy, of the Roman Catholic Church. This process was not, as is claimed, a corruption, but a natural and logical development.

27. The Church of Rome embodies Christianity in its most highly developed and perfect form, as a religion of authority based on the Christian Confession.

28. Protestantism is the gradual disintegration of Christianity, whether regarded theologically or ecclesiastically, under the influence of the free spirit of protest against authority.

29. "Liberal Christianity,"—that is, democratic autocracy in religion,—is the highest development of the free spirit of protest against authority which is possible within the Christian church. It is, at the same time, the lowest possible development of faith in the Christ,—a return to the Christian Confession in its crudest and least developed form.

30. Christianity is the religion of Christians, and all Christians are believers in the Christ.

31. The Christian name, whatever else it may include, necessarily includes faith in Jesus as the Christ of God. Any other use of the name is abuse of it. Under some interpretation or other, the Christian Confession is the boundary line of Christianity.

#### FREE RELIGION.

32. The Protestant Reformation was the birth of Free Religion,—the beginning of the religious protest against authority within the confines of the Christian Church.

33. The history of Protestantism is the history of the growth of Free Religion at the expense of the Christian Religion. As love of freedom increases, reverence for authority decreases.

34. The completion of the religious protest against authority must be the extinction of faith in the Christian Confession.

35. Free Religion is emancipation from the outward law, and voluntary obedience to the inward law.

36. The great faith or moving power of Free Religion is faith in man as a progressive being.

37. The great ideal end of Free Religion is the perfection or complete development of man,—the race serving the individual, the individual serving the race.

38. The great practical means of Free Religion is the integral, continuous and universal education of man.

39. The great law of Free Religion is the still, small voice in the private soul.

40. The great peace of Free Religion is spiritual oneness with the infinite One.

41. Free Religion is the natural outcome of every historical religion,—the final unity, therefore, towards which all historical religions slowly tend.

#### RELATION OF CHRISTIANITY TO FREE RELIGION

42. Christianity is identical with Free Religion so far as its universal element is concerned,—antagonistic to it so far as its special element is concerned.

43. The corner-stone of Christianity is faith in the Christ. The corner-stone of Free Religion is faith in Human Nature.

44. The great institution of Christianity is the Christian Church, the will of the Christ being its supreme law. The great institution of Free Religion is the coming Republic of the World, the universal conscience and reason of mankind being its supreme organic law or constitution.

45. The fellowship of Christianity is limited by the Christian Confession; its brotherhood includes all subjects of the Christ and excludes all others. The fellowship of Free Religion is universal and free; it proclaims the great brotherhood of man without limit or bound.

46. The practical work of Christianity is to Christianize the world,—to convert all souls to the Christ, and ensure their salvation from the wrath of God. The practical work of Free Religion is to humanize the world,—to make the individual nobler here and now, and to convert the human race into a vast Co-operative Union devoted to universal ends.

47. The spiritual ideal of Christianity is the suppression of self and perfect imitation of Jesus the Christ. The spiritual ideal of Free Religion is the free development of self, and the harmonious education of all its powers to the highest possible degree.

48. The essential spirit of Christianity is that of self-humiliation at the feet of Jesus, and passionate devotion to his person. The essential spirit of Free Religion is that of self-respect and free self-devotion to great ideas. Christianity is prostrate on its face; Free Religion is erect on its feet.

49. The noblest fruit of Christianity is a self-sacrificing love of man for Jesus' sake.—The noblest fruit of Free Religion is a self-sacrificing love of man for man's own sake.

50. Christianity is the faith of the soul's childhood; Free Religion is the faith of the soul's manhood. In the gradual growth of mankind out of Christianity into Free Religion, lies the only hope of the spiritual perfection of the individual and the spiritual unity of the race.



## WHAT IS CHRISTIANITY?

[A Discourse read to the (then) Unitarian Society of Toledo, Sunday morning, July 11, 1889.]

"It sounds like a degradation of the very name of religion to apply it to the wild ravings of Hindu Yogins or the blank blasphemies of Chinese Buddhists. But as we slowly and patiently wend our way through the dreary prisons, our own eyes seem to expand, and we perceive a glimmer of light where all was darkness at first. We learn to understand the saying of one who more than anybody had a right to speak with authority on this subject, that 'there is no religion which does not contain a spark of truth.'"

Max Mueller, *Chips from a German Work-shop*, vol. 1, p. 134

"All positive religions contain three distinct parts: First, a code of morals, very pure, and nearly the same in all; next, a geological dream; and thirdly, a myth or historical novelette, which last becomes the most important of all."

Letters of Alex. von Humboldt to V. von Haas, L. 60

If we survey American society in its religious aspect, we are at once struck with the great number of sects all calling themselves by the name of *Protestant*. Episcopalians, Methodists, Baptists, Presbyterians, Congregationalists, Quakers, "Christians," Swedenborgians, Universalists, Unitarians,—all these, and more, claim to be Protestant bodies. Each claims to have embodied most completely the true spirit of Protestantism; yet no one ventures to deny the equal claim of all the rest to call themselves by the Protestant name. If we extend our view so as to embrace the whole of Christendom, we find three great churches, the Protestant, the Romish, and the Greek, all calling themselves by the name of Christian. Each claims to have embodied most completely the spirit of Christianity; yet no Protestant, at least, will venture to deny the equal claim of these three great churches to call themselves by the Christian name. The Christian Church split into three vast fragments many centuries ago; and while the Romish and Greek churches still remain undivided in themselves, the process of division has gone on in the Protestant Church, and has not yet by any means come to an end. The point to which I wish to call especial attention is this,—that Protestantism is a great deal larger than any one Protestant sect, and that Christianity is a great deal larger than any one branch of the Christian Church.

Now let us extend our view farther still, and embrace, not Christendom alone, but the whole world within its circle. The same spectacle presents itself again, but on a vaster scale. A few great religions, such as Brahmanism, Buddhism, Confucianism, Judaism, Christianity, Mohammedanism, and a countless host of minor forms of worship, divide the human race into what may with perfect propriety be styled so many larger *sects*. Of the total population of the globe, Christianity includes less than one-third,—according to Berghaus about thirty per cent. Each one of these vast sects claims to embody most completely the spirit and power of religion; yet, without the greatest ignorance and arrogance, no one of them can venture to deny the equal claim of all the rest to be religions. It is plain, therefore, that, just as Protestantism includes equally all the Protestant denominations, and as Christianity includes equally the Protestant, the Romish, and the Greek churches,—so Religion includes equally all the great sects of the world, is greater than any one of them, and has its foundation in universal human nature. As all Protestant denominations have something in common, and yet each has something peculiar to itself,—as the same is true of the three great churches of Christendom,—so also there is something in common, a *universal element*, among all the world's great faiths; while, at the same time, each one of them has something peculiar to itself, a *special element*, which makes it unlike the rest. To understand Christianity, therefore, and obtain a sensible answer to the great question,—what is it?—we must distinguish carefully between these two elements, the *UNIVERSAL OR RELIGIOUS*, and the *SPECIAL OR CHRISTIAN*. It will then appear that Religion is an indestructible instinct, sentiment, or tendency,

in the human soul itself; and that Christianity, like every other historical faith, is the development of this universal tendency under peculiar historical conditions and circumstances.

Now in discussing the problem,—what is Christianity?—I shall regard it as a *natural growth*, not as a *supernatural revelation*; and instead of spinning a cobweb theory about it, I shall interrogate the actual facts, and look to common sense, not theology, for an answer. As Lord Bolingbroke saw more than a century ago, history, and not metaphysics, must decide what Christianity really is; and the only way to learn its history is to study its records and sacred books, its traditions, its institutions, its origin, its relation to other religions, and its influence in the development of civilization. It stands, take it all in all, as the loftiest of historical faiths; but we blind ourselves and others, if we regard it as standing on any other than the same level with the rest,—as having its roots in anything else than the common soil of mother Earth. Christianity has developed gradually, like a tree; and no tree ever yet struck its roots into the sky.

Let me begin, then for the sake of clearness and brevity, with a very simple definition:—*Christianity is Religion as taught in the New Testament, more especially in the gospels*. I think no one, however orthodox or however liberal, will object to this definition; and consequently I will make no pause to argue for its fairness or exactness. The question, however, immediately arises,—*How is Religion taught in the New Testament?* And here we are deafened by a clamor of discordant tongues. Each little sect in Christendom, and each wing of each sect, and even each feather of each wing, gives a different answer, a different explanation of the meaning of the New Testament. The confusion is great, I admit; and it would be idle to expect to reconcile completely all the conflicting theories. But I believe that the cause of the confusion is plain. Men go the New Testament, not to learn what it actually teaches, but to make it teach what they want to believe. This is all wrong. When they are willing to study the book in the spirit of candor and the love of truth, availing themselves of the light of modern scholarship, the warfare will in great measure cease. Certain great doctrines and ideas will be recognized by all, and the contested points will mostly, in time, be made clear. For myself, I seek to *prove nothing* out of the New Testament; it makes to me no more difference what the New Testament teaches than what the Koran teaches, for my faith rests on something better than books. I hold myself prepared, therefore, to recognize, as the teaching of the New Testament, whatever shall prove to have been the *actual thought of its writers*. He who has no "case" of any kind to make out, and no dogma of any kind to defend, will perceive that Christianity, as a great system of faith and life, rests on the New Testament *as it is*, even though the four gospels contain an imperfect biography of Jesus and imperfectly reflect his teaching. The gospels *as they are* have moulded the spiritual consciousness of the church, fashioned its theology, and determined the character of its institutions; and although in some respects they may fall below the level of the teaching of Jesus himself, it can hardly be doubted that their fundamental ideas were also his. The miracles, of course, from the modern point of view, must be regarded as legendary, unhistorical; yet such legends never become attached to a great life, unless in some sort they express its actual spirit, and are harmonious with its controlling aims. For this reason, I judge it the fairest and soundest method of getting at the true essence of Christianity, to take the New Testament *as it stands*, and determine as faithfully as possible what are its great central principles. This, then, I propose to do, interpreting the book as a natural result of the times that produced it, and finding the key to my interpretation in the history of the Jewish nation.

What, then, is the religion taught in the New Testament? Or, in other words, what is

Christianity as set forth in its own accepted and venerated records?

Every religion, as we have seen, contains two elements which must be carefully distinguished, universal and special. The universal element, as its name implies, is the same in all religions; while the special element varies in the case of each. The application of this distinction to Christianity clears away at once the obscurity which hangs about it in the minds of many, especially of those who have drifted away from the creeds of the popular churches. It is the *universal element* which makes Christianity a *religion*; it is the *special element* which makes it the *Christian* religion. Whatever is found in all religions, belongs, consequently, to the universal element; and whatever is found in Christianity alone, belongs to the special element. Bearing this in mind, it becomes a comparatively easy thing to determine, in a large, general way, what belongs properly to each element in Christianity. Its great spiritual and moral precepts are as widespread as man himself: however imperfectly developed, they appear in some form or other in every faith under the sun. It is a simple fact, not to be denied by any well-read man, that every great moral principle, every high spiritual idea, which is found in the New Testament, is found also in the sacred or philosophical books of other religions. There is absolutely not a single great saying of Jesus concerning God, or duty, or immortality, which has not substantially its parallel in so-called heathen writings. It is true, no one book can be found, perhaps, in which occur *so many* great thoughts on these themes, or at least occur so beautifully expressed, as in the New Testament; nor do I know anywhere another religious character equal, on the whole, to the character portrayed in its pages. But the sublime thoughts which underlie the parables and conversations of the gospels are, like the atmosphere about us, the common breath of all,—here and there poisoned by the malaria of superstition, and seldom so pure as on the mountain heights of that Hebrew soul, yet still as all-embracing and as indispensable as the air we breathe. Piety, purity, benevolence, mercy, forgiveness, self-sacrifice, aspiration, love, prayer, repentance, faith,—these, in greater or less degree, in higher or lower form, are common to all religions, and constitute that universal element, that eternal substance, which is simply the indestructible and divinest part of human nature itself. Christianity cannot appropriate these as its own peculiar property; for they exist in all religions wherever man has emerged out of utter barbarism. But Christianity contains them as the universal element within itself; and it is in virtue of this alone that it is entitled to be called a religion at all.

It remains to examine the special element of Christianity,—that which gives it its name as the *Christian* religion. The moral and spiritual consciousness, which in some measure is common to all men above the brutish condition, becomes almost always associated with some particular beliefs, or customs, or men, or institutions; and thus assumes an historical or special form. Thus Mohammedanism includes not merely universal spiritual truths, but also faith in Mohammed, as the divinely authorized revealer of these to men; and thus, while faith in these spiritual truths is the substance or universal element of Mohammedanism, faith in Mohammed is its historic form or special element. In every great religion the same distinction must be made. Now the very name of Christianity, like that of Mohammedanism, expresses clearly its special element. Christianity is the faith of Christians, a word first applied to the followers of Jesus, soon after his death, in the Syrian city of Antioch; and the name was doubtless given to them as a derisive nickname, because they professed to be followers of "the Christ."

Now the followers of the Greek thinkers who founded distinct schools in philosophy are often called by the personal name of their masters; thus the disciples of Epicurus are called Epicureans, those of Plato Platonists, those of Aristotle Aristotelians, and so forth.



So, also, the followers of Mohammed are called Mohammedans; and the followers of Theodore Parker are often called Parkerites. How happened it that the disciples of Jesus were not nicknamed *Jesuits* or *Jesus-ites*? Why were they called Christians at all, when "Christ" was not part of their master's name? The answer is that the word "Christ," signifying "Anointed," and referring to that ancient custom of anointing kings which corresponds to the modern custom of crowning them, indicated the kingly rank which, as the Christians believed, God had conferred upon Jesus. It indicated a peculiar, supernatural office, so closely connected with the national life of the Jewish people, that it can only be understood in the light of Jewish history. Faith in Jesus as the Christ of God is the special element of Christianity, its core and essence as a religion distinguishable from the other great religions of the world; and this central faith in the Christ, as the universal Savior of the human race, is simply the expansion and intensification of a patriotic Hebrew hope. Thus Christianity, so far from being a wholly new religion, a special revelation from heaven, is, in fact, the *natural development of Judaism*. Judaism is germinal Christianity; Christianity is fructified Judaism. It is plain, therefore, that the genius of Christianity can only be comprehended by studying that earlier faith of which it is the fruit. In a very brief way, permit me to sketch the outlines of the history of that Jewish idea, whose development we behold to-day in the great church of Christendom. We shall fail to do justice to the Christian Church if we see in it merely the cunning work of priestcraft and ecclesiastical ambition. Standing wholly outside of it, as I do, and contemplating its vast proportions at a fitting distance, I seem to see far more clearly than formerly the grandeur and symmetry of its architectural design. It is a magnificent structure, and has subserved magnificent purposes in the spiritual education of man. If the American people begins to discover that it has no more use to-day for the church, than it has for a grand cathedral of the middle ages, nevertheless we owe it to ourselves not to despise an institution to which our indebtedness is unspcakably great.

From the time of Abraham, the Jews believed themselves to be a "chosen people," set apart by Jehovah as sacred to himself. Their ideal of government was always a "theocracy," that is, a kingdom of God. From the time of Moses to that of Saul, they had a succession of rulers or judges, who were supposed to be selected immediately by God, and guided by his commands. But the anarchy arising from so unstable a government, under which any ambitious man could pretend to have received the divine appointment, at last drove the people to demand a permanent king; and Saul was raised to the throne. Under David and Solomon, the successors of Saul, the Hebrew nation attained the height of its greatness; and the Davidic monarchy differed from the earlier theocracy only in having a permanent royal dynasty instead of an irregular succession of chiefs, to represent Jehovah, the true King of the nation. An invisible King in heaven could, of course, transact the practical business of government only by placing some visible deputy or viceroy on an earthly throne. This is an important point to be noted, for the logic of events compels the appointment of a similar Vicegerent on earth, whenever the true Head of the State is supposed to reside invisibly in the heavens. From the reign of Solomon, the Hebrews declined in power and importance, and the "good old times" of David became, as it were, a "Golden Age" to which the popular imagination recurred perpetually with increasing desire. At last, about six centuries B. C., came the extinction of the Jewish kingdom, and the long captivity at Babylon. It was about this time that the first traces appear of the hope of the Messianic reign. So utterly sunk in misery and oppression were the Jews, that it became manifest that only a miracle could raise them again to their former splendor and power. A miracle, therefore, they began to expect,—a supernatural

restoration of their subverted State, a divine descent upon earth to bring happiness and holiness to the "chosen people of the Most High." It would be altogether too long a tale, to rehearse, the gradual formation of the Messianic faith in the heart of the people. It was the growth of half a dozen centuries, and came at last to twine itself about their very heart-strings. Trampled under foot by Babylonians, Persians, Greeks, Idumaeans, Romans, the people looked for the "kingdom of heaven" as our slaves looked for the great day of emancipation; but with a fiercer and more vindictive feeling. The "kingdom of heaven" was to be introduced by a great day of judgment, by the destruction of the heathen, and the establishment of Hebrew dominion over the whole earth; it was to be both temporal and spiritual in its nature, bringing righteousness and peace to all mankind, and taking the place of the great pagan empires of antiquity. In this dream of a new and universal empire, to be bestowed by Divine favor on the Jews, the figure of the monarch or Messiah gradually came to hold a prominent place. He was to be the chief actor in the great drama of restoration, being clothed by God with miraculous powers and divine authority; and in his own person he was to combine the offices of High Priest and King. As King, he was to govern the Jews and the whole world; as High Priest, he was to inaugurate the pure worship of Jehovah, and free mankind from sorrow and sin. This was the Christ or Messiah,—a Priest-King, appointed by God himself to assume universal dominion on the earth, and endowed with terrible supernatural powers for the purpose of establishing his dominion. The reign of the Christ here on earth, bringing peace and joy to all men, and restoring, as it were, the ancient kingdom of David in a thousandfold greater splendor and power, was what the Jews meant by the "kingdom of heaven," or the "kingdom of God;" and it was precisely in this sense that the early Christians used the phrase. A hundred years before the first line of the New Testament was written, all the main features of the gospel doctrine concerning the "end of the world" and the "coming of the Christ in the clouds of heaven," were perfectly familiar to the Jewish mind. The great day of judgment was expected to take place very soon, at Jerusalem; to be preceded by the outbreak of terrific wars; to reveal the Christ in the clouds of heaven, surrounded with angels, and seated on the awful tribunal of divine justice; to bring to the righteous Jews everlasting dominion and happiness, and to the heathen unbelievers the direst destruction. The righteous were to enter the halls of the kingdom, and feast at the Messiah's table; the wicked were to be plunged into the pit of fire in the vale of Hinnom. In short, the earth and the heavens were to be created anew, and the Christ was to reign as both temporal and spiritual prince in the kingdom of heaven. This dream of the "kingdom of heaven" or "kingdom of God" was the inspiration of the entire people of Judaea, and alone gave them hope and courage under their misfortunes; and it became the inheritance of every Jewish child. Mothers used to name their baby boys *Jesus*, that is, *Savior*, in the fond hope that their own offspring might prove to be the Christ of God to redeem the oppressed nation. But the kingdom delayed to come, and many a heart grew sick with hope deferred.

At last John the Baptist came, proclaiming that the "kingdom of heaven was at hand." All Judaea rushed to hear him; but he declared he was only the forerunner of the Christ, and not the Christ himself. Then came the young carpenter of Nazareth, taking up the same cry,—*"Repent, for the kingdom of heaven is at hand,"*—and by and by confessing that he was indeed the expected Christ. That he claimed to be the Christ, is plain on almost every page of the New Testament. When Peter, first of all, guessed the great secret, and avowed his faith in Jesus as the Christ, Jesus replied—"Blessed art thou, Simon, son of Jonah; for flesh and blood did not reveal it to thee, but my Father who is in heaven. And I on my part say to thee,

that thou art Peter, a rock, and on this rock [i. e. faith in my Messiahship] will I build my church." It would be tedious to run through the texts in which Jesus claims, directly or indirectly, the Messianic office; it will be enough to add here, that, at his trial, the high-priest asked him solemnly—"I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God;" and that Jesus, with frank avowal, replied,—*"Thou sayest, i. e. I am."* To the governor, Pilate, asking the same question, he made the same reply; and, as you all remember, the inscription on the cross mockingly describing his crime, was,—*"This is Jesus, the King of the Jews."*

It seems to me, therefore, indisputable that Jesus did actually claim to be the Messiah or Christ. It is somewhat doubtful how far he expected to assume temporal sway; but this he could not have escaped, if he should assume the office at all. Many passages seem to show plainly that he would not have shrunk from the political duties of his royal station; he announced the coming of his kingdom as so near at hand, that his disciples could not travel over the cities of Israel before the day of its appearance. All who should be saved must confess him as the Christ, before the great day of judgment should dawn;—"every one, therefore," he says plainly in Matt. X, 32, "who shall acknowledge me before men, him will I also acknowledge before my Father who is in heaven. But whoever shall deny me before men, him will I also deny before my Father who is heaven." In these words, he clearly states that faith in himself as the Christ is the necessary condition of salvation, i. e. admission into the "kingdom of heaven."

Now this claim of Jesus to be the Christ, which he himself declared to be the basis of his church, has always been the basis of it till the present day, and must continue to be its basis, so long as it shall stand. Faith in the Christ as the only Savior of the world, is the very corner-stone of Christianity, as a great system of religion; and it has become its practical test. All those are Christians who rest in this faith, and accept Jesus as their sole and sufficient Savior; nobody else is, in the right sense of the word, a Christian. The claim of Jesus was confessed from the outset; it became developed by degrees into the orthodox theology, on the one hand, and into the Roman priesthood, on the other hand. The "kingdom of heaven," which Jesus preached in both a temporal and spiritual sense, developed naturally and logically into the Popedom, which is the nearest possible approximation to a fulfilment of the claim of Jesus. A King in the heavens, invisible and inaudible, must have his visible Vicegerent on the earth; and this Vicegerent must be constantly guided and secured from error by the instructions of his Master. Hence came the doctrine of the Pope's infallibility, which cannot be logically shunned, if once the Messianic claim of Jesus is admitted, and which will probably be decreed authoritatively by the approaching Œcumenical Council at Rome. And further. If Jesus is indeed the divinely appointed Christ, or Savior of the world, how could he be merely a man, like other men? To judge all men, he must be omnipresent; he must be omnipotent; he must be omniscient. In a word, he must be *God*. I believe that the orthodox theology and the ecclesiastical hierarchy of Rome are only the inevitable consequence, the necessary historical result, of confessing Jesus to be the Christ. Faith in Christ is the special element of Christianity, which makes it emphatically and distinctively, the Christian religion; and faith in Christ, once planted in a thoughtful and logical mind, must develop inevitably into acceptance of Roman Catholicism. All the good and all the evil that follow from carrying out consistently this central doctrine of Jesus concerning himself, have been exemplified in the history of Rome. In proportion as men stray away from this, the great venerable church of Christianity, they really stray away from Christianity itself.

To sum up briefly the chief point of this discourse—Christianity is a religion, so far as it develops in man his moral and spiritual na-



ture; and it is the Christian religion, so far as it insists on faith in Jesus as the Christ of God, or sole Savior of the world. Regarded historically, it is simply the complete development of ancient Judaism, whose Messianic hope it realized; and regarded ecclesiastically, it is best embodied in the grand hierarchy of Rome, with the Pope at its head as the Vicegerent of Christ upon earth. This then, is my answer to the question,—what is Christianity?

## The Index.

JANUARY 8, 1870.

We begin to-day a series of discourses or Sunday essays on Christianity and Free Religion. They were delivered in July and August to what was at that time the "Unitarian Society of Toledo," with the purpose of stating as simply as possible our convictions on that subject. The readers of *THE INDEX* will perceive that they go over substantially the same ground as that of the lecture published in our first issue, and naturally contain more or less repetition of its thought,—in some cases, of its language. But as they also contain much that was not in the introductory lecture, and develop certain points with greater fulness, it seems best not to mutilate them by omitting the repeated parts.

### PROCRUSTES ORDERING A NEW BED.

Rev. Geo. H. Hepworth, the sensational Unitarian preacher of New York City, made the following frank statement in a recent sermon:

"Here we stand with a creed as liberal as the world can demand, believing in the Bible as much as any other denomination which exists; making our creed out of the very words of Jesus Christ himself."

In the *Liberal Christian* of Dec. 25th, the same clergyman calls loudly for a "banner," meaning a creed more precise, comprehensive and authoritative than the one he now has. We extract the following significant passage:

"I believe that in New York City alone there are fifty thousand good men and women, who are regular attendants upon other churches, who are not satisfied with the theology they hear, and who would at once come over to us if we could put into their hands a carefully prepared statement of our Unitarian faith. I mean by this a statement that had received the official sanction of any large convention of our ministers and laymen. I am fully persuaded that one great and abiding reason why so many prefer to hear in other churches, what they do not believe rather than come over to us, is that they are unwilling to slip their moorings unless they can see some other pier within reach. . . . Now, then, if Unitarians have a faith which is common to all their ministers; if it is possible to put into print what we believe as a denomination, and if it is possible to put the official imprint of the body on that document, let it be done without delay."

Such statements as these, taken in connection with other signs of Unitarian tendencies (especially the discontinuance of the old, scholarly, independent *Christian Examiner*, and the recent conservative *coup d'état* by which the *Liberal Christian* has been revolutionized) more than suggest a suspicion that at the "National Conference" to be held next autumn, the conservative leaders will take the aggressive, repeal their foolish concessions of 1868, and secure the adoption of a formal and specific creed.

We hope they will,—for the same reason that we hope the Ecumenical Council will decree the infallibility of the Pope. Such a step will do good every way. It will bring matters to a crisis. It will show to every one who really loves spiritual freedom how idle it is to expect this in any organized Christian body. It will make the issue between freedom and Christianity sharp and clear. When a Christian denomination which started fifty years ago

with most earnest protestations against creeds, finds itself driven by the stress of ideas to choose between a creed and "Christlessness," intelligent spectators will draw swift inferences. If creedlessness and Christlessness are identical, why are not creeds and Christianity identical, too? Channing must have made a great mistake in his antipathy to creeds. Would it not be wise for the American Unitarian Association to publish an expurgated edition of his works, adapted to the wants of Mr. Hepworth's "fifty thousand good men and women,"—all New Yorkers? With a creed sufficiently strong and long, baited with an expurgated Channing, Mr. Hepworth would doubtless soon catch all the respectable fish of the metropolis,—to the great dismay of his fellow-anglers. What a triumph of piscatorial prowess! Spurgeon and Pere Hyacinthe and Henry Ward Beecher and all the other great "fishers of men," would be quite eclipsed by the new Izaak Walton. For the sake of the poor little fishes, however, now sporting unconscious of their doom in the metropolitan pond, we trust there will be some delay in procuring the requisite fishing-tackle. It is too early in the season. Let them swim awhile longer!

### "THE MAIN QUESTION AT LAST."

On our sixth page will be found an article with the above caption, reprinted from the *Chicago Standard*. The allusion it contains to Theodore Parker, contrasting his position with the "free, open, manly" one of Ralph Waldo Emerson, is by implication unjust to one of the noblest spirits of the century. It would be as fair to accuse the sun of darkening the solar system, as to accuse Theodore Parker of "demoralizing" his contemporaries. He was as spotlessly pure in respect of courage, sincerity and devotion to truth, as any man that ever breathed. We think he made a mistake in regarding Christianity as the "Absolute Religion." We think that, if he were alive to-day, he would perceive, and as frankly avow, its incompatibility with spiritual freedom. But we are not aware that Mr. Emerson either claims or disclaims the "Christian" name; he quietly pursues the even tenor of his way, announcing to the listening age his deep insights into truth without seeking logically to define his position. Both he and Parker have earned the profoundest reverence of every one who honors nobility of soul; and we feel it due to both alike to deny the justice of any contrast made between them in this respect.

But we have entered within the last five years upon a new stage in the great conflict between authority and freedom. The conspicuous failure of the Unitarian denomination to organize itself without sacrificing freedom to Christianity, has opened the eyes of many, and will open the eyes of more, to the fact that the one *must* be sacrificed to the other. It is no merit to anybody, however, to perceive this fact; and we, certainly, claim none. We can but wonder that others are blind to it. It can hardly be denied, and we must admit, that Mr. Parker's identification of "Absolute Religion" with "pure Christianity," has indeed tended to obscure the issue. But the issue is made at last. Infinitely more is at stake than the meaning of a word; and this is seen plainly enough by all except those who dwell in the misty border-land between the religion of monarchy and the religion of republicanism. The *Chicago Standard*, with

a sincerity and fearlessness of spirit which command our admiration and win our heartiest sympathy, welcomes the clearing-away of the fog, that the great battle of the age may be fought in the "broad daylight." *Is Jesus the Christ, or not?* That is the question. If he is, let him be the veritable pilot of the ship of civilization, not an idle figure-head at its prow. Let his word be absolute and final, and let humanity obey. But if otherwise, let humanity grasp the helm itself, and sail by the chart of everlasting principles. It is time to have done with trifling. Dilettantism and obscurantism are out of date in America. The age is infinitely in earnest. For long it has been groping after the issue; at last, we believe, it has found it. The sovereignty of the Christ over the soul, or the sovereignty of the soul over itself,—which? The great question is open. Let him shut it who can.

One word more. The *Standard* makes a frank and most kindly appeal. "If by a fresh study of the question you should see new proofs that Jesus is God's Messiah, will you at once acknowledge his supreme authority, obey his commands, be baptized in his name, and enter his kingdom as 'little children,' truly converted?"

Yes, brother, we will! Perish all pride of opinion that stands in the way of the truth! We pledge ourselves to weigh honestly any fresh evidence you may have to offer,—we have weighed the old, and found it wanting. But consider what it is that needs study. Not the meaning of musty texts, but the import of opposing principles. Either show that Christianity is freedom, and not bondage to authority,—or else show that bondage to authority, and not freedom, is the true destiny of man. Aim at this target, or you will shoot wide of the mark.

The great lie is mighty until it encounters the great truth.

The forthcoming report of the Ohio State School Commissioner will show the following in regard to the wages of school teachers in Ohio. The average monthly wages of teachers are as follows:

Sub-Districts—Male, \$38 08; female, \$24 29. Separate District (ungraded) Schools—Male, \$17 13; female, \$28 25. Graded Schools—Male, \$22 28; female, \$18 62. German and English Schools—Male, \$54 92; female, \$37 18. Colored Schools—Male, \$39 25; female, \$28 66. Number of districts where teachers board around, 2,025.

And yet nine out of ten of these female teachers do their work just as well as the male teachers.—*Toledo Blade*.

An unmarried woman at Verden, Illinois, is the possessor of seven hundred acres of excellent land, which she paid for by teaching school.—*Exchange*.

[The above item has been going the rounds of the papers. If true, wages in Illinois must be higher than in Ohio.—ED.]

Helen Dougherty, of Western New York, after a long contest, has secured in the Supreme Court the inventor's title to a machine which cuts splints from a board in a level form, producing a cut hoop ready to apply at once to a barrel, which patent covers a monopoly of the manufacture and a pretty penny for the inventress.—*Cincinnati Gazette*.

[The author of the statement that "woman is never an inventor," had better take out a patent on his own invention.—ED.]

A student of Ann Arbor, Michigan, having remarked that men had more endurance than women, a lady present answered that she would like to see the thirteen hundred young men in the University laced up in steel-ribbed corsets, with hoops, heavy skirts, trails, high heels, panniers, chignons, and dozens of hair pins sticking in their scalps, cooped up in the house year after year, with no exhilarating exercise, no hopes, aims, nor ambitions in life, and see if they would stand it as well as the girls. Nothing, said she, but the fact that women, like cats, have nine lives, enables them to survive the present regime to which custom dooms the sex.



## Poetry.

## THE STRAY SUNBEAM.

Alone I walked the busy street,  
With cries and wheels and footsteps loud,  
Where kindred hearts unconscious meet,  
And part forever in the crowd.

I threaded slow the populous mart,  
Unnoticed midst the thunderous din,  
Watching the stream with aching heart,  
For sorrow sat enthroned within.

"O Life!" I said, "thronged solitude!  
Thou ceaseless, pitiless, loveless fray,  
Where Passion's hell-begotten brood  
Wrangle for unresisting prey!"

How black the angry torrent rolls!  
On earth below, in heaven above,  
There is no light for darkened souls—  
For wounded hearts no healing love!"

Leaning against a window-pane  
There stood a fair and ruddy child;  
I looked, and looked, and looked again,  
Until he caught my look, and smiled.

I nodded, as I drew more nigh;  
The dimples deepened on his cheek,  
And mirth grew riotous in his eye,  
And baby lips essayed to speak.

As on I moved with footsteps slow,  
The more I laughed, the more laughed he;  
I turned my head to look, and lo!  
His face still shone with infant glee.

An envious corner made eclipse  
Of that sweet star; and I passed by,  
The smile yet lingering on my lips,  
The warm tear starting in my eye.

"Thank God for childish smiles!" I said,  
"For dew-drops on the parching leaf—  
For wild-flowers in the forest's shade—  
For starlight in the night of grief!"

Father! accept the grateful prayer,  
Thank-offering for thy wondrous grace;  
For Love unseen, like vital air,  
Holds all the earth in his embrace!"

1853.

ASTERISK.

## Communications.

AN ARGUMENT FOR THE IMMORTALITY  
OF THE HUMAN SOUL.

BY MISS FRANCES P. COBBE.

Postulate. That there exists a Supreme supersensible Will ordering the material universe through the agencies of Nature—electricity, gravitation, &c.—which may be described as constituting in their ultimate unity the Vital Force of God.

1. Geology shows that as this supersensible Will works to-day, so it has been working in a continuous chain of action for millions of ages.

2. Man is a minor supersensible Will, acting on a small fraction of the material world by means of the imponderable agent which we call the human Vital Force, and which is demonstrated to be correlated to, and interchangeable with, the agencies of electricity, gravitation, &c., &c.

3. If the supreme supersensible Will has existed and acted unchanged from the dawn of time till now, it is proved to be independent of the conditions of the physical worlds which are born and extinguished beneath it.

4. In as far, then, as the true Self of man is a true supersensible Will similar to the Will of God, in so far there exists a strong presumption that it also is durable and independent of physical conditions. Unless Electricity, &c., be God (in which case the moral phenomena—the beauty and order of the universe—are utterly unaccountable,) then neither can the human vital force which vanished at death be the real man. That Will which guides the lightning, and that other minor Will which directed the vital fluid to raise the human

hand, are the things with which we have to deal. The *onus* of proof that the minor Will cannot survive the loss of its agent, rests on those who admit its analogy with the Divine Will, yet maintain that while the great *unbodied* Will lives forever, the *disembodied* human will must perish.

There is amply enough order, happiness, beauty in creation to show that it is a Cosmos, not a Chaos,—that it has a purpose, and does not come of haphazard. It is not a palette covered with colors, but the half-finished sketch of a god-like Raphael.

On the other hand there is quite enough disorder, misery, sin and hideousness in the world to show that its purpose is incomplete as we behold it. Whatever man can have been meant to be,—good, happy, beautiful he is not. Humanity is not a finished picture, but a group like Michael Angelo's Entombment, with half the figures imperfect—some of them barely indicated, and the only one anything like finished—a Dead Christ. The conclusion that the design,—betrayed, but not fulfilled by the order of things here,—will be executed elsewhere, and the sketch made into a perfect picture, comes to us with whatever weight we may be disposed to allot to the testimony of our whole intelligence exercised on the outer world. The testimony of the soul itself to the things of the soul is, of course, of another order; and, in my opinion, of much superior force.

## SECULAR RELIGION.

BY O. B. FROTHINGHAM.

The vital question of our time in the practical sphere of religion is the relation of religion to life. At present this relation is altogether unsatisfactory. There was a time when religion commanded life. To it belonged power and authority. It was the one supreme concern and interest, in comparison with which what we call "interests" could hardly be said to exist. The dominion of religion was felt everywhere. It overlooked the private lot and scrutinized personal experiences; it presided over households, made laws, consecrated rulers, blessed or annulled covenants, ratified treaties, revised letters, fashioned art, decreed what should be and what should not be science; the soldier confessed to it before he went to the wars; the discoverer sailed under its auspices and laid his newly found lands at its feet. She was supreme: she was alone; she was all in all.

The passage from this state of things to that which prevails now was long and tedious. It commenced with the awaking of the modern world to life. The suspicion of knowledge came first, then its faint dawning, then its full beams. The revival of learning brought to the light of day worlds of thought that had been buried in oblivion for centuries; the discovery of new continents and islands enlarged the view; trade and commerce revealed groups of mankind to each other and bound them together; industries multiplied; men began to be sensible of their importance; a spirit of independence got abroad; the power of the working understanding made itself felt: the nations tried their hands at making laws and institutions for themselves; one interest after another fell from the charge of the priest into the keeping of the men of business; and now, at last, relations are completely altered and situations utterly reversed.

To-day life is uppermost, religion is down; life occupies the grand rooms, religion is thrust into a corner; life takes possession of the week days and leaves to religion a few hours of Sunday; the world patronizes religion, dresses it up in its cast-off clothing, treats it like a baby; its bible is elegantly bound, but it is not read; its creed is disbelieved in; its sacraments are not respected; its ceremonies are not observed; its services are not attended; multitudes treat it with ill-concealed contempt, set their common sense above its revelations, and erect their business affairs to an importance that makes it seem useless; no great human interest pays honor to it: government flings it off; the politician

bids it keep its distance; commerce lays its commandments on the shelf; science turns from it disdainfully, as if it were not worth speaking with on important concerns; literature fashions its own laws, and works for its own ends; religion cannot even protect its Sabbath from invasion, and struggles hard against the tides of activity and pleasure that beat from all sides upon its holy time. It is not rarely that we hear religion spoken of as an incumbrance. The prediction is even ventured that it is destined to die out. The reaction is likely to go to fearful lengths. If it goes as far in one direction as the ecclesiastical spirit went in the opposite direction, religion will be nothing, by-and-by, but a piece of harmless decoration on the walls of modern existence. To insist on the evils incident to the present condition of affairs would be foreign to our immediate purpose. The momentous question is, How shall religion and life become reconciled?

One thing is clear: life cannot be changed. Life will not accommodate itself to religion; it is religion that must make the first movement to accommodate itself to life. She has had her opportunity and lost it; she must now simply be content to retain or recover her fair share of authority. Mahomet must go to the mountain.

Without attempting to describe all the concessions that religion must make in order to secure its hold on living people, it is pretty plain what some of these concessions must be.

In the first place the *ecclesiastical* spirit must be given up. An ecclesiastical religion cannot but be out of line with the popular movement, the apparent success of ritualism notwithstanding. People are not *interested* in altar forms, though in idle hours they will be amused by them. The living world laughs at ritualism: ritualism scolds at the world. The Roman Church has no hold on the life of the modern world; she grapples with none of its problems; the ethics of politics and trade do not concern her; she does nothing to mend criminal jurisprudence, nothing to eradicate intemperance or reform vice; her work is palliative and apologetic. As far as she exerts an influence, it is to make the world content with stupidity and ignorance.

Again, the *theological* spirit must be given up. Theological problems interest nobody. Between them and the problems of every day existence there is literally no connection. Men are every day pushing theology more angrily out of doors; it is not tolerated in the parlor: literature has banished it; science pronounces it a chimera: even the preacher must apologize for the little he puts into his sermon. It is customary for theology to be snubbed most pitilessly in the pulpit. A brisk dispensation of theology on Sundays would in no long time reduce societies to a condition of bankruptcy.

Once more, religion must cease to be mainly concerned about a future life and the fate of mankind in another state of being. She must leave her station at the hither side of the grave, and allow her weather-beaten ferry-boat to drift, while she bestirs herself in the practical affairs of this lower sphere. Her word must be "life." Not this life or that life, not present life or future life; but *life* as involved in the matters that engage the thoughts and absorb the energies of living men. A ghostly religion can receive but little sympathy from human beings in the flesh.

Shall we not add that religion must cease to live and labor in its *own behalf*, as if it was a private interest distinct and separate from all others, and must mingle freely with other interests, taking them at their own terms. It must desist from its purpose to build itself up at the expense of society, and must plan how it may help society build itself up with her help. When it shall show a hearty willingness to step out of its consecrated buildings into lecture halls; when it shall cease fighting for the sanctity of Sunday and try to sanctify Monday and Tuesday; when it shall drop its distinction between sacred and profane literature and shall wish to make all literature sacred; when it shall relinquish its endeavors to make the Christ an exception to all the rest of humanity; when it shall abandon its silly



denunciation of infidelity; shall burn its bulls against the comet, and throw into the waste basket its manifestoes against the century, then will the impression get abroad that religion is a real thing that is worth thinking about. But till it does this, till it puts on citizens' dress and takes its chance in the crowds of applicants for the privilege of improving the condition of society, it will be elbowed aside as a prig or a prude who is quietly advised that his room is better than his company.

There are those to think that under no circumstances will religion be able to win men back to her service. Whether this opinion be wise or not, it is certain that she will win them the quicker in proportion as she comes to them in plain human fashion. So doing, she puts herself in communication with the spirit of the founder of the Christian Faith, who was, in all respects, as near being a purely secular person as was possible. He affected nothing; he put on no airs; he wore no robes; he occupied no pulpit; he venerated no times or seasons. A return to that disposition and method as modern society furnishes facilities, would probably be a means of restoring to religion a portion, at all events, of the prestige it has in the course of generations been dispossessed of.

#### TO DESTROY AND TO FULFIL.

BY W. J. POTTER.

Christianity began its career as both radical and conservative; as an abrogation of Judaism and as a fulfilment of Judaism; as destructive of past growths and as a development of past growths into larger life and fruitfulness. These two elements, apparently so contradictory, we find, in a very remarkable degree, in Jesus himself. There is no commandment, he says, greater than the two commandments of Moses,—“Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself;” and when asked what one should do to inherit eternal life, he simply referred to the Mosaic Law as containing the substance of all that needed to be done. And yet in his daily teaching and practice he was in such continual conflict with all the authorized institutions and official expounders of the Mosaic Law that he was regarded by the great majority of his nation as a revolutionary abrogator of the Law, and was put to death as its incorrigible enemy and destroyer. He laid the axe at the root of Hebrew beliefs and institutions, and yet claimed to fulfil Hebrew ideas and purposes.

And the existence of these seemingly contradictory elements in Jesus' character and career has led to much misconception of his historical position and work. It is only by perceiving the principle which harmonizes these two classes of elements that the point of view can be gained from which the mission of Jesus and the origin of Christianity can be historically represented. For, in reality, the career of Jesus, in respect to this combination of apparently opposing tendencies, is one of the finest illustrations the world has ever seen of the normal method of historical development and growth. So far from being a case of miraculous intervention, it is a marked exhibition of the general forces that are always at work to produce human history.

The history of mankind is an *organism*—the organism of society—in the development of which, as in a living body of a plant or an animal, we can detect certain general laws and processes of advance and increase. And among these general laws and processes—which are, of course, too complicated to be clearly understood as yet in all their workings—this one is well established,—that historic growth, or the development and progress of human society, proceeds by two operations: by taking up and assimilating nutritive elements, and by rejecting and throwing off refuse elements from which the nutrition has been extracted; precisely the double process of healthy activity and growth witnessed in every living organism. And human society is progressing most healthily and most safely when this two-sided process of accretion and excretion is going on most freely and harmoniously; when

society is receiving through its regular channels all the substantial aliment it needs for its growth and work, and at the same time is expelling in natural ways all effete materials whose day of service is past.

Thus both the conserving force and the destroying force are at the very foundation of human society and progress. And religious vitality and progress exist on the same conditions, and follow the same law. Religion, under all its forms, everywhere feeds and flourishes on essentially the same nutriment,—that is, on the eternal substance of Divinity: in other words, on whatever of Truth, Love, Integrity, and Holiness is drawn into human consciousness and conduct. This direct communication of the human soul with these divine elements is the fundamental fact below all religions; the vital, organic principle within all religious systems, forms and characters, without which religion could not be. But forms of worship, sacred institutions, beliefs, theologies, bibles, religious systems themselves—these are all temporary and local developments of the organic religious principle, rendering in their time and place very important service, but which the religious principle itself, as it proceeds in its course of development, must judge and sift.

And hence it is that every great prophet, every eminent religious teacher and leader, appears both as a destroyer and a builder; as an abrogator of the past and also as fulfilling it. He will appear as the most radically destructive of men, because he will lay the axe with heavy blows at the root of many existing institutions and beliefs, which he sees are lingering to hinder and corrupt society rather than to promote a healthy religious activity and life. These he will bend all his energies to remove, in order that they may not clog the channels through which fresh particles of mental and spiritual nutriment are to come. And to those persons who are not accustomed to separate religion from its existing forms, he will seem to be destroying the very foundations of religion itself. But really he will be the most conservative and wisest of builders,—throwing out the decayed materials as fast as they have finished their service, and seeking to strengthen and bring into use those parts that are of substantial and durable worth. Instead of abrogating the past, he does it the greatest honor. So far from trying to base religion on any new doctrine or inspiration of his own, he goes back to show that there was never a time in the history of man when religion in its vital constituent elements, did not exist. He puts the sources of religion back of every book, back of every alleged era of special revelation. He finds the elements of all religions that have ever existed to be as old as the creation of man, and sees that religious eras are only marked crises in the historical development of those primitive elements of faith and moral obligation that belong to the human race. He will attack and break to pieces, indeed, many beliefs and rituals, but it is to emancipate the ideas that formed them in order that they may be free for new and better achievements. He will protest against the bondage of the letter, but it is to assert the liberty of the spirit. He will destroy the exclusive claims to authority of specific religious systems, but it is to fulfil their universal aims, and establish religion itself as superior to all its special forms and utterances.

### Selections.

#### THE MAIN QUESTION AT LAST.

From the Chicago "STANDARD" of December 9, 1869.

Two or three years ago a well-known writer of New England, who is really "a veteran observer" without claiming that designation, made this remark in his notice of a new publication:—"There has been no time since the death of Luther when Christendom was pervaded by such utter confusion of religious thought as we see just now." The remark was quite apposite, certainly, to the surroundings of that writer, and, perhaps, more than ever, to the condition of the whole country to-day. One grand cause of this confusion has been the very success of Christianity itself,—that power of the Christian name, on account of which men of the most antagonistic sentiments have

claimed the right to appropriate it, and thus to "christen" systems, sects and schools that would once have repelled such a designation as an injustice and a dishonor.

No one man of the passing half-century has done more to produce this confusion of thought among the young men of this nation, than did Theodore Parker, who instead of taking his position *outside* of the Christian church, after the free, open, manly style of his friend Ralph Waldo Emerson, insisted upon being recognized as pastor of a regular Congregational church in Boston, descended from the old Puritan stock. Mr. Emerson resigned a similar position; abjured his ordination vows; so that men "knew where to find him," and therefore honored his manliness. But the course of Theodore Parker was demoralizing, and induced many to profess themselves "Christians" who claimed for Plato, Confucius, Mahomet and themselves an inspiration and authority equal to that of Jesus.

Liberal Christianity (so called), the School of Free Thought, of Free Religion, the Broad Church (several designations for one order of men,) have exhibited the effects of this policy in a general confusion of religious thought almost as bewildering as that which prevailed in Athens in the age of Socrates, or that which Jesus found in Judea when "the common people heard him gladly," and rallied around him, because he spoke to them "as one having authority," and "knew what was in man." He laid foundations; built up order out of chaos. But the Liberal Religionists of our time, claiming the prestige of his name while renouncing his authority, have been at work to carry the community through a *paganizing* process, akin to that wrought in Israel by the Tyrian dynasty through Queen Jezebel, when the people confounded the worship of Jehovah and Baal, knew not when or what to believe, mixed up things that differed, Hebrew and Canaanite meeting on one low level, "worshipping the Lord and serving their own gods."

But in the course of history there is such a thing as logical development. Principles disclose their real nature in their issues, like some strange eggs that cannot be truly classified until they are hatched. The fruitage tells. The disclosure marks a crisis or an era. Such an era is now at hand in the history of Liberal Christianity. Of this new era Mr. F. E. Abbot, once minister of a Unitarian church in New Hampshire, appears as a leading exponent. He is tired of these falsenesses and confusions of position. He speaks in a manly way. He appeals to his fellow-liberals, in behalf of logical consistency, as well as of moral honesty, that, inasmuch as they have cut loose from the principle of authority, they would cut loose from Christianity itself, and claim the name of Christian no more forever.

He puts the case clearly and strongly thus, as quoted in the *Radical*:—

"There comes home, then, this one question which must be answered, which I see evaded on all sides, and most of all by radicals themselves. That question is, Was Jesus of Nazareth really the 'Christ of God' in the New Testament sense of the words—yes or no? Christianity says yes; Free Religion says no; Protestant Christianity says yes and no. On the answer to that question will rest finally the fate of Christianity as a great historical religion and a great organized force in the world. It can not be dodged; it can not be evaded; it must be met fairly and squarely, and answered on its merits. I stand here, if I stand for anything, simply to say this one thing—that you must meet that question manfully and bravely, and no longer dodge it as it has been dodged heretofore."

Good and true! Surely this man is in earnest. He sees the issue clearly and means what he says. His utterance is a hopeful sign; it signals the beginning of an escape from scholastic confusion and the concentration of thought upon the main point, the great pivot-question of the present and the future. To this "core of the matter" the great controversy is coming in the last analysis, and we hail the announcement from our extreme opponents as a "thing in season" and so far beautiful; as fitted exactly to simplify religious discussion and clear away the fog from the field of theological conflict. Thanks be to God that a recognized leader in the realm of "Free Religion" has found out, at last, where the capital position is, and would rally his hosts there to meet "all comers." There is no mediæval murk or mist over that high ground, and we should be glad to see Mr. Abbot and the Radicals there in the broad daylight.

As Christians, especially as Baptists, standing up for the New Testament church, (saying, as we have through the ages, let us have that or none,) this simplification of controversy is welcome and refreshing. If Jesus of Nazareth be not the "Christ of God in the New Testament sense of the words," we have no particular religion that we care to propagate, to pay for, or fight for, or uphold in any way. We defend no church-state that we inherited from our parents as we inherited citizenship. We are what we are, religiously, because we, too, are really Free Religionists, freely believing, personally, in the Messiahship of Jesus. Disprove that and we have no right to be. We believe in him, and therefore study his word to learn what he means, and to realize that meaning in action. And thus believing, we turn to Mr. Abbot and his Radical friends with this appeal: If by a fresh study of the question you should see new proofs that Jesus is God's Messiah, will you at once acknowledge his supreme authority, obey his commands, be baptized in his name, and enter his kingdom as "little children," truly converted? Thus, and only thus, can any of us be "known of him," Christians indeed, "free indeed."

It is possible to mistake a palled appetite for a freshened conscience.



## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

#### OFFICERS OF THE FREE RELIGIOUS ASSOCIATION.

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The following circular has been recently issued, which we here reprint, to explain somewhat the practical work of the Association, and its present wants:

Boston, Nov. 1, 1869.

DEAR FRIEND:—The Executive Committee of the FREE RELIGIOUS ASSOCIATION desire again to call attention to the character and objects of that organization.

The Association was organized in May, 1867. Though its annual meetings are held in Boston, it is not a local organization. Its Executive Committee are chosen from various parts of the country, and it may hold meetings, at their call, in other places besides Boston. It is an American Association, and finds its constituency in all parts of the country. It was organized in the interest of religious freedom and progress in general; to note, collect, and report facts concerning the great progressive religious movements of the age; to bring into mutual acquaintance, through correspondence and opportunities for personal intercourse, those who, however diverse in their religious education and opinions, are interested in these movements; and to represent and express, in the freest possible way, the various tendencies that are everywhere manifesting themselves toward more rational and more humane views of religion, and toward freer and broader grounds of spiritual fellowship.

One especial feature of the Association is that it does not bound its membership by the limits of Christendom. It is content that religion and religious institutions should rest on the aspiring, truth-seeking, and truth-perceiving faculties of human nature, and seeks to disclose and develop the agreements that exist among all the religions of the world.

As to practical methods for accomplishing its work, the Association has thus far relied mainly on its Annual Conventions, the publication of a pamphlet Report of their proceedings, and on Correspondence. Reports of three meetings have been published, containing Essays and Addresses by some of the most distinguished religious thinkers of the country. Two other small publications have been issued: "The Worship of Jesus, in its Past and Present Aspects,"—an Essay by Samuel Johnson, of Lynn; and "A Discourse on Reason and Revelation," by Wm. J. Potter, of New Bedford. It should be distinctly understood that the Association will publish, not in the interest of any dogmas, but only in the interest of free religious investigation and progress; and therefore that it gives no official endorsement to any opinions it may help to print and circulate.

The expense of this work has been small. Yet it has never been met by the collections at the annual meetings. And, though the Reports and other publications have been kept on sale, they have also been distributed to a considerable extent gratuitously, and hence have not paid for their cost.

The Executive Committee would therefore make an earnest appeal to all persons interested in the objects of the Association to send their contributions yearly to its Treasury. Even the small sum of one dollar (the annual fee for practical membership) from every per-

son in the country who has faith in the Association would furnish it with ample means, not only for meeting all present demands upon it, but for doing a much larger work in the same direction.

Will not, then, every reader of this Circular, who desires the continuance of the Association, send, if possible, at least one dollar with his or her name for membership? and hand the Circular to other persons also who may be persuaded to do likewise? And this request is made, not only that the Treasury may be supplied with funds, but that the Committee, in order that they may do their work more efficiently, may know who and where their constituents are. For the same reason correspondence is solicited by the Secretary with all persons interested in the aims and work of the Association.

Contributions with names for membership should be sent to the Secretary, Wm. J. POTTER, New Bedford, Mass. Larger contributions had better be sent to the Treasurer, RICHARD P. HALLOWELL, 98 Federal St., Boston, Mass., but may also be sent to the Secretary, when more convenient.

Very truly yours,  
 Wm. J. POTTER, Secretary.

The Free Religious Club was organized in Boston during the same Spring that the Free Religious Association was organized, and the two have sometimes been confounded together. To avoid this confusion the Club has now changed its name to the "Radical Club." It may be presumed that the members of the Club are more or less interested generally in the work of the Association, but there is no official connection between the two. The Club, which meets monthly in the hospitable parlors of Dr. Bartol, or Rev. J. T. Sargent, in Boston, is social and local. The Association, which in some particulars is aiming at the same things, has its members and interests in various parts of the country.

Among the liberal religious movements of the age, the new Protestantism which is rapidly developing in Italy presents some of the most interesting features. This new Protestantism, unlike the old, does not generally stop with opposing to the authority of the Romish church the authority of the Bible, but, true to the voice of the 19th century, declares for the complete authority of reason in matters of religion. A council of these liberal religious thinkers was summoned to meet in Naples, on the same day that the Papal council began its sessions in Rome, with a view to form some general Association; to organize, as the printed invitation expressed it, "a sacred League of the liberal thinkers of all nations, who will undertake to oppose, to the blind faith on which Catholicism is founded, the grand principle of free inquiry, and the grand fact of a vast association for disseminating truth." And, embraced in this general purpose, a more specifically practical purpose is announced as follows: "We, liberal thinkers, desiring before every other thing the general welfare, material as well as moral, will proclaim ourselves constituted in a Humanitarian Association with this expressive motto,—*Charity and Education*." Under the term *charity*, means for the advancement of labor are included.

Between this general movement and the Free Religious Association of America, there seemed to be so much in common that the Executive Committee of the latter, directed that the following communication should be sent to the council in Naples:—

Boston, U. S. A., Nov. 1, 1869.

The Free Religious Association of America to the Council of Liberal Religious Thinkers that is to assemble in Naples, Dec. 8, 1869:

BROTHERS:—We, the undersigned, in behalf of the Free Religious Association of America, and by direction of its Executive Committee, hereby send to you, in free and solemn council assembled, greetings of fraternal interest and good will. We have heard the call of the spirit of liberty that has summoned you together; and it has awakened a responsive echo in our own hearts. From our geographical position, did no other cause prevent, it will be impossible for us to be officially

represented among you. Yet with our whole heart would we extend to you the hand of encouragement and brotherhood.

The Association that we represent was organized in 1867. We send, with this communication, printed reports, in pamphlet, of its three public conventions. Its objects, as expressed in its constitution, are "to promote the interests of pure religion, to encourage the scientific study of theology, and to increase fellowship in the spirit." Its name—"Free Religious"—indicates the liberality of its basis, and the breadth of its aim and fellowship. It allows no dogmatic test to exclude from its membership any person who has its objects at heart. It does not limit its constituency even by the "Christian" name, but aims to be as broad as humanity itself. It is in sympathy with all movements throughout the whole world, among whatever people, under whatever form of religion, that are inaugurated in behalf of the sacred rights of man. It is organized to work for the emancipation of mankind from bondage to superstition and ecclesiastical authority, and for the promotion of true spiritual progress. It would bring religion everywhere into harmony with reason and conscience, and submit it to the test of practical justice and fraternal love.

We believe, from the evidence of the call in which your Council originated, that you are, under another name, and by different methods, seeking substantially the same great ends that we seek. *Free education*, in the largest and highest sense of the term; *free labor*; *fraternal sympathy and charity*—the principles conveyed in such a motto, faithfully applied in all their length and breadth, may be confidently relied on to regenerate the world.

Therefore most heartily do we congratulate you on the fact of your meeting, and on your contemplated organization. We congratulate Italy and the world on the new hope for human rights that dawns in your movement. We congratulate the cause of religious liberty and practical righteousness on the help that may rightfully be expected from your associated action.

We cannot doubt that your movement will prove a powerful aid in liberating men's minds and souls from the degrading shackles imposed by the papacy, and in educating the people to a safe trust in the divine voice that speaks through their own reason, conscience, and spiritual aspirations. Even here, in this land, we feel the baneful shadow of the Romish ecclesiastical despotism. The ignorance which it fosters renders many of our citizens the easy dupes and tools of intriguing politicians. The submissiveness to priestly authority which it enforces make a mischievous demagoguism possible. The Jesuitical arts it encourages open the way to corrupt and dangerous political combinations. Its claim to the entire control of the education of the young within its domain threatens to destroy the utility of our public-school system. And its principle of the supreme spiritual sovereignty of the pope, denying as it does, our cardinal doctrines of individual independence and of self-government, is directly antagonistic to the spirit and form of our democratic institutions. We, therefore, cannot but be interested in every movement that promises to hasten the removal of this marvelous practical *anachronism* of the nineteenth century.

Surely, this barrier to the world's civilization and progress must be removed. The truth must win at last. Priestcraft and superstition cannot always tyrannize over the souls of men. Reason shall come to its throne. Mankind shall yet be free; free to seek and acknowledge truth wherever it may be found; free to labor, irrespective of distinctions of class or race or sex, at whatever honest work their hands or brains or hearts can best perform; free to believe and worship according to the dictates of their better thought and conscience; free to enter the path of individual culture and development, and to advance towards the achievement of that grand destiny of which the prophecy is given in every human soul.

But, before this universal freedom can be gained, a vast work is to be done,—a terrible battle is to be fought. Human effort must co-



operate with the divine forces that are working for this end in the natural progress of history. And Italy is to have a noble part in this contest; a part worthy of her ancient renown, and of the fresh hopes and enthusiasm that animate the believers in progress among her present people. Rome, the natural capital and the historical synonym of Italy, was once the military and political mistress of the world; then its ecclesiastical mistress,—which she still claims to be. The world now waits impatient to acknowledge and grant a still higher claim. Shall she not yet become the queenly champion of the world's liberties? The people of all nations, proud of her honor, press forward to bear her on their shoulders in triumphant procession to such a *tribuneship*. And from the skies bend expectant the great shades of her historic heroes,—the famous men and women of her old classic days, an innumerable company of her Christian saints and martyrs, the shining hosts of her mediaeval apostles in science, art, philosophy, and reform,—eager to place upon her brow, with more than the ancient glory, the crown and seal of her office as defender of the sacred rights of universal humanity.

That your contemplated association may help thus to instate Italy, with Rome once more as the centre of its national life, in the van of the struggle against error, vice, and despotism, we most earnestly hope and believe. May you be united, strong, courageous, free; showing to the world how liberty may be combined with reverence, charity with vigor, self-confident prowess with self-forgetful devotion.

Heartily wishing that your deliberations may proceed in harmony, and be crowned with abundant success, we subscribe ourselves, Most sincerely your friends and fellow-workers for truth, right, and human brotherhood,

OCTAVIUS B. FROTHINGHAM, Pres't.  
WILLIAM J. POTTER, Sec'y.

To this letter the following gratifying response, dated before the meeting of the council, has been received from Count Ricciardi, the gentleman in Naples who has acted as head of the Local Committee in arranging for the meeting:

NAPLES, 26th November, 1869.

MY DEAR SIR:—It is with feelings of profound gratitude that I have received the expressions of brotherly sympathy and kind wishes of the Free Religious Association of America, conveyed to our Association of Free Thinkers, through a document of immense value to us, as it will guide and encourage us in our doubts and difficulties. Your example, as exhibited in your proceedings for the last three years, will have a powerful influence on our Committee and brotherhood. Your document shall be translated into Italian, presented to our Association, and printed in our public journals. I only regret that your Association is not officially represented at our Anti-Council, which will be numerously attended, having received already above five thousand adhesions.

Accept, my dear sir, my heartfelt thanks for your Committee and Association, and for yourself personally, and believe me ever to be,  
Most truly yours,

G. RICCIARDI.

To WM. J. POTTER, Sec'y.

NOTICE.—The Reports, in pamphlet form, of the Annual Meetings of the Free Religious Association for 1868 and 1869, (at 40 and 50 cts. respectively,) Rev. Samuel Johnson's Essay on "The Worship of Jesus," (50 cts.) and an Essay on "Reason and Revelation," by Wm. J. Potter, (10 cts.) can be obtained by addressing the Secretary, Wm. J. Potter, New Bedford, Mass.

The Report for 1868, contains addresses by O. B. Frothingham, Jas. Freeman Clarke, Robert Collyer, Charles H. Malcom, John P. Hubbard, Olympia Brown, John Weiss, T. W. Higginson, F. E. Abbot, A. B. Alcott, and others, each presenting some distinct aspect of the religious tendencies of the times; also a long address by Wendell Phillips, specifically prepared for the Association, on "The Relation of Religion to Philanthropy;" Essay by

F. B. Sanborn, on the same subject; Essay by W. J. Potter, on "Present Tendencies of Society in regard to Religious Organization and Worship;" the specific Reports of the Executive Committee of the Association, and Letters from M. D. Conway in England, and Keshub Chunder Sen, of India.

The Report for 1869, contains addresses by Frothingham, Weiss, Abbot, Higginson, Prof. Denton, J. H. Jones, Ralph Waldo Emerson, C. A. Bartol, Lucy Stone, Horace Seaver, Rowland Connor, and others; Essays by Julia Ward Howe, David A. Wasson, and Rabbi Isaac M. Wise; and Annual Report of the Executive Committee.

Some of these addresses are as conservative in their theology as others are pronounced in their radicalism,—the Association having offered a free platform to all phases of religious thought.

Reports of the three public meetings have been issued in pamphlet form. The edition for the first meeting is exhausted. Those for 1868 and 1869 can be obtained at 40 and 50 cts. respectively, by addressing the Secretary.

#### ADVERTISEMENTS.

## THE INDEX

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THE RADICAL FOR JANUARY.

1870.

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#### ADVERTISEMENTS.

## The City of Toledo.

### To Capitalists and Manufacturers.

#### The Population of Toledo

In 1840 was 1,220.

In 1850—3,829.

In 1860—13,784.

In 1866—24,401.

In 1870—35,000.

The City is located on the Maumee River, four miles from Lake Erie, and has the best harbor on the Lakes. Nearly 2,000 miles of railroad and over 800 miles of canal centre here.

Two new railroads are projected and in process of construction; one extending south-east through the coal field of Ohio to the Ohio River, the other extending north-west to the lumber districts of Michigan.

In 1867, upwards of eight miles of Dwelling Houses were erected in Toledo.

In 1869, 18,000,000 bushels of Grain, 32,000,000 feet of Black Walnut Lumber, and over 60,000,000 feet of Pine Lumber were shipped from Toledo, making the Toledo market second only to Chicago.

The Wholesale Trade, in all Departments, is very extensive.

The Public Schools are not surpassed in the West. The City contains 25 Churches, 6 Banks, 8 Savings Banks, 6 Building Associations, Street Railways, and a Public Library.

The City is largely engaged in the manufacture of Railway Cars, Sash, Doors and Blinds, Trunks, Wheels and Bent Work, Sheet Iron, Tin and Copper Ware, Marble Work, Brick, Iron and Wood work of all kinds.

During the past six years the City has expended in improving streets, and in the construction of sidewalks and sewers upwards of \$2,250,000.

The rapid growth of Toledo, and its favorable position for commerce and manufacturing, renders it a very inviting field for the investment of capital and the establishment of factories of all kinds.



# The Index.

VOLUME 1.

TOLEDO, OHIO, JANUARY 22, 1870.

NUMBER 4.

## The Index,

PUBLISHED EVERY SATURDAY.

BY THE

INDEX ASSOCIATION,

AT

TOLEDO, - - - OHIO.

TWO DOLLARS PER ANNUM.

FRANCIS ELLINGWOOD ABBOT, EDITOR.

### FIFTY AFFIRMATIONS.

#### RELIGION.

1. Religion is the effort of man to perfect himself.
2. The root of religion is universal human nature.
3. Historical religions are all one, in virtue of this one common root.
4. Historical religions are all different, in virtue of their different historical origin and development.
5. Every historical religion has thus two distinct elements,—one universal or spiritual, and the other special or historical.
6. The universal element is the same in all historical religions; the special element is peculiar in each of them.
7. The universal and the special elements are equally essential to the existence of an historical religion.
8. The unity of all religions must be sought in their universal element.
9. The peculiar character of each religion must be sought in its special element.

#### RELATION OF JUDAISM TO CHRISTIANITY.

10. The idea of a coming "kingdom of heaven" arose naturally in the Hebrew mind after the decay of the Davidic monarchy, and ripened under foreign oppression into a passionate longing and expectation.
11. The "kingdom of heaven" was to be a world-wide empire on this earth, both temporal and spiritual, to be established on the ruins of the great empires of antiquity by the miraculous intervention of Jehovah.
12. The Messiah or Christ was to reign over the "kingdom of heaven" as the visible deputy of Jehovah, who was considered the true sovereign of the Hebrew nation. He was to be a Priest-King,—the supreme pontiff or high-priest of the Hebrew church, and absolute monarch of the Hebrew state.
13. The "apocalyptic literature" of the Jews exhibits the gradual formation and growth of the idea of the Messianic "kingdom of heaven."
14. All the leading features of the gospel doctrine concerning the "kingdom of heaven," the "end of the world," the "great day of judgment," the "coming of the Christ in the clouds of heaven," the "resurrection of the dead," the condemnation of the wicked and the exaltation of the righteous, the "passing away of the heavens and earth," and the appearance of a "new heaven and a new earth," were definitely formed and firmly fixed in the Hebrew mind, in the century before Jesus was born.
15. John the Baptist came preaching that "the kingdom of heaven is at hand." But he declared himself merely the forerunner of the Messiah.
16. Jesus also came preaching that "the kingdom of heaven is at hand," and announced himself as the Messiah or Christ.
17. Jesus emphasized the spiritual aspect of the Messianic kingdom; but, although he expected his throne to be established by the miraculous intervention of God, and therefore refused to employ human means in establishing

it, he nevertheless expected to discharge the political functions of his office as King and Judge, when the fulness of time should arrive.

18. As a preacher of purely spiritual truth, Jesus probably stands at the head of all the great religious teachers of the past.

19. As claimant of the Messianic crown, and founder of Christianity as a distinct historical religion, Jesus shared the spirit of an unenlightened age, and stands on the same level with Gautama or Mohammed.

20. In the belief of his disciples, the death, resurrection and ascension of Jesus would not prevent the establishment of the "kingdom of heaven." His throne was conceived to be already established in the heavens; and the early church impatiently awaited its establishment on earth at the "second coming of the Christ."

21. Christianity thus appears as simply the complete development of Judaism,—the highest possible fulfilment of the Messianic dreams based on the Hebrew conception of a "chosen people."

#### CHRISTIANITY.

22. Christianity is the historical religion taught in the Christian Scriptures, and illustrated in the history of the Christian church.

23. It is a religion in virtue of its universal element; it is the Christian religion in virtue of its special element.

24. The Christian Scriptures teach, from beginning to end, that "Jesus of Nazareth is the Christ of God,"—that is, the Hebrew Messiah. This, the Christian Confession, was declared both by Jesus and the apostles to be necessary to salvation or admission into the "kingdom of heaven."

25. The Christian church, from its origin to the present day, has everywhere planted itself on faith in the Christian Confession, as its divinely appointed foundation,—the eternal "rock" against which the "gates of hell shall never prevail."

26. The Christian Confession gradually created on the one hand the theology, and on the other hand the hierarchy, of the Roman Catholic Church. The process was not, as is claimed, a corruption, but a natural and logical development.

27. The Church of Rome embodies Christianity in its most highly developed and perfect form, as a religion of authority based on the Christian Confession.

28. Protestantism is the gradual disintegration of Christianity, whether regarded theologically or ecclesiastically, under the influence of the free spirit of protest against authority.

29. "Liberal Christianity,"—that is, democratic autocracy in religion,—is the highest development of the free spirit of protest against authority which is possible within the Christian church. It is, at the same time, the lowest possible development of faith in the Christ,—a return to the Christian Confession in its crudest and least developed form.

30. Christianity is the religion of Christians, and all Christians are believers in the Christ.

31. The Christian name, whatever else it may include, necessarily includes faith in Jesus as the Christ of God. Any other use of the name is abuse of it. Under some interpretation or other, the Christian Confession is the boundary line of Christianity.

#### FREE RELIGION.

32. The Protestant Reformation was the birth of Free Religion,—the beginning of the religious protest against authority within the confines of the Christian Church.

33. The history of Protestantism is the history of the growth of Free Religion at the expense of the Christian Religion. As love of freedom increases, reverence for authority decreases.

34. The completion of the religious protest against authority must be the extinction of faith in the Christian Confession.

35. Free Religion is emancipation from the outward law, and voluntary obedience to the inward law.

36. The great faith or moving power of Free Religion is faith in man as a progressive being.

37. The great ideal end of Free Religion is the perfection or complete development of man,—the race serving the individual, the individual serving the race.

38. The great practical means of Free Religion is the integral, continuous and universal education of man.

39. The great law of Free Religion is the still, small voice of the private soul.

40. The great peace of Free Religion is spiritual oneness with the infinite One.

41. Free Religion is the natural outcome of every historical religion,—the final unity, therefore, towards which all historical religions slowly tend.

#### RELATION OF CHRISTIANITY TO FREE RELIGION

42. Christianity is identical with Free Religion so far as its universal element is concerned,—antagonistic to it so far as its special element is concerned.

43. The corner-stone of Christianity is faith in the Christ. The corner-stone of Free Religion is faith in Human Nature.

44. The great institution of Christianity is the Christian Church, the will of the Christ being its supreme law. The great institution of Free Religion is the coming Republic of the World, the universal conscience and reason of mankind being its supreme organic law or constitution.

45. The fellowship of Christianity is limited by the Christian Confession; its brotherhood includes all subjects of the Christ and excludes all others. The fellowship of Free Religion is universal and free; it proclaims the great brotherhood of man without limit or bound.

46. The practical work of Christianity is to Christianize the world,—to convert all souls to the Christ, and ensure their salvation from the wrath of God. The practical work of Free Religion is to humanize the world,—to make the individual nobler here and now, and to convert the human race into a vast Co-operative Union devoted to universal ends.

47. The spiritual ideal of Christianity is the suppression of self and perfect imitation of Jesus the Christ. The spiritual ideal of Free Religion is the free development of self, and the harmonious education of all its powers to the highest possible degree.

48. The essential spirit of Christianity is that of self-humiliation at the feet of Jesus, and passionate devotion to his person. The essential spirit of Free Religion is that of self-respect and free self-devotion to great ideas. Christianity is prostrate on its face; Free Religion is erect on its feet.

49. The noblest fruit of Christianity is a self-sacrificing love of man for Jesus' sake.—The noblest fruit of Free Religion is a self-sacrificing love of man for man's own sake.

50. Christianity is the faith of the soul's childhood; Free Religion is the faith of the soul's manhood. In the gradual growth of mankind out of Christianity into Free Religion, lies the only hope of the spiritual perfection of the individual and the spiritual unity of the race.



# CHRISTIANITY AND FREE RELIGION CONTRASTED AS TO CORNER-STONES.

[Read to the (then) Unitarian Society of Toledo, Sunday morning, July 25, 1889.]

"The Reformation itself, though the product of a deep consciousness of spiritual need, an emancipation of soul as well as mind, is nevertheless a special instance of the same dissolution of mediæval life, and must, therefore, be regarded as belonging to the same general movement of free thought, though not to that sceptical form of it which comes within the field of our investigation. For Protestantism, though it be scepticism in respect to the authority of the traditional teaching of the church, yet reposes implicitly on an outward authority revealed in the sacred books of holy Scripture, and restricts the exercise of freedom within the limits prescribed by this authority, whereas scepticism proper is an insurrection against the outward authority or truth of the inspired books, and reposes on the unrevealed, either on consciousness or on science."

A. S. FARRAR, Bampton Lectures for 1862, "A Critical History of Free Thought," p. 9.

In my discourses of the last two Sundays, I have endeavored to render clear and positive answers to the questions, "What is Christianity?" and "What is Free Religion?" The mutual relations, however, which exist between the great fading faith of the Past, and the greater dawning faith of the Future, can only be made known by a close and conscientious comparison of their leading characteristics. To this comparison, therefore, I invite your attention in the present discourse and the discourse next succeeding.

1. The first great point of contrast which presents itself to a thoughtful mind concerns the *basis or corner-stones* of the two religions,—the fundamental ideas which support them as systems of faith and life. Described in the fewest possible words, these two corner-stones are FAITH IN THE CHRIST and FAITH IN MAN. All the faith of Christianity, as a distinct historical religion, centres in the person of Jesus, the Messianic King and universal Savior of the World. All the faith of Free Religion centres in Human Nature, as containing within itself the law of its own highest development and the fountain-head of its own highest life. On the one hand, the individual Jesus as the Savior of the race,—on the other hand, the race as its own Savior. I propose to dwell this morning on this first point of the contrast.

The history of Christianity is simply the development of the Messianic claim made by Jesus, under the natural conditions and natural influences of the ancient world. The great dream of a coming "kingdom of heaven" had been born in the heart of the Hebrew people; and Jesus claimed that, in a higher than the popular sense, this dream was fulfilled in his own divine mission. It is somewhat doubtful whether he himself so far enlarged the scope of his mission, as to conceive that it embraced the salvation of all mankind; but there can be no doubt, that, except for Paul, the Christians would have remained a narrow Jewish sect, and Christianity would never have achieved the conquest of the Roman Empire. Paul, the apostle of the Gentiles, first preached the universal sovereignty of his Master, and made possible the subsequent triumph of his religion. Unless, however, the Greek philosophy had lent its aid to refine and subtilize the crude Jewish conception of the "kingdom of heaven," and, by introducing the doctrine of the Logos or Word of God, had developed the orthodox theology,—unless, furthermore, the organizing genius of Rome had lent its aid to unite the scattered churches of the apostles into a single magnificent and powerful fraternity, and thus gradually built up the vast Roman Church of the middle ages,—unless, I say, these foreign influences had come in to ripen the seed planted by Jesus in twelve honest, but narrow and ignorant, souls, Christianity would not be to-day the professed religion of the civilized world. Thus Palestine furnished the central idea of Christianity, Greece developed it into a coherent, philosophical theology, and Rome organized it into a vast and powerful church. The claim of the Galilean peasant to be the Messiah or Christ, the mustard-seed sown in faith, thus grew up into a mighty tree, in whose branches all the birds of the air found shelter for centuries. Read the New Testament in the light of these facts, and the "gospel of good news" is seen to rest on this pivotal proclamation of the early church,—"Jesus of Nazareth is the Christ of God." This is the Christian confession, the creed of all Christians, the corner-stone of Christianity; and when this is once clearly seen, it becomes clear as day. Why, even Dr. Hedge, the ablest and most scholarly man of the Unitarian denomination,—the author of that oft-quoted saying—"Reason or Rome—there is no middle ground,"—is yet forced to admit that Reason, to be Christian, must yield her right to debate the truth of the Christian confession.

A very brief reflection, I think, will convince any one that Dr. Hedge is correct. Some self-called "Liberal Christians" have become so deeply imbued with the spirit and ideas of Free Religion, although without perceiving their logical drift, that they are much more inclined to dispute Dr. Hedge's statement, than Evangelical or Catholic Christians. "Christianity," they say, "is simply love to God and man; and implies no confession of the peculiar divine authority of Jesus." Thus in a certain loose way they have dropped the special element of Christianity, and confine the name Christianity to its universal element, i. e. natural religion. I think the real absurdity of this can be made very plain by supposing a parallel case. Mohammed, as we all well know, claimed to be the greatest of the prophets sent by God on a peculiar divine mission; and the creed, therefore, in which all Mohammedans unite, is this,—"There is but one God, and Mohammed is his prophet." This is the Mohammedan confession of faith. Now suppose that a little sect of radicals should spring up in Arabia, calling themselves "Liberal Mohammedans," who should unqualifiedly reject the peculiar divine authority of Mo-

hammed, and proclaim that true Mohammedanism is simply love to God and man. If they should do this, they would occupy precisely the same position occupied by those Liberal Christians who unqualifiedly reject the authority of the Christ. Now if Liberal Christianity, on the one hand, and Liberal Mohammedanism, on the other, means simply love to God and man, then whoever really loves God and man, is at the same time, a Liberal Christian and a Liberal Mohammedan! In other words, judging by the test of simple love to God and man, Liberal Christians would properly be called Liberal Mohammedans! Does not this show very plainly, that, while love to God and man is perhaps enough to make us religious, something more is necessary to make us Christians? So, at least, it appears to me; and I regard radicals as greatly deceiving themselves, and unintentionally deceiving the world, when they refuse to admit the logical result of their ideas, and cling to the Christian name. Over and above love to God and man, which perhaps may in a certain sense be held to constitute religion, something additional is required to constitute Christianity, namely, faith in the Christian confession that "Jesus of Nazareth is the Christ of God." Whoever can honestly make this confession in the New Testament sense of the words, may properly call himself a Christian; although, if consistent, he cannot stop short of the Romish church. But whoever is unable to make this confession,—unable to admit that Jesus was in truth the Christ or Messiah, as those words are used in the gospels,—is not really a Christian, even if he claims to be so; unless, indeed, we are prepared to call him a Mohammedan, who denies that Mohammed was, in any peculiar sense, a prophet sent from God. The same principle must govern both cases; and, by placing the matter in this light, I think it becomes very clear that none is a Mohammedan, but he who believes in Mohammed,—none a Christian, but he who believes in the Christ.

The result of our reasoning, then, is this,—Christianity, as a whole, must stand or fall with the Christian confession. If it be true that Jesus is the Messiah in the gospel meaning of the word, then Christianity is true, and must stand forever. But if this fundamental Christian confession be erroneous, then Christianity loses its corner-stone as an historical religion, and must pass away, like the religions of ancient Greece and Rome, to make room for a better faith. It becomes a duty, therefore, which I cannot evade, to state distinctly why I believe the Christian confession to be erroneous, and how it conflicts with the nobler faith of Free Religion.

A. The whole conception of a "kingdom of heaven," to establish which was the essential mission of the Christ, rested on the conception of the Jews that they were a "chosen people," with whom God had made a peculiar covenant or bargain. In this chosen people, the "house of David" was a chosen family; and in this chosen family, the Messiah was a chosen prince. Nor, in the Hebrew idea and the New Testament teaching, was this "choice" of God, singling out in this manner a chosen nation, a chosen family, and a chosen prince, in any respect analogous to those natural differences of endowment or merit which everywhere meet us in history and human life; it was essentially arbitrary, the unreasoning preference of a partial God. The mode of government of the world, implied in the Hebrews' conception of their own destiny and expected to be perfectly realized in the "kingdom of heaven," is inconsistent with an enlightened idea of God. The belief that a single nation was selected to be the sole recipient of Divine favor, and to be entrusted with supreme dominion over the whole earth, was a dream of national ambition and spiritual pride, not a revelation from above. Yet this belief underlay the expectation of that "kingdom of heaven" which the Christ was to found; and it is incompatible with every worthy view of the character of God.

B. Furthermore, the conception of a "kingdom of heaven" to be established by a terrible manifestation of Omnipotence, with the Christ coming in the clouds of heaven in the midst of angels, and pronouncing judgment on the living and the dead, is such a tissue of wild vagaries as to need no refutation. For modern thought, the issue between miracle and law is no longer an open one. Unless the gospels must be summarily rejected, as devoid of every particle of historic truth, it is plain that Jesus expected his miraculous elevation to the throne to take place in the lifetime of his hearers. "The Son of Man," he says, in Matthew xvi, 27—28, "is to come in the glory of his Father, with his angels; and then will he render to every man according to his works. Truly do I say to you, There are some of those standing here who will not taste of death, till they have seen the Son of Man coming in his kingdom." The appearance of the Messiah upon the stage of history was not conceived as due in any sense to historical causes, but rather to a miraculous intervention of God in the affairs of men. This was the universal belief of the Jews, the plain teaching of Jesus in all the discourses attributed to him, and the conception of the church he founded from the earliest times down to the present day. The mission of the Messiah or Christ was, from beginning to end, a miracle; and to interpret it in any natural, non-miraculous manner, is to wrench the gospels from their obvious meaning without either conscience or reason.

Simply to state the Messianic idea, therefore, to any modern thinker, should be sufficient to dismiss it at once as a Jewish superstition, which has not become credible by being made the basis of the Christian Church. It is thoroughly unscientific. It sunders the great law of cause and effect which makes the unity of Nature and of history. Free Religion finds God in law—not in miracle. Every man, or else no man, has a "miraculous" mission; there is no exception to law

in the arrival of the great soul at great historical crises. The Jewish prophecies of the Messiah were never fulfilled, for the miracle they expected never occurred. The Christ never came, and will never come; Jesus never accomplished the work of the Christ. Age after age has rolled by; the "heavens and the earth" have not "passed away," but many of his "words" have "passed away." The unspeakable good he has done to humanity is not what he expected to do; for, while he failed utterly as the Christ, his spiritual triumph has nevertheless outrun his wildest dreams. Free Religion ignores the King, but does homage to the moral greatness of the Man.

C. Again, leaving out of sight the injurious representation of the Divine character and the utter ignorance of the invariability of natural law implied in the idea of a Christ, let us look at this idea in its political aspect. The Messianic hope was essentially a political one. It was the dream of founding a great Empire on the earth, upon the ruins of the Greek and Roman powers. However little Jesus seems to have thirsted for political authority,—however scrupulously he abstained from the use of the sword, when he had but to speak the word to find himself in the midst of fierce enthusiasts for his cause,—he could not have claimed, as he did claim, to be the Christ, without perfectly comprehending that the Messianic throne must be both spiritual and temporal. The Christ was to be a Priest-King,—supreme pontiff and supreme monarch. But Jesus refrained from the use of violence, because his kingdom was to be established, not by human instrumentalities, but by Divine omnipotence. When God had once placed him on his dread tribunal in the clouds, he expected to wield the authority which he forebore to assume until that day should arrive. In the parables of the Tares, for instance, and that of the Sheep and the Goats, he appears enacting the part of an actual monarch; and in one passage, too often slighted by radical thinkers, he makes this remarkable promise to his disciples, showing that he intended to appoint them to high offices in his kingdom:—"Truly do I say to you, that in the renovation, when the Son of Man sitteth on the throne of his glory, ye who have followed me shall also yourselves sit on twelve thrones, judging the twelve tribes of Israel. And every one who hath left brothers, or sisters, or father, or mother, or children, or lands, or houses, for the sake of my name, will receive many fold more, and will inherit everlasting life." (Matt. xix, 28.) Even in the Beatitudes, he says,—"Blessed are the meek, for they will inherit the earth." It was a kingdom, in the strict sense of the word, a kingdom both temporal and spiritual, which he conceived to be reserved for him by God; and nothing but the most unwarrantable twisting of his language, at least as attributed to him in the gospels, will permit any other interpretation.

If the saying of John xviii, 36, be genuine—"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight,"—it seemingly contradicts what I here maintain. But only seemingly. The word translated in this passage, *world*, is in Greek, *kosmos*; and Prof. Robinson, in his "Lexicon of the New Testament," assigns to it in this very passage the meaning of "the present world, the present order of things, as opposed to the kingdom of Christ." It thus signifies, not the physical world as opposed to a spiritual world, but one period of the world's history as opposed to another period of it. The Messianic idea included the renovation of the earth as part of the expected "restoration of all things;" and the "new earth" was to be the scene of the Messiah's rule. Even admitting the genuineness of the passage, it is no disclaimer of temporal authority on the part of Jesus, but only an avowal that his reign would not be inaugurated until after the grand crisis of the last Judgment. After that crisis, he expected to reign on the earth; and this was the universal expectation of the early church, as it is still of those who believe the gospel as first preached.

It appears sufficiently evident, therefore, that Christianity, considered as the religion taught in the New Testament, is a system of faith and life based on the idea of the "divine right of kings,"—of monarchy as the form of government established by God for man. There can be no doubt that the New Testament uniformly represents the one great and absorbing object of Jesus to be the establishment of the "kingdom of heaven," in which he himself, by the grace of God, was to be King and Judge and Lord of all. "All things," he says, (Matt. xii, 27,) "were delivered to me by my Father; and no one knoweth the Father but the Son, and he to whom it is the will of the Son to reveal him." Here we find expressed both the temporal and the spiritual side of his mission. He was to be, not merely the King, but the Revealer of God to the private soul,—the visible Vicegerent of God and the Life, Truth, and Way to God; and the fundamental idea of his government was that of Monarchy,—Authority pure and simple.

Now if Christianity had been based on any idea of government more advanced than that of Monarchy, its triumph would indeed have been almost marvellous enough to justify a belief in its miraculous origin; for at that time, and in that people, no idea more advanced could have found a foothold in the minds of men. Based as it was on the monarchical principle, Christianity did but reflect the universal sentiment of the Jewish nation; and thus demonstrates its own human origin. The political and religious ideas of any people must, sooner or later, come into harmony; and because Monarchy had become the dominant political idea of the ancient world (the republics of Greece and Rome having been in truth aristocracies and not democracies, and therefore having collapsed on account of their own inherent weakness), Christianity did but embody in higher form the *spirit of the age*, by proclaiming a Universal Religious Monarchy with its



King in the heavens. Here we find one secret of its rapid growth. The race were not sufficiently educated to govern themselves in freedom; the Messianic Kingdom, philosophized by Greece and organized by Rome, became the spiritual counterpart of the vast Roman Empire, created the Romish church as its least inadequate practical embodiment on earth, and thus brought into harmony the world's highest political and religious life.

But, for modern civilization, the Christian Monarchy has outlived its day. "The Papacy," says Hobbes, "is the ghost of the old Roman Empire, sitting crowned upon its grave." The spirit of the world has changed. In America, at least, Monarchy is no longer the highest political idea. Democracy,—"the government of the people, by the people, for the people,"—has taken its place. I claim that, while Christianity is the highest spiritual development of the idea of Monarchy, Free Religion is the highest spiritual development of the idea of Democracy. Christianity introduces the "one man power" into religion; and I claim that this is as foreign to the spirit of American civilization, as is the "one man power" in politics. The verdict of the American people against the "one man power," however falsified by a corrupt Senate when sitting as a High Court of Impeachment, foreshadows its verdict in a more august case of usurpation. The world is rapidly educating itself out of the childish state of dependence on absolute authority. The Great Republic will, in the end, no more tolerate a spiritual, than it will a political monarchy; there is no room in America for Kings or Lords, whether temporal or spiritual. The effete idea of the Old World found expression in the claim of Jesus to be a spiritual "King by the grace of God;" but the New World not only repudiates "kings by divine right," but will not even endure "kings by popular election." It has adopted a new principle of government,—the divine right of the people to govern themselves, guaranteed in the capacity of the human soul, when developed, to take care of itself. When America comes at last to perceive the wide scope of this great idea, which lies at the basis of all her institutions, she will not shrink from applying it to religion. Free Religion, reduced to its lowest terms, is simply the soul's "Declaration of Independence" in all spiritual matters. It is simply the logical result of the ideas which, less than a hundred years ago, humbled the British Empire, and, less than five years ago, crushed into atoms the Southern Confederacy. It implies no lack of veneration for Christianity, no lack of gratitude for the immense services it has rendered, and is still rendering, to the human race, to say, frankly and emphatically, that for all the advanced minds of to-day, it has done its work, and must give place to Free Religion. The true radical is full of grateful reverence for all that Christianity has accomplished in elevating man to higher levels; but none the less must be full of calm and resolute purpose to climb upward and onward while his being endures. The world is richer to-day than ever before, in aspiration and inspiration; and the truth of God, pointing ever up the heights, forbids the faithful soul to faint or falter, though the upward path is lost in cloud.

D. One more aspect of the contrast between Christianity and Free Religion, with respect to their corner-stones, demands our brief attention. Christianity, by the emphasis it lays on Jesus as the Christ or Savior of the World, has always tended to weaken the consciousness of God in the human soul,—to set up an idol of human shape in the Holy of Holies. This tendency is seen in the Romish Church most powerfully in operation. Jesus eclipsed God, until, by the process of deification, he practically took the place of God; but he also, in turn, having become thus invested with too imposing a majesty, was himself eclipsed by the Virgin Mary. Once admit the need of a Mediator, and a hierarchy of Mediators tends naturally to spring up. In the Protestant Church, Henry Ward Beecher betrays this tendency in the well-known saying—"The Father is to me a dim and shadowy effluence; Christ is the God I worship." Even among the conservative Unitarians, who stand on the extreme verge of Christianity, an observant eye may detect some faint manifestations of the same tendency. It is plain however, that pure religion can have nothing to do with idols of any kind. It cannot wait on any go-between, to get audience of the infinite; for it is itself the presence of the Infinite Spirit, making itself felt in the soul of man. Christianity is an attempt to filter Religion through a human personality; but it gets mostly spilled in the process. The religion which every soul needs, if it did but know its need, is that which forgets all mediators because it is immediate,—that which depends no more on Jesus than on Judas,—that which is inhaled at every breath, and fills the lungs with healthy, natural life. The great spiritual task of Free Religion is to prove the ability of each soul to draw its nutriment from its native soil, dispensing with mediators, and coming into primary relations with the All-Permeating Deity. The Messianic idea can never be naturalized in America; it is an exotic, breathing a less sweet perfume than the native flowers of our own meadows and woods. God is nearer to us in the wholesome, spontaneous affections of our own homes, than in the artificial love of one whose living touch never electrified our being with new vitality. Above all things we need to recognize the deep religiousness of common life,—the sanctity of all innocent emotions, all noble deeds and words, all private whispers of the God within. When we discern the guidings of the Universal Reason in all pure activity of the human intellect, the commands and reproofs of Infinite Goodness in all intuitions of unperverted conscience, the stirrings of Eternal Love in all generous and self-sacrificing affection,—then shall we realize that religion, truly free, which is indigenous in

our souls, and consists in reverent obedience to the still small voice in human hearts. Life is lifted into heaven, in proportion as we repose in this embrace of the All-Encompassing Soul.

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"I agree with you in your estimate of the theological value of Unitarianism. Its inevitable tendency is toward disintegration, and you have only logically followed out the first principles of the system with which you began. Your present system seems to me to be at root pantheistic, and, as such, ultimately destructive of moral distinctions. I cannot but notice that in the nine "affirmations" in which you define free religion, God has no place. In every sentence, almost, in your essay on Christianity and Free Religion, I am struck with the opposition between your way of looking at things and mine. Take the point of "independence," of which you make so much. Your independence is in my vocabulary *pride*, the fatal barrier to the knowledge of God. Your position seems to be that of the men before Copernicus who made the sun go round the earth. The inhabitant of a dependent planet, I am content to be a dependent spirit, and I glory in that servitude which seems to you so base. The more sincerely I can worship a Being greater than myself, the nearer I approach the standard of true nobility. You may call this feminine religion, but I honestly believe that in our relation to God we need the trustfulness and dependent love that are the distinguishing traits of womanhood.

Then, too, your method of explaining the growth and past influence of Christ's religion seem to me... lamentably insufficient. To me the dogma of the Incarnation is—as you admit that upon a certain supposition it would be to you—the simplest rationale of Christian history. If the development hypothesis be true, and our Saviour was only a great religious genius, the flower and fruit of past spiritual vegetation, why did not the race, especially when thus recruited in generative strength, bear in the course of another generation a still more glorious flower? Why this long gap of high two thousand years without a new and nobler Messiah? You put Socrates above Christ. Why has not the Socratic spirit begotten something better than Christianity? You answer, perhaps, that it has done so in finally making Free Religion possible. Very well; if Free Religion succeeds in giving me a type of character before which the world shall bow down in reverence as it has bowed down before the Christian type, I pledge myself to become a Free Religionist.

Nor am I better satisfied with your explanation of Christ's singular self-assertion, so much at variance with his own doctrine of humility. It may be a "bigot's worn-out dilemma," but I must still think either that Jesus Christ was grossly inconsistent, and untrue to his own teaching, in which case he is unworthy of our reverence, or else that he had a transcendent right to say,—"Come unto Me; abide in Me." The Scriptures, history, my own heart, all become more intelligible to me when I admit the claim of Jesus Christ to my undivided allegiance. In choosing between Christianity and Free Religion, I am choosing between the worship of the God-Man and the worship of the Man-God. I infinitely prefer the first."

"The first number of THE INDEX is at hand, and has been read with great interest. You have struck the right chord exactly; and I am much mistaken if your paper does not meet with a fair degree of financial success at the outset. So far as my acquaintance goes, there are multitudes of minds in New England, and out of it, ripe for the truths of Free Religion. Your paper ought to be widely scattered,—the first number of it,—and I enclose \$1.00, for which please forward me as many copies of No. 1 as you can afford, and I will act as 'colporteur' for you. And if the — is of too local a character to be of benefit to you as an exchange, we will advertise for you instead. — Allow me to express to you, though a stranger, my heartfelt thanks for the inspiration your paper gives me, and the hope that the flag you have unfurled may never be hauled down for want of pecuniary aid."

"I have just now read a review of your first number in the *Liberal Christian*, and from the tone of the article I think there must be something worth reading in your paper; and I herewith enclose 20 cents for a few numbers as they come out, including the first, and if it to me prove worthy, it may yet take the place of the *Liberal Christian*, which runs out in July, as I am tired of its conservatism since it changed hands."

"To combine the strength of preacher and editor is more than most men have strength to do. But if you give up either, let it be the pulpit. I question whether its function, with emancipated minds, is not nearly ended, and whether the editor is not the true successor to the power formerly wielded by the preacher."

"Being old (above seventy) and otherwise infirm, I am unable to make much effort for THE INDEX. In fact, this town is small and the settlement new, and the people are poor. However, I send you what I can." [The names of ten subscribers were enclosed.]

"Enclosed find \$2.00—send me THE INDEX for one year. Miss Cobbe speaks the sentiment of all Free Thinkers when she says that the question of Immortal Life is the great question. We are all united in declaring the idea of a Revealed Religion to be nonsensical; but the great question—'Is there another existence?'—agitates the entire liberal world. I believe, in addition to pulling down this old superstitious fabric, we ought to make the other as inviting as is consistent with truth. Is there another existence after this life is ended? If you honestly believe it, you can do no nobler service than by proclaiming the arguments in its favor, *weekly*. It is a comparatively easy task to explode popular theology, but to build up a theory as a substitute, that will satisfy the soul of man, is one that will require our mightiest efforts. The universal cry, among those who have been emancipated from the creeds of their fathers, is, 'What assurance have I that I shall live again?' It is the only beautiful theory that the popular theology can boast of; and I believe many a one would rebel instantly, could he have an inward assurance that friends would meet again. As for me, it matters little, for nothing can possibly make me anything but a radical Free Thinker. If there is no other existence, it is a gloomy thought,—nothing more."

"The first number of the LITTLE INDEX has been received. Thank you. Enclosed I send you a P. O. order for it one year. Frankly, I am far from the road you travel, but I like your spirit, and shall read your journal, if not with 'Christ and God speed you,'—at least, I trust, with Christian kindness. Your frankness is refreshing; and I would that we had more of it in the Pulpit, Press, and World. Faithfully, if not fraternally, believe me yours."

"I have received the first number of THE INDEX. I am delighted with it. — You ought to get an Agent. You might as well have 10,000 subscribers as 1000. But they must be hunted up, for they are isolated. And if the first number of the INDEX is a specimen of what you are going to make the paper, it meets a *felt want*, and must succeed. All you want is a judicious Agent whose heart is enlisted in the cause."

"Your prospectus has the right sort of ring to it, proving that it is the genuine metal,—bold, frank, and free; and with many wishes for its success, I send you my name to be put on your subscribers' list. Earnestly yours, etc."

"If it is to be what I am told it is, probably several subscribers could be obtained here. The *Liberal Christian* has come to be a mere denominational journal of narrow scope, and something wider, more fearless and catholic, is required."

"Dr. — has shown me the first No. of your INDEX. The first page only have I read, and it pleases me much. Please send it to me."

A large number of females, it is stated, are entitled to vote at the municipal elections of the towns of England. At Lincoln, three hundred female voters are on the registry; at Stamford, one hundred and fifty; at East Relford, sixty, out of five hundred and fourteen voters on the list; and at Norwich, thirteen hundred out of a total of ten thousand. From these facts, it is argued that, in ten years time, the majority of the women in England will enjoy the right to vote. —*Exchange*.

### OLD EPITAPH.

"Here lies Johnny Kunkapod,  
Have mercy on him, gracious God,  
As he would on you if he was God,  
And you were Johnny Kunkapod."

### LOCAL NOTICES.

The ladies of the Independent Society are invited to meet at the church on Saturday afternoon, Jan 23, at 2½ o'clock, P. M., in order to organize a Sewing School for poor children in the city.

On Sunday morning, Jan. 23, Mr. Abbot will deliver the second of his three lectures on SOCRATES in the church of the Independent Society. The public are invited.

On Monday evening at 7½ o'clock, the Radical Club of Toledo will meet in the same place. Subject of discussion:—"The Use and Abuse of the Bible."

Mrs. M. J. Barker has kindly consented to act as Agent for THE INDEX, and will call on our city subscribers in person to receive their subscriptions.

### RECEIVED.

The Foes of Society: A Sermon preached by Rev. O. B. Frothingham, at Lyric Hall, in Sixth Avenue, between Forty-first and Forty-second Streets. Printed by Request. New York. D. G. Francis, 3 Clinton Hall, Astor Place. 1869. 23 pp.

Great and Grave Questions for American Politicians, with a Topic for America's Statesmen. By Eboracus. New York: C. S. Wescott & Co's Union Printing House, No. 79 John Street. 1865. Pamphlet. 122 pp.



## Poetry.

## THE BROOK AND THE LITTLE MAIDEN.

Thou wanton stream that sweetest by  
In ever-changing mood,  
Now tranquil as the unspotted sky,  
And now with merry minstrelsy  
Making the still groves loud!

Stay, cruel little trifter, stay!  
The alders stoop their breast,  
And stretch their arms across thy way,  
And woo thee with a plaintive lay  
Caught from the sweet South-west.

But with thy sober lovers thou  
Coquettest in thy glee;  
Thou fling'st on every amorous bough  
A crystal kiss, and onward now  
Art racing toward the sea.

Grave Ocean waits, thy bridegroom vast,  
To wed thee at the brink;  
Thy youthful pranks and frolics past,  
On his strong, heaving breast, at last,  
Thou, too, shalt swell and sink.

Thou witching sylph that, glad and gay,  
Disportest by the stream!  
Life seems to thee all mirth and play,  
The sunshine of a summer's day,  
The brightness of a dream.

On bubbles that incessant rise  
Thou wagest mimic wars,  
With flushing cheeks and merry cries,—  
Smiles showering from thy happy eyes  
Like twinklings from the stars.

Thou laughest at all wooing hands,  
Each soft, enticing tone,  
And tender looks, and feigned commands;  
Like some bright bird of eastern lands,  
Thou hoverest—and art gone.

Thou teasing elf, thou sweet coquette!  
With pulses like the sea,  
Some giant soul lives for thee yet—  
O greet like this wild rivulet  
The Ocean waiting thee!

1859.

ASTERISK.

## The Index.

JANUARY 22, 1870.

*The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.*

All friends interested in getting new subscribers for THE INDEX are reminded that subscriptions should be secured at the beginning of the year. Back numbers will be furnished to all new subscribers for the present; but we cannot promise to keep a stock on hand permanently.

We are desired to state that the article on "Money," published today, was sent to us more than a fortnight ago.

We are indebted to the *Wocheentliche Express*, of this city, for repeated kindly and generous notices. It is an ably-edited, liberal, and enterprising paper, which deserves the support of every German-reading citizen of Lucas county; and we are much gratified at receiving its good word. Germany has already laid the world under obligation through the labors of her great thinkers and profound scholars; but she is laying America under still greater obligation by sending to our shores her own liberty-loving sons. Such papers as the *Express* exert a powerful influence in fostering the love of freedom and human rights; and, wishing it increased prosperity, we do but wish well to all our fellow-citizens.

Although somewhat late in the day, we take this opportunity of thanking the Committee of the Humboldt Centennial Celebration in this city, together with their constituency, for the very handsome and valuable present with which they surprised us at Christmas, consisting of the complete works of Goethe, Schiller, and Lessing, in the original. Added to the twelve volumes of Grote's History of Greece, previously presented in the autumn, these thirteen fine volumes will stand on our shelves as a perpetual reminder of German generosity,—silent, but eloquent.

## "THE DOUBLE-HEADED SNAKE OF NEW-BURY."

The poet Whittier published in the *Atlantic Monthly*, a few years ago, a poem with the above title, describing a snake which was superstitiously believed to haunt the quaint old town of Newbury, and to have a head at each end of its body. Whichever way it went, it was, of course, obliged to drag one of its two heads in the dust.

We are reminded of this fanciful legend by the following passage in the leading editorial article of the last number of the *Liberal Christian* :—

"We have pledged ourselves to two things, not merely to God and liberty, but to Christ and liberty! Either is easy alone, Christ without liberty, or liberty without Christ! We will have both or neither. We will have both together. That is our flag, that is our glory, the glory of the Father, freedom of thought, the sacred rights of reason, personal independence, absolute liberty of investigation, of question, held in perfect allegiance to God and His Christ, who is the very breath of soul-freedom! Let, then, those who use and abuse our name, speculate and vapor and caricature the truth as they will; let them involve us as they can and may in obloquy and suspicion, we will not violate the principles of religious liberty, or join that inconsistent kind of Protestantism which says, 'liberty only up to this line.'"

One might almost believe that Whittier had the Unitarian denomination in his mind, when he wrote his poem,—so apt is the parable, so keen the satire. Considering that the proprietors of the *Liberal Christian* have just turned adrift its recent able editor, confessedly because he gave to the paper a little too free a tone (although he was exceedingly careful never to step foot over the line of the Christian name), it is irony carried into broad burlesque to say that the *Liberal Christian* will not "join that inconsistent kind of Protestantism which says 'liberty only up to this line.'" You may have absolute liberty of investigation,—but be sure you come to my conclusions! You may use absolute freedom of thought,—but beware of calling into question a single word of Jesus! You may exercise the sacred rights of reason,—but your blood be on your own head, if you reason yourself out of Christianity! And thus, exalting the "Head of the Church," Unitarianism drags the head of reason in the dust.

It is impossible to have your cake, and eat it, too. It is impossible to serve two masters. It is impossible to have "Christ and liberty—both together." Free thought must be free to doubt, to test, and, if need be, to reject, the word of every thinker. We put the question directly to the *Liberal Christian*,—do you mean to assert that the human soul is at perfect liberty to set aside the teachings of Jesus, if they seem to it irrational or untrue? Some of his teachings seem to us both irrational and untrue, when scrutinized by the light of modern civilization. Do we not go beyond the

liberty you allow? If we do not, how can you claim to have "pledged yourself to Christ?" But if we do, how can you claim to have "pledged yourself to liberty?" The liberty which sits as judge over the teachings of the Christ, is not "Christian" liberty.

The truth is, Unitarianism is a house divided against itself; and it must fall. We should respect it as we respect other forms of Christianity, if it ceased these ambiguous and contradictory utterances. Until it does cease them, it is not worthy of respect, either intellectual or moral. Nobody is deceived by them. They make the whole denomination ridiculous in the eyes of every intelligent and mirth-loving spectator,—worse than ridiculous in the eyes of every intelligent and truth-loving spectator. They cloud the mind or demoralize the conscience of every one who echoes them. To the world at large, they make Unitarianism fitly characterized by the biting sarcasm of Varnhagen von Ense :—"Herr von Humboldt was with me yesterday, and brought me the letter of the minister von Kamptz.... So inconsistent with his former principles, that I exclaimed,—'If he could only cut himself in two, he would clap one-half in jail!'" If Unitarianism says "Christ," let it stick to its text, and condemn free thought; if it says "liberty," let it stick to that text instead, and not profess faith in an infallible teacher. It is *will* that insists on "both together,"—*reason* must choose betwixt them.

We have spoken in no unfriendly spirit. We were born and nurtured in the Unitarian community, and we love the old homestead still. Many of our best and dearest friends are Unitarians; and they will never be less dear because of their Unitarianism. But Truth demands that these things should be plainly and unshrinkingly said; and we set her claims above the claims even of private friendship. No friendship ought to live, if its life must be purchased by suppression of the truth. We have spoken,—and will endure the consequences, be they what they may.

## THE HORTICULTURAL HALL LECTURES.

The city of Boston, by pretty general consent, is given over to the tender mercies of radicalism. Only a few years ago, Theodore Parker fought almost single-handed against irrational conservatism in religion and in politics; but, like General Wolfe at Quebec, he died in the very hour of victory. To-day thousands of voices echo, uncontradicted, the truths which he thundered forth from the Music Hall platform, and which drew down upon his head the curses or maledictory prayers of every enemy of human freedom. In his lifetime he stood the recognized leader of religious reform. To-day religious reform has no recognized leader, living or dead. True to its nature as democracy in religion, it is completely emancipating itself from the vassalage of leadership. Henceforth radicalism is the message of no individual prophet, but the dignified self-assertion of universal man, arrived at his majority. Whatever bold thinker or eloquent orator, spurred on by unconfessed ambition, dreams of becoming the intellectual generalissimo of advancing humanity,—of wielding an autocratic influence over the mind of his time,—of stamping his own image and superscription on the current coin of the future,—is digging the grave of his own usefulness. Posterity will deal out to each servant of ideas the reward justly due to his character or his thought; but she holds



no crown in reserve. The epoch of enslaving fables is past. Grave and self-sufficient, Humanity, however grateful for unselfish service, has only oblivion in store for him who hopes in days like these to mount up the steps of service to a throne. As physical science has been built up by countless contributions to the sum of human knowledge, so the religious philosophy of the future will be built up by the aggregated intellect of the race. Ideas, not persons, rule America. They will yet rule the world.

It is, therefore, altogether fitting that Boston should present to-day, as the true exponent of the religious tendencies of the time, a series of lecturers, instead of an individual successor to the Daniel Boone of American religion. The pioneer prepares the way for the multitude. The solo over, the chorus succeeds,—with its parts arranged to bring out the grand harmonies of freedom. A course of "Sunday afternoon meetings" was held last winter at Horticultural Hall, which made a deep impression on the public mind.—Mrs. Julia Ward Howe and Wendell Phillips calling out by far the largest audiences. We have been requested to announce that a similar course has been planned for the present winter, under general arrangements made by Mr. Edwin Morton. The following is the published list of lecturers and subjects:—

- Jan. 23—John Weiss. "False and True Sentiment for Nature."  
 " 30—O. B. Frothingham. "The Revealed and the Hidden God."  
 Feb. 6—T. W. Higginson. "The Sympathy of Religions."  
 " 13—Samuel Longfellow. "Theism."  
 " 20—Julia Ward Howe. "The Ethics of Culture."  
 " 27—Francis E. Abbot. "Jesus and Socrates in the History of Religion."  
 Mar. 6—John S. Dwight. "Music."  
 " 13—William J. Potter. "The Buckle and Carlyle Theories of History."  
 " 20—Ednah D. Cheney. "The Function of Art in Life."  
 " 27—D. A. Wasson. "Providence and Progress."  
 April 3—William Henry Channing. "The Church of Universal Unity."  
 " 10—Wendell Phillips. (Subject not announced.)

The hour has been fixed at 3½ P. M., but may be changed.

The success of last winter's course is another proof that modern religion is migrating from the church to the hall.

#### THE SPIRIT OF FREEDOM.

A few months ago the *Anti-Slavery Standard* published the following correspondence:

A teacher at the Shaw Memorial School in Charleston has furnished the following interesting letters for publication:

LETTER FROM JOHN G. WHITTIER.

"AMESBURY, 28th, 4 mo., 1869.

"To the Sec. I. F. A.:

"Dear Friend: I cheerfully comply with thy request as respects the copy of a letter from a little black boy to whom allusion is made in my verses, 'Howard at Atlanta.' The letter was accompanied by one from Mary Withington, daughter of my dear friend, Dr. Withington of Newburyport, who is a teacher at Atlanta. She speaks of Richard in strong terms of commendation.

"Very truly, thy friend,

"JOHN G. WHITTIER."

WHAT THE NEGRO BOY WROTE THE POET.

"ATLANTA, GA., March 29th, 1869.

Mr. John G. Whittier:

"My dear Sir: I have heard your poem

read and like it very well. I go to school to Miss Twitchell from Connecticut. I study Third National Reader, Davies' Intellectual Arithmetic, Walton's Written Arithmetic and Geography. I have a very good teacher. We have very nice Sunday and day schools. Our pastor, Rev. C. W. Francis, is to be installed this evening. He has been the cause of many coming to our Saviour and so it is with the teachers; they are very kind. I am a little miller boy and expect to go to work this week. You make a mistake in thinking that I said 'massa,' for I have given up that word. I thank you very much for your interest in our people.

"Very respectfully,

RICHARD B. WRIGHT."

"You make a mistake in thinking that I said 'massa,' for I have given up that word."

What a text is that! The negro boy unlearns to say *master*, the moment his chains are broken. Let America catch the spirit of freedom from the child of the slave! When she is as free in religion as in laws, she, too, will unlearn to say—*Master!*

#### M. ROCHEFORT ON RELIGION.

M. Henri Rochefort recently sent the following letter to the citizens of Lyons, which we copy from the *Investigator*:

PARIS, Dec. 7, 1869.

CITIZENS—If religions, of whatever nature they may be and whencesoever they may come, did not constitute a permanent outrage on all liberty and progress, tyrants would be less eager to restore those auxiliaries of absolutism as soon as they seized on power. We have sufficient shackles and chains on our feet in private and political life without forging others for our minds and ideas. The first duty of a nation which desires to be free—and when shall we obtain liberty if not at present?—is to cast off that restraint called religion, which leads fatally to slavery, when it does not conduct to madness. I congratulate you, therefore, with all my heart, citizens, on having had the happy idea of opposing to the processions and grimaces of our enemies the only communion we wish to employ, which is that of republican convictions and sentiments of fraternity. I clasp the hands of all the independent thinkers of the great city of Lyons.

Another pendulum swing. It is no wonder that, in countries where "religion" means an established church, and is made by despots to do to the mind what the sword does to the body, the very word grows hateful. We sympathize deeply with the spirit which protests against everything that even *seems* to be a "permanent outrage on all liberty and progress." But we would not pour out the baby with the bath. It is as unjust to charge religion with the despotism of the French Empire, as it is to charge republicanism with the excesses of the French Revolution. Radical prejudice is no more respectable than conservative prejudice. Prejudice is always unscientific. The strong thinker is strong enough to see the good in the evil, and distinguish the use of a thing from its abuse. We care nothing for the *name* of religion, if it does not cover the *substance* of it; but there is that in the truly religious spirit which is eternally and transcendently beautiful. In the times of the Salem witchcraft, the poor victims of the horrible delusion were sometimes squeezed to death between the door and the wall. We are as much in earnest for "liberty and progress" as M. Rochefort; but we do not propose to enter on a crusade against walls and doors.

He who would live the life of a god among men must be a non-conformist.

## Communications.

### AN ARGUMENT FOR IMMORTALITY.

In considering the great problem of human destiny, I find but one sure foundation on which to build an absolute faith in immortality.

In the lower orders of life we discern that everything is created with reference to its use. No organ or faculty is provided, that does not contribute to a definite object. There is no unnecessary expenditure of means—no more outlay than is required to produce the desired result.

We cannot suppose Man created less wisely. The law of adaptation prevails with him also. If, then, he were designed to die at the close of his "three-score years and ten," he would be furnished only with those endowments necessary for this life in all its aspects. The highest law of his being would be,—seek every good attainable for the preservation and enjoyment of life here. "Eat and drink, for to-morrow ye die." But we find in the complex nature of man a power of such high quality, that he will resign all the gratifications of sense and even life itself, in obedience to some great idea,—some thought of his soul. Many even among those who had but faint hope of a life beyond, have thus gone down to death, in pursuit of noble living. Socrates, for example, would not preserve life at the expense of his integrity. "I know," said he, "that to do wrong is an evil; I do not know that death is an evil." Can a man so in harmony with eternal law,—so fitted for life,—die? What a useless expenditure of finest force were this! The wisdom of the Creator would be impeached in the creation of a being who, by the very law of his life, must, when occasion demands, voluntarily lay it down to go into nothingness.

Man's physical life is sustained by its ability to assimilate from his food the constituent elements of the body. So in the spiritual life. Its appetite is not for those things which "perish in the using." It is for Truth,—"every word that proceedeth out of the mouth of God." It lives in virtue of its power to assimilate these eternal verities. It is created of the same spiritual substance. It has taken deep root in Life, and cannot die.

This argument, I fear, will not apply to the immortality of all men. There are others which point to that,—with hope, not with assurance.

It may be that the immortal man is only the flowering or fruitage of the tree of Humanity.

There may also be a "Struggle for Life" in the spiritual, as in the physical world; it may be that those only "who lay" vigorous "hold on eternal life" win.

BREVITY.

#### LETTER FROM "BEZA."

MY DEAR MR. ABBOT:—

I have received the first two numbers of THE INDEX and have read them with interest and profit. I am delighted to notice two things in the conduct of the paper,—boldness, and a reverent spirit. In this age of *simulacra* it is refreshing to the spirit of an honest man, to see investigators of science, whether moral or natural, thoroughly courageous and obedient to their convictions. Connected with an orthodox church, and renowned in my narrow sphere for soundness in the faith, I nevertheless am and always have been an advocate of free thought and free speech; for I know that, whatever of disaster may happen to our church creeds, the truth of God is eternal, and must, like pure gold, come out of the hottest fire purer and more beautiful than ever.

I say I like your reverent spirit, too. You seem to remember the weakness of human nature, and that persons hold to their religious opinions, which they have inherited with their acres from their fathers, with the same tenacity that men of sense hold to their convictions, which are only the result of careful and candid investigation. Although the fact is not creditable to us, it is yet true of us; and hence



in the work of enlightenment in which you are engaged you must take it into your calculations. It requires patience, I know, to practise this virtue; but remember how many men of honest minds, all over the country, are in the condition of those once blind persons we read of in the Gospels, who, as the scales begin to fall from their eyes, "see men as trees walking."

However far I may be from you in your theology, I propose to give you a hearing; and therefore hail with pleasure the bright star that has appeared in the West, as an Index to the spirit of the nineteenth century.

BEZA.

#### MONEY.

Among the many "dogmas" that seem deep rooted in the human mind, there is probably none which has so small a substratum of common sense as the generally accepted theory in regard to money,—namely, that "a return to specie payments is desirable." The principal newspapers and periodicals in the country contain many labored articles to prove that "a circulating medium (money) not convertible into coin on demand is an evil, etc., etc." Can there be anything more certain than that some future generation will profit by the universal acknowledgement that *metal of any kind* (unless cheaper than paper) is as *absolutely superfluous* for conducting the exchanges of the world as was the second or return wire for the purposes of telegraphy? It is indisputably true that every dollar's worth (so called) of specie-metals ever obtained from California, or elsewhere, cost on the average at least fourteen shillings (\$1.75), or subtracted that amount from the accumulated products of previous *useful* labor,—to say nothing of the loss of life and the untold sufferings occasioned by the mad rush to seek for this almost worthless stuff. The continued use of coin as money by civilized nations may be likened to the folly of the rustic who "placed the corn in one end of the sack, and a boulder in the opposite end to preserve the equilibrium;" or again, to that of a farmer (say in Ohio) who, refusing to profit by the various modes of cheap transportation by which he might be surrounded, should persist in reserving a considerable portion of the yearly products of his farm to be hauled to New York in his wagon. If he could start with enough to subsist himself and team both ways, and have besides even so small a portion as one-tenth to exchange for articles that would be of use to him, he would thereby effect quite as economical an exchange of his labor as is now done by nations through the use of gold and silver. "But," says one, "gold and silver constitute the measure or standard of value." Do they necessarily do so? Would not international notes—being the *promise* of half a dozen or more leading nations who agree to receive them in settlement of all claims whatever—answer the same purpose? Unquestionably they would; and nine-tenths of the labor now used (and wasted) in procuring gold and silver would be diverted to some useful purpose.

It being conceded (as it is by all reflecting persons) that the sole good accomplished by money is the facilitating the exchange of the products of each kind of useful labor for all other useful or desirable things, it follows that that material should be used which will accomplish the desired end with the least waste of labor.

Owing to the astonishing credulity of a large portion of the human race, coin gets the credit of performing vastly more than it has done for years; but this credulous number is diminishing yearly; and the delusion that a circulating medium must possess intrinsic value, in the sense that coin is supposed to possess value, will ultimately be "numbered among the things that were." If a depository were provided large enough to contain all the coin in the world (O that it were all irrecoverably sunk in the depths of the ocean!) and arrangements were made by and between half a dozen or more leading commercial nations to issue, under proper regulations, certificates representing the value of any coin offered for de-

posit,—and if a further arrangement were made to have the keys (to one or more locks for each nation represented) in the keeping of its trustworthy officers, so that no coin could be withdrawn without the knowledge of all,—it may well be questioned if all, or nearly all, the coin now used as money would not eventually find its way there for deposit. Does any one doubt that such certificates would perform all international exchanges and pass the same as coin among all civilized nations? To my mind it is clear they would; and that, so far from any considerable portion of coin being retained in circulation, the certificates would command a premium on account of their greater convenience for transmission. If such a plan were successfully carried out (and it seems to me it only lacks the trial to make it successful), many nations would annually save, in addition to all expenses, millions of dollars in labor which is now wasted in transporting coin to and fro. I suppose no intelligent person will dispute the assertion that *all labor is wasted* which does not add to the supply of necessities of animal existence, having in view the highest possible development of the human species,—and the surrounding of each moral and useful member thereof (of course providing proper discipline and care for all others) with all that will make life agreeable and cause one and all, from the least unto the greatest, to "glorify their Creator and rejoice in the day they were born."

RADICAL.

[To be Continued.]

#### LETTER FROM JOHN GRAY.

GLENWOOD, MILLS CO., IOWA,  
Dec. 22d, 1869.

FRANCIS E. ABBOT, ESQ.

Lock-Hox 19, Toledo, Ohio.

DEAR SIR—The Prospectus of THE INDEX is at hand, and its contents have had my best attention. The aims of THE INDEX are high and noble, and I hope it will be a success.

I have just perused a report of a lecture delivered by the President of the Free Religious Association, Mr. Frothingham, in New York, on the 12th inst., with much satisfaction. The tenets of what is called FREE RELIGION, I have never heard advocated, but from the laudatory notices I have occasionally read in the "Boston Investigator," I infer they are very liberal.

If it be needful to have a religion, we want one that will increase the *amount of knowledge* in the community. Much of the information which is diffused abroad is to be attributed to the influence of religion, directly or indirectly. It may be made an important part, or branch, of knowledge. An acquaintance with Nature's God, and Nature's truth, includes the most of that which needs to be known,—the essence, the consummation of that which is called scientific knowledge. Science has been defined to be "nothing else than the investigation of the divine perfections and operations as displayed in the economy of the universe." When God and his works are known, so as to move the affections and control the conduct, we realize the just application, and attain to the true end, of all knowledge. The fact that the mind has been awakened to know itself and the truth shows its appetency for truth wherever truth may be found. I must say that the religious world has supplied its full quota of scholars. It has furnished some of the very highest in the gifts of mind. Witness Miltons, the Newtons, the Lockes, the Cuviers, the Tholucks. The love of glory, as the supreme motive, has excited the intellectual efforts of others and raised them to distinction. The great leading principles of the Grecian education, and especially the Athenian, seem to have been to improve the faculties by exercise; to regulate that exercise by a settled rule, ascertained to be an *infallible guide* to the end proposed; to stimulate exertion by the love of glory; and to excite that love by the honors of pre-eminence. The operation of these principles carried Athens in literature and the arts (not in science as now cultivated) to a height that has never been surpassed. Could not the same distinction have been attained, had the great

men of that city been influenced by the holier motives of a religious conviction? If so, by retaining the exercise and the rule above referred to, "the infallible guide," they could have dispensed with the love of glory, and the honors of pre-eminence, except as these worldly motives might have had a subordinate agency. Lord Bacon has taught that "all works are overcome by amplitude of reward, soundness of direction, and conjunction of labors;" and a commentator on this precept has observed that "the greatest of these three, by far the greatest, is soundness of direction." That Athens had in perfection, and it achieved everything for her, but in the lapse of ages the "infallible guide" has been lost. From the few accounts which have reached us we can scarcely comprehend the agencies which were employed in producing her immortal works. Certainly the moderns have no knowledge of a rule which is as unerring in its results as that which guided Athens to the rank which she holds in the scale of intellect. It must be created anew, if we are to possess it. But give us in this country such a rule, or that soundness of direction of which the great English philosopher speaks, and should we want aught else but the holier motives of a pure religion accompanied by that degree of love of fame and pre-eminence, perhaps, natural to humanity, to excite us to distinction in every species of intellectual improvement?

We live in eventful times. Even the beloved Zion of our orthodox neighbors begins to be shaken with the noise of fierce disputation. Christian brethren disagree, and in their contests about unessential points are wasting energies that, according to their own doctrine, ought to be consecrated to the more vital purposes of holy living.

Knowledge, Mr. Editor, combined with habits of reflection, should lead us to self-examination to see our errors and defects, to teach us humility, the folly of pride and of haughty and supercilious tempers, which are productive of much mischief and unhappiness, both in the higher and the lower spheres of life. Pride is uniformly the offspring of self-ignorance. For if a man will but turn his eyes within, and thoroughly scrutinize himself, so as to perceive his errors and follies and the germs of vice which lodge in his heart, he would see enough to teach him humbleness of mind and to render a proud disposition odious and detestable, and inconsistent with the relations in which he stands to his fellow-creatures and to the universe at large. Such mental investigations would also lead to self-possession under affronts and injuries, and, amid the hurry and disorder of the passions, to charity, candor, and moderation, in regard to the sentiments and conduct of others, to the exercise of self-denial, to decorum and consistency of character, and to a wise and steady conduct in life. But how can we ever expect that an ignorant, uncultivated mind, unaccustomed to a regular train of rational thought, can enter with spirit and intelligence on the process of self-examination? It requires a certain portion, at least, of information and a habit of reflection before a man can be qualified to engage in such an exercise, and those qualifications can only be attained by the exercise which the mind receives in the acquisition of general knowledge. If, then, it be admitted that self-ignorance is the original spring of all the follies and incongruities we behold in the character of men, and the cause of all that vanity, censoriousness, malignity and vice, which abound in the world; and if self-knowledge would tend to counteract such immoral dispositions, we must endeavor to communicate a certain portion of knowledge to mankind, to fit them for the exercise of self-examination and self-inspection, before we can expect that the moral world will be renovated, and "all iniquity, as ashamed, hide its head, and stop its mouth."

JOHN GRAY.

CONCERN.—Figby inquired the other day,—*"What is the difference between interest on seven-thirties and Jonah in the whale's belly?"* After a moment's cogitation we replied,—*"One is a profit on bonds, while the other is bonds on a prophet."* "Very good," quoth F., "but not quite right. One is a clean profit, but the other isn't!"—*Seaside Oracle.*



## Department

### OF THE FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

#### OFFICERS OF THE FREE RELIGIOUS ASSOCIATION.

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Among the progressive religious movements of the world, none is more interesting than that which is going on among the native Hindus in India, under the name of the *Brahmo Somaj*. This is an organization on the basis of pure Theism. Those who belong to it have given up the idolatrous faith and practices of their countrymen, and are zealously striving to reform the social and moral condition of the country. They appear to be devoutly religious, with a good deal of the missionary spirit. They accept no authority in religion other than the truth of nature and intuition. One of their principles reads thus: "Although the Brahmos do not consider any book written by man as the basis of their religion, yet they do accept, with respect and pleasure, and truth contained in any book." They will not call themselves "Christians."

The present chief apostle of this movement is Keshub Chunder Sen, of Calcutta; and we here reprint the letter sent by him to the annual meeting of the Free Religious Association in 1868. It was printed in the report of that meeting, but it deserves, for its noble thought and sweet spirit, a wider reading than it has yet received.

LETTER FROM KESHUB CHUNDER SEN, OF THE  
THEISTIC CHURCH IN INDIA.

THE BRAHMO SOMAJ OF INDIA,  
21st February, 1868.

To Rev. Wm. J. Potter, Secretary of the "Free Religious Association," United States of America.

**BROTHER**:—Gladly do I accept your kind and affectionate greeting, and the sentiments of true love and sympathy contained in your welcome message of the 24th of October last. I forget the great distance between us, and feel that our hearts are near each other, bound in the ties of spiritual fellowship. Your brotherly call has found a response in the hearts of thousands in this part of the world, and cordially do we join our hands with yours, as children of the same Father, to co-operate in the blessed work of advancing the cause of true religion. How consoling, how encouraging to us is the thought that the great movement of religious reformation, which we have humbly carried on in India for more than a quarter of a century, has met the sympathy and support of an associated body of our brethren on the other side of the globe, and that India and America, the East and the West, are to sing henceforth with united hearts, and in one harmonious and swelling chorus, the glory of the Supreme Creator!

In compliance with your request, I beg to give below, for the information of the "Free Religious Association," a brief sketch of the gradual development of our church, its aims and achievements.

Thirty-eight years ago, when English education had just opened the minds of some of my countrymen to the errors of Hindu idolatry, the late Rajah Ram Mohun Roy, the great religious reformer of India, whose name is probably known to you, established a church in Calcutta for the worship of the Supreme

Being under the name of the "*Brahmo Somaj*," or the Assembly of the worshippers of God. His direct object in founding this church was to persuade his countymen to forsake idolatry and become monotheists; and the more successfully to accomplish this object he made the Vedas, the earliest scriptures of the Hindus, the basis of all his teachings. In other words, he professed simply to effect a revival of the unitarian faith and worship of ancient Hinduism. But he had also a higher and more comprehensive object. He invited "all sorts and descriptions of people without distinction," to unite in the worship of their common Father, the Supreme God of all nations; and to this end he proved by appeals to the texts of the Bible and Koran, as he did in the case of Hinduism, that Christianity and Mohammedanism were both essentially monotheistic. He accordingly directed that the service to be held in his church should always be of such a catholic character as to "strengthen the bonds of union between men of all religious persuasions and creeds." Practically, however, the Brahmo Somaj became simply a Hindu unitarian church, and the latter object was altogether lost sight of. The congregation slowly increased in number, till the Somaj fell into the hands of my respected friend and coadjutor, Babu Debendro Nath Tagore, who gave it a new life, and immensely extended its operations. He converted this body of mere worshippers into an association of believers, by binding them to a few articles of belief, and to a covenant enjoining moral purity of life. He also started a religious journal, appointed teachers, and published several doctrinal and devotional treatises; and he succeeded in the course of a few years in enrolling hundreds of followers, and helping the formation of several branch Somajes in different parts of Bengal, on the model of that founded by Rajah Ram Mohun Roy. All this time, however, the Vedas were regarded as the sole foundation of faith, and the members of the Brahmo Somaj were known as Vedantists. It was not till about twenty years ago that the Vedas ceased to be viewed in the light of infallible scriptures, and made room for a more catholic and unexceptionable basis of faith, viz: God's revelation in nature and the religious instincts of man. The Brahmo Somaj has since become a purely Theistic church, and now stands precisely in the same relation to its old creed as the "Free Religious Association" does to Unitarian Christianity. But its progress did not stop here. It is true, its fundamental principles of belief were then definitely settled, and have continued unchanged hitherto. But in their application to life and in the practical development of their catholic and pure spirit, great struggles and movements have gone on for some years past. It was found that as most of the social and domestic customs of the Hindus were interwoven with the evils of idolatry and caste, it was incumbent on every true and sincere Brahmo to discountenance such customs, even at the risk of being excommunicated and otherwise persecuted. The majority kept aloof from this bold undertaking, effecting a safe but unscientific compromise between the enlightened convictions of a Theist and the idolatrous social life of a Hindu. A small number however came forward at last, and began the great work of reforming the social and domestic economy of Hindu society on the basis of true religion, which has been developed more fully year after year, and has lately resulted in a variety of practical reforms, such as the abolition of caste distinctions, the marriage of widows, intermarriage (between members of different castes), the education and emancipation of women, &c. With a view to render our church wholly free from the narrow spirit of Hindu sectarianism and the evils of Hindu social life, and to establish it firmly on a catholic and pure basis, by incorporating into its membership theists of all nations, and bringing its social life into harmony with the pure dictates of conscience, the advanced Brahmos organized themselves into a society, in November, 1866, under the name of the "*Brahmo Somaj of India*." This society also seeks to establish closer intercourse and more ac-

tive co-operation than hitherto existed among all the Brahmo Somajes in India, and to propagate our faith more extensively and systematically throughout the country. Our church is thus at present an organized Theistic church, Indian in its origin, but universal in its scope, which aims to destroy idolatry, superstition, and sectarianism, and propagate the saving truths of absolute religion and the spiritual worship of the one true God, and likewise to promote the intellectual, moral, and social reformation of individuals and nations, and thus make Theism the religion of life.

It is impossible to calculate the exact number of the members of our church, as there is no ceremony of initiation amongst us; nor is such ceremony possible or desirable in so rational and spiritual a faith. Nearly two thousand have subscribed to the covenant above alluded to, or have signed some other simpler form of declaration; the names of such have been registered. But there are many thousands more among my countrymen who in their hearts deny Hinduism and believe in the fundamental doctrines of our creed, but who do not care to join formally the membership of our church. The fact is, the tendency of the age here, as I believe it is in other parts of the civilized world, is towards Theism. All who receive liberal English education renounce idolatry; of these some embrace Orthodox Christianity, some become skeptics, the rest glide into the Brahmo Somaj, and become Theists in some form or other.

There are at present upwards of sixty Brahmo churches in the different presidencies and provinces of India, where the local Brahmos assemble once every week for the purpose of worship, divine service being conducted in the vernacular language by persons previously selected from among them for their superior wisdom and piety. Hymns, sermons, prayers, meditation, and the reading of theistic texts from the Hindu and sometimes from other scriptures, compose the service held in our churches. On special occasions service is conducted in English.

For the more extensive diffusion of our religion several books on speculative and practical Theism have been published from time to time in the vernacular language, as well as in English, and also some periodicals which have a large number of subscribers and readers all over the country. A fortnightly English paper, "*The Indian Mirror*," is published in connection with our mission, which discusses political, social, and religious subjects. We have also about a dozen Missionaries, men who have of their own accord given up worldly pursuits, and, depending upon the voluntary contributions of the Brahmo community for the bare necessities of life, go about the country visiting the Brahmo Somajes, and preaching the truths of our holy faith to the educated natives, and sometimes also to the lower orders of the people. The disinterested and zealous exertions of these missionary brethren exert a very powerful and living influence, both in sustaining and quickening the moral life of the Brahmos scattered over the country, and in increasing the number of our adherents.

For a full exposition of the doctrines of our creed, I beg to refer you to the two sets of English publications which I have already forwarded to your address. I may, however, only observe here that, professing as we do the universal and absolute religion, whose cardinal doctrines are the "Fatherhood of God and the Brotherhood of Man," and which accepts the truths of all scriptures and honors the prophets of all nations, we heartily sympathize with you and the other members of the "Free Religious Association" as brethren in a common faith and co-workers in the same holy cause.

Therefore with the deepest joy, and with all the fervor of brotherly love, do I welcome your kind message, and, in the name of thousands of fellow-theists in India, reciprocate the affectionate regards of the "Free Religious Association." Believe me, it is no mere formal exchange of compliments. To India, at this moment, such sympathy of the American na-



tion is inestimably valuable, and she receives it with the enthusiasm of national rejoicings. Long and anxiously had we labored and prayed for the light of truth amidst the awful darkness of idolatry and corruption, struggling with hardships and difficulties, and encountering opposition and persecution of no ordinary kind, the Merciful God alone helping us onward. And now that we are rejoicing in the light vouchsafed by Him, we have begun to feel the heavy responsibility attached to it of extending its blessings to other lands. At such a time, the cheering intelligence communicated by you of similar labors and achievements in America serves to strengthen our hands, and increase our joy and faith and hope a hundred fold. We now feel, as we never felt before, that God's religion shall spread throughout the length and breadth of the world, destroying all false creeds and sects, and uniting all nations in one universal brotherhood; and it affords us inexpressible delight that the noble American people have come forward to co-operate with us in paving the way for the future Church of the world. May God help us in carrying out this great work.

Trusting you will kindly keep us informed of the proceedings of the Free Religious Association, and offering our best wishes and prayers for its welfare and success,

I remain heartily yours in Theistic fellowship.

KESHUB CHUNDER SEN,  
Sec'y Brahmo Samaj of India.

NOTICE.—The Reports, in pamphlet form, of the Annual Meetings of the Free Religious Association for 1868 and 1869, (at 40 and 50 cts. respectively), REV. SAMUEL JOHNSON'S Essay on "THE WORSHIP OF JESUS," (50 cts.) and an Essay on "REASON AND REVELATION," by WM. J. POTTER, (10 cts.) can be obtained by addressing the Secretary, WM. J. POTTER, New Bedford, Mass.

The Report for 1868 contains addresses by O. B. FROTHINGHAM, JAS. FREEMAN CLARKE, ROBERT COLLIER, CHARLES H. MALCOM, JOHN P. HUBBARD, OLYMPIA BROWN, JOHN WEISS, T. W. HIGGINSON, F. E. ABBOT, A. B. ALCOTT, and others, each presenting some distinct aspect of the religious tendencies of the times; also a long address by WENDELL PHILLIPS, specifically prepared for the Association, on "THE RELATION OF RELIGION TO PHILANTHROPY;" Essay by F. B. SANBORN, on the same subject; Essay by W. J. POTTER, on "PRESENT TENDENCIES OF SOCIETY IN REGARD TO RELIGIOUS ORGANIZATION AND WORSHIP;" the specific Reports of the Executive Committee of the Association, and Letters from M. D. CONWAY, in England, and KESHUB CHUNDER SEN, of India.

The Report for 1869 contains addresses by FROTHINGHAM, WEISS, ABBOT, HIGGINSON, PROF. DENTON, J. H. JONES, RALPH WALDO EMERSON, C. A. BARTOL, LUCY STONE, HORACE SEEVER, ROWLAND CONNOR, and others; Essays by JULIA WARD HOWE, DAVID A. WASSON, and RABBI ISAAC M. WISE; and Annual Report of the Executive Committee.

Some of these addresses are as conservative in their theology as others are pronounced in their radicalism,—the Association having offered a free platform to all phases of Religious thought.

## Miscellaneous.

It is a sad thing to think that there are probably many innocent men in prison for the crimes of others. A case of that kind was fortunately recently discovered in the Massachusetts State Prison. A man was imprisoned for life for highway robbery. Another prisoner, there for some other offence, confessed that he committed the crime, and gave such undoubted evidence, that the man under the life sentence was promptly discharged by the Governor and Council. But suppose that this man had been convicted of murder on the same testimony, and he had paid the penalty attached to this crime. An innocent man would have been hung, and it would have been impossible to have remedied the mistake. Such mistakes are as likely to occur in murder cases as in the punishment of lighter crimes.—*Gardiner (Me.) Reporter.*

The number of women studying medicine at the university of Zurich increases steadily in geometric progression. Four years ago there was but one, the next year there were two, the next year four, last year there were eight, and there are now sixteen. We are assured, it is true, by a partizan of the movement, that none of the inconveniences which it was feared might arise from women being allowed to share the school with men have at present been experienced. The classes are as large as ever, and the dean reports that the innovation has undoubtedly improved the discipline of the school.—*Exchange.*

"In human affairs," says Dr. Arnold, "the contest has never been between pure truth and pure error."

## ADVERTISEMENTS.

# THE INDEX

IS PUBLISHED

EVERY SATURDAY

AT THE

BLADE PRINTING HOUSE,

150 Summit St., Toledo, Ohio.

TERMS:—Two Dollars per annum; single copies Five Cents, to be obtained at the Book store of HENRY S. STEBBINS, 115 Summit St., and at the Blank Book Manufactory of JULIUS T. FREY, 49 Summit St. Ten per cent. commission allowed to agents. Subscriptions to be sent to the Editor, Lock-box 19, Toledo, Ohio.

LEWIS & WHELAN, 7 Granger Block, are sole Agents for THE INDEX in Syracuse, N. Y.

THE INDEX and THE RADICAL will be sent to one address for \$5.00.

THE RADICAL FOR JANUARY.

1870.

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THE

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## ADVERTISEMENTS.

# The City of Toledo.

To Capitalists and Manufacturers.

The Population of Toledo

In 1840 was 1,220.

In 1850—3,829.

In 1860—13,784.

In 1866—24,401.

In 1870—35,000

The City is located on the Maumee River, four miles from Lake Erie, and has the best harbor on the Lakes. Nearly 2,000 miles of Railroad and over 800 miles of Canal centre here.

Two new railroads are projected and in process of construction; one extending south-east through the coal field of Ohio to the Ohio River, the other extending north-west to the lumber districts of Michigan.

In 1867, upwards of eight miles of Dwelling Houses were erected in Toledo.

In 1869, 18,000,000 bushels of Grain, 32,000,000 feet of Black Walnut Lumber, and over 60,000,000 feet of Pine Lumber were shipped from Toledo, making the Toledo market second only to Chicago.

The Wholesale Trade, in all Departments, is very extensive.

The Public Schools are not surpassed in the West. The City contains 25 Churches, 6 Banks, 3 Savings Banks, 6 Building Associations, Street Railways, and a Public Library.

The City is largely engaged in the manufacture of Railway Cars, Sash, Doors and Blinds, Trunks, Wheels and Bent Work, Sheet Iron, Tin and Copper Ware, Marble Work, Brick, Iron and Wood work of all kinds.

During the past six years the City has expended in improving streets, and in the construction of sidewalks and sewers upwards of \$2,250,000.

The rapid growth of Toledo, and its favorable position for commerce and manufacturing, renders it a very inviting field for the investment of capital and the establishment of factories of all kinds.

## THE TOLEDO.

# SAVINGS INSTITUTION.

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The business of this Institution is confined exclusively to the receipt and care of Savings Deposits. No Commercial or General Banking business is transacted.

A certain proportion of the funds of this Institution are invested by loan upon Real Estate in the City of Toledo. In making such loans, preference is always given to applications from Depositors of small means who have accumulated sufficient funds to pay for a lot of ground, and desire to borrow something more to aid them in erecting buildings to be used as permanent homes for themselves and families.

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RICHARD MOTT, President.  
A. E. MACOMBER, Treasurer.



# The Index.

## SUPPLEMENT.

### The Index,

PUBLISHED EVERY SATURDAY.

BY THE

INDEX ASSOCIATION,

AT

TOLEDO, - - - OHIO.

TWO DOLLARS PER ANNUM.

FRANCIS ELLINGWOOD ABBOT, EDITOR.

### FIFTY AFFIRMATIONS.

#### RELIGION.

1. Religion is the effort of man to perfect himself.
2. The root of religion is universal human nature.
3. Historical religions are all one, in virtue of this one common root.
4. Historical religions are all different, in virtue of their different historical origin and development.
5. Every historical religion has thus two distinct elements,—one universal or spiritual, and the other special or historical.
6. The universal element is the same in all historical religions; the special element is peculiar in each of them.
7. The universal and the special elements are equally essential to the existence of an historical religion.
8. The unity of all religions must be sought in their universal element.
9. The peculiar character of each religion must be sought in its special element.

#### RELATION OF JUDAISM TO CHRISTIANITY.

10. The idea of a coming "kingdom of heaven" arose naturally in the Hebrew mind after the decay of the Davidic monarchy, and ripened under foreign oppression into a passionate longing and expectation.
11. The "kingdom of heaven" was to be a world-wide empire on this earth, both temporal and spiritual, to be established on the ruins of the great empires of antiquity by the miraculous intervention of Jehovah.
12. The Messiah or Christ was to reign over the "kingdom of heaven" as the visible deputy of Jehovah, who was considered the true sovereign of the Hebrew nation. He was to be a Priest-King,—the supreme pontiff or high-priest of the Hebrew church, and absolute monarch of the Hebrew state.
13. The "apocalyptic literature" of the Jews exhibits the gradual formation and growth of the idea of the Messianic "kingdom of heaven."
14. All the leading features of the gospel doctrine concerning the "kingdom of heaven," the "end of the world," the "great day of judgment," the "coming of the Christ in the clouds of heaven," the "resurrection of the dead," the condemnation of the wicked and the exaltation of the righteous, the "passing away of the heavens and the earth," and the appearance of a "new heaven and a new earth," were definitely formed and firmly fixed in the Hebrew mind, in the century before Jesus was born.
15. John the Baptist came preaching that "the kingdom of heaven is at hand." But he declared himself merely the forerunner of the Messiah.
16. Jesus also came preaching that "the kingdom of heaven is at hand," and announced himself as the Messiah or Christ.
17. Jesus emphasized the spiritual aspect of the Messianic kingdom; but, although he expected his throne to be established by the miraculous intervention of God, and therefore refused to employ human means in establishing

it, he nevertheless expected to discharge the political functions of his office as King and Judge, when the fulness of time should arrive.

18. As a preacher of purely spiritual truth, Jesus probably stands at the head of all the great religious teachers of the past.

19. As claimant of the Messianic crown, and founder of Christianity as a distinct historical religion, Jesus shared the spirit of an unenlightened age, and stands on the same level with Gautama or Mohammed.

20. In the belief of his disciples, the death, resurrection and ascension of Jesus would not prevent the establishment of the "kingdom of heaven." His throne was conceived to be already established in the heavens; and the early church impatiently awaited its establishment on earth at the "second coming of the Christ."

21. Christianity thus appears as simply the complete development of Judaism,—the highest possible fulfilment of the Messianic dreams based on the Hebrew conception of a "chosen people."

#### CHRISTIANITY.

22. Christianity is the historical religion taught in the Christian Scriptures, and illustrated in the history of the Christian church.

23. It is a religion in virtue of its universal element; it is the Christian religion in virtue of its special element.

24. The Christian Scriptures teach, from beginning to end, that "Jesus of Nazareth is the Christ of God,"—that is, the Hebrew Messiah. This, the Christian Confession, was declared both by Jesus and the apostles to be necessary to salvation or admission into the "kingdom of heaven."

25. The Christian church, from its origin to the present day, has everywhere planted itself on faith in the Christian Confession, as its divinely appointed foundation,—the eternal "rock" against which the "gates of hell shall never prevail."

26. The Christian Confession gradually created on the one hand the theology, and on the other hand the hierarchy, of the Roman Catholic Church. This process was not, as is claimed, a corruption, but a natural and logical development.

27. The Church of Rome embodies Christianity in its most highly developed and perfect form, as a religion of authority based on the Christian Confession.

28. Protestantism is the gradual disintegration of Christianity, whether regarded theologically or ecclesiastically, under the influence of the free spirit of protest against authority.

29. "Liberal Christianity,"—that is, democratic autocracy in religion,—is the highest development of the free spirit of protest against authority which is possible within the Christian church. It is, at the same time, the lowest possible development of faith in the Christ,—a return to the Christian Confession in its crudest and least developed form.

30. Christianity is the religion of Christians, and all Christians are believers in the Christ.

31. The Christian name, whatever else it may include, necessarily includes faith in Jesus as the Christ of God. Any other use of the name is abuse of it. Under some interpretation or other, the Christian Confession is the boundary line of Christianity.

#### FREE RELIGION.

32. The Protestant Reformation was the birth of Free Religion,—the beginning of the religious protest against authority within the confines of the Christian Church.

33. The history of Protestantism is the history of the growth of Free Religion at the expense of the Christian Religion. As love of freedom increases, reverence for authority decreases.

34. The completion of the religious protest against authority must be the extinction of faith in the Christian Confession.

35. Free Religion is emancipation from the outward law, and voluntary obedience to the inward law.

36. The great faith or moving power of Free Religion is faith in man as a progressive being.

37. The great ideal end of Free Religion is the perfection or complete development of man,—the race serving the individual, the individual serving the race.

38. The great practical means of Free Religion is the integral, continuous and universal education of man.

39. The great law of Free Religion is the still, small voice in the private soul.

40. The great peace of Free Religion is spiritual oneness with the infinite One.

41. Free Religion is the natural outcome of every historical religion,—the final unity, therefore, towards which all historical religions slowly tend.

#### RELATION OF CHRISTIANITY TO FREE RELIGION

42. Christianity is identical with Free Religion so far as its universal element is concerned,—antagonistic to it so far as its special element is concerned.

43. The corner-stone of Christianity is faith in the Christ. The corner-stone of Free Religion is faith in Human Nature.

44. The great institution of Christianity is the Christian Church, the will of the Christ being its supreme law. The great institution of Free Religion is the coming Republic of the World, the universal conscience and reason of mankind being its supreme organic law or constitution.

45. The fellowship of Christianity is limited by the Christian Confession; its brotherhood includes all subjects of the Christ and excludes all others. The fellowship of Free Religion is universal and free; it proclaims the great brotherhood of man without limit or bound.

46. The practical work of Christianity is to Christianize the world,—to convert all souls to the Christ, and ensure their salvation from the wrath of God. The practical work of Free Religion is to humanize the world,—to make the individual nobler here and now, and to convert the human race into a vast Co-operative Union devoted to universal ends.

47. The spiritual ideal of Christianity is the suppression of self and perfect imitation of Jesus the Christ. The spiritual ideal of Free Religion is the free development of self, and the harmonious education of all its powers to the highest possible degree.

48. The essential spirit of Christianity is that of self-humiliation at the feet of Jesus, and passionate devotion to his person. The essential spirit of Free Religion is that of self-respect and free self-devotion to great ideas. Christianity is prostrate on its face; Free Religion is erect on its feet.

49. The noblest fruit of Christianity is a self-sacrificing love of man for Jesus' sake.—The noblest fruit of Free Religion is a self-sacrificing love of man for man's own sake.

50. Christianity is the faith of the soul's childhood; Free Religion is the faith of the soul's manhood. In the gradual growth of mankind out of Christianity into Free Religion, lies the only hope of the spiritual perfection of the individual and the spiritual unity of the race.



## Voices from the Press.

[From THE RADICAL, Boston, Mass.]

THE INDEX is the name of a new weekly paper to be published by Francis Ellingwood Abbot at Toledo, O. This announcement should be sufficient to ensure success. Mr. Abbot has already introduced himself to the attention and favor of the readers of the RADICAL. Each number of his paper will contain, besides a popular discourse by himself, and a quantity of miscellaneous reading, contributions from O. B. Frothingham and W. J. Potter developing the purposes and plans of the Free Religious Association. In a circular-prospectus, which he will send to all who address him, Mr. Abbot states the objects of THE INDEX at length. It will be found that the trumpet gives no uncertain sound.—Dec. No.

THE INDEX has appeared, and, as all expected, it is bright and at the same time sober and thoughtful. Mr. Abbot offers 'Fifty Affirmations' which the orthodox world will have to deny or hold their peace—or accept. Here is an opportunity to test them as to how much they believe. Though Mr. Abbot does not follow up his 'Affirmations' with any threat of punishing unbelievers, we can but think ourselves that the time will come when many will mourn because their eyes were not unsealed in the day when to have seen and believed would have been a fresh delight.

At the present writing we have seen two numbers of 'THE INDEX.' We expect these will be improved upon. We cannot this month offer the extracts we have marked. But the best way to get them, and a great deal more, is to subscribe for the paper itself. THE INDEX is a fitting companion sheet to THE RADICAL, and especially is it so for all who are interested in the many items which a monthly, for the most part, has to let slip. We hope the two are destined to a long and useful life.—Feb. No.

[From the OLD AND NEW, Boston, Mass.]

Other new journals are—1. THE INDEX, published in the interests of 'Free Religion,' at Toledo, Ohio, under the very able charge of Francis E. Abbot. The 'INDEX' says it shall be 'the organ of no party in politics and no sect in religion. The editor will speak for himself alone, and so will each contributor; neither will commit the other.' We presume that the editor speaks for himself in saying that 'to reject the Christian name does not necessarily mean to despise either Jesus or his religion.'

[From THE COMMONWEALTH, Boston, Mass.]

We have received the first number (dated Jan. 1, 1870) of the new religious journal, THE INDEX, the organ of the Free Religionists, published at Toledo, Ohio, Francis E. Abbot, editor. It is a handsome quarto sheet, well-filled with the leading ideas, as enunciated in Horticultural Hall and elsewhere, of those who gave religion pre-eminence to Christianity. Among its "affirmations" are these:—[We omit the quotations.]

These give a good idea of the basis of the new journal. Sustaining these is the discourse of Mr. Abbot in full in this city in February last, and various able articles. A department of the paper is devoted to the American Free Religious Association, under the control of its Secretary, Rev. Wm. J. Potter. Perhaps the relation of the free religionists to the old believers is as well expressed in the following editorial paragraph as in more lengthy articles:—

"To reject the Christian name does not necessarily mean to despise either Jesus or his religion."

It is evident THE INDEX will receive a large share of attention from the religious world and be approbated by all independent thinkers of the liberal field. Its price is \$2 per annum.

[From the CHRISTIAN REGISTER, Boston, Mass.]

We have seen the first number of Rev. F. E. Abbot's new paper, published at Toledo. It is a small but very neatly printed sheet, and, though somewhat lacking in variety, it bears the mark of vigorous and careful editing. It begins with 'Fifty Affirmations' which embody the creed of the editor, who invites thoughtful discussion of them. There is a brief history of the American Free Religious Association, a piece of original Poetry, a letter from Miss Frances Power Cobbe, who has sent an article on the Future Life which will appear in the second number, and an editorial on the McFarland-Richardson case which easily convicts both judges and clergymen in America of disregarding the plainest teachings of Jesus on the law of divorce. The most prominent paper, however, is Mr. Abbot's Horticultural Hall lecture on 'The Genius of Christianity and Free Religion.' This is an earnest and able production, and, while it is wholly unsatisfactory in some of its conclusions, it increases our respect for its author's courage and consistency. Our readers will learn from the striking passages which we quote that it is a two-edged sword, cutting as unsparringly into the position of the 'Radicals' as into that of the 'Conservatives.' [We omit the quotations.]

[From THE BOSTON INVESTIGATOR.]

"THE INDEX."—The Liberal preacher of Toledo, Ohio, the Rev. Francis E. Abbot (whose excellent sermon on "The Sunday Question" we lately published), proposes to issue a new paper in that city to be called THE INDEX. He says in his prospectus:—

"The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momen-

tous in itself and in its consequences than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX will aim to make the character of this vast change intelligible in at least its leading features, and offer an opportunity for discussions on this subject which find no fitting place in other papers."

THE INDEX will no doubt be an interesting journal, as Mr. Abbot is an able, independent and liberal writer. The publication of the paper is guaranteed for at least one year, by parties who are determined to secure a hearing for the most radical thought of the times.

THE INDEX.—We have received the first No. of this new paper which has just been commenced at Toledo, Ohio, and edited by the Rev. Francis E. Abbot. It makes a very neat appearance, and is well filled with interesting matter. We hope the paper may meet with a good reception, and be liberally sustained. Mr. Abbot has been roughly treated by Christians for taking a step in advance of them; and as we sympathize with all men of progressive views, whether they agree fully with us or not, we shall be gratified to learn that his INDEX is generously patronized. His "free religion" is not exactly to our taste, nor, in short, is any kind of religion; but, as that which is free is far better than that which is bigoted, we consider his an improvement upon Christianity, and therefore we wish it success on its journey towards complete emancipation, presuming that when it sees further, it will do better.

[From the BANNER OF LIGHT, Boston, Mass.]

THE INDEX is the title of a new paper issued weekly at Toledo, Ohio, and edited by F. E. Abbot, and devoted to Free Religion and, as we view it, consequently to true religion, as we do not deem Christianity true religion, because it is not a free, natural and spontaneous religion, but an educated, sectarian and bigoted, partial religion of authority, against which we have ever protested because it was sectarian in its aggregate as well as its fractional headings, and for which protest we have ever been accused of battling against all religion, while we have ever proclaimed and defended man as a religious being by nature and not by education, but sectarian by education only, and consequently Christian, Mahometan or Pagan, as the case might be, but no more Christian by nature than Pagan, as persons born in Christian countries and under Christian influences are not more likely to be Methodists or Baptists than Unitarians or Quakers without educational training.

We are glad to see this and every other move that aids in freeing the mind from the authority of popular institutions, and the tyranny that cramps the growth of soul and cripples the moral and intellectual power of the human mind, as we are sure Christianity does in this day, however much it may have aided it in former times and under darker clouds of superstition. We hope THE INDEX will succeed and prosper, but we know how hard has been the struggle for life of other liberal papers.

[From the NEW YORK NATION.]

Another new journal that we owe to a sort of Unitarians—or that perhaps we are going to owe—is THE INDEX, to be published at Toledo, and to be edited by Mr. Francis Ellingwood Abbot. Many of our readers know of this gentleman, for he has been conspicuous as a "come-outer" from the Unitarian camp, where doctrines are taught even by the more "advanced" of the Unitarians which are not advanced enough for Mr. Abbot. To such of our readers as are acquainted with his writings and speeches or sermons, we may say that Mr. Abbot—who is not yet in middle life—is a man of decided ability and of undoubted intellectual courage and honesty; so we do not know where the friends of what we may call religious rationalism would be likely to find an editor better able to express their views and opinions.

We have received the prospectus of THE INDEX, the forthcoming organ of the Free Religionists, of which we spoke last week, and now are able to speak of its character more definitely than we could then. Every phase of earnest thought, says the editor, will have a fair chance to be heard. No article will be rejected on the ground that it teaches atheism; transcendentalism and positivism shall have equal rights of speech accorded them; spiritualism and materialism, "free religion" and Christianity, all are to meet on equal terms. Nothing more will be asked of a writer than that his articles be in the new journal's general field of thought, and that it possess ability, and be fair, courteous, and of good moral tone—the editor being solely responsible for the application of these tests. What the paper's general field is to be, our readers may more distinctly see by looking at the titles and a list of seven essays which will appear in the seven opening numbers: first comes "The Genius of Christianity and Free Religion;" next, "What is Christianity?" next, "What is Free Religion?" next, "Christianity and Free Religion contrasted as to cornerstones"—and not contrasted to the disadvantage of Free Religion, we may surmise; fifth is "Christianity and Free Religion contrasted as to institutions, terms of fellowship, social ideal, moral ideal, and essential spirit;" sixth is "The Practical Work of Free Religion;" and last is, "Unitarianism versus Freedom." These are all lectures written by the editor, Mr. F. E. Abbot, who promises in addition "short and snappy" articles by able co-operators of his—Mr. O. B. Frothingham for one, and Mr. W. J. Potter for another, who both will fill regularly a certain space. And whether its articles are original or selected, short or long, they will be "uncompromising, fearless, radical."

putting faith in ideas and working for them openly and regardless of consequences, "for its only policy will be strong thought and plain speech." Yet it will not "seek to shock the religious nerve," but though "standing squarely outside of Christianity, it will aim to be just to it, recognizing its excellencies, noting its defects." What, in Mr. Abbot's opinion, these latter may be, the reader unacquainted with his writings may partly gather from what he goes on to say next: THE INDEX "will pay no deference to the authority of the Bible, the Church, or the Christ, but rest solely on the authority of right reason and good conscience." It will trust no revelation but that of universal human faculties. It will accept every certified result of science, philosophy, and historical criticism, asking no question what it proves. Thus one more new crusade opens, and there is a brave sound of "trumpets blown for wars," and we seem to hear great neighing of steeds and the noise of armorers hammering at armor over in the direction of the Catholic World. But THE INDEX is more agile than that warrior, and appears every week instead of every month, thus having a clear advantage. Two dollars a year is the price of THE INDEX, and it sets out with a capital in hand sufficient to run it for one year certainly.

[From the NEW YORK INDEPENDENT.]

We have received the first number of a weekly paper entitled THE INDEX, edited by Francis Ellingwood Abbot, and published at Toledo, Ohio. Mr. Abbot, as our readers will remember, was some time ago minister of the Unitarian church in Dover, N. H. Belonging to what is called the "left wing" of the denomination, he finally renounced the Christian name altogether, and became the advocate of what is called "Free Religion." Some months since he went to Toledo, and was settled as pastor of what had been known as the Unitarian church in that place; a majority of the society, after an excited discussion, accepting him as their religious teacher, with a clear understanding of his views. That he is one of the most original and independent thinkers of our country cannot be denied. We first heard of him, some years ago, as the author of a philosophical article in the North American Review on "Space and Time," which proved him to possess a mind of no mean order. The love of consistency, which has now led him out of Christianity, showed itself in a later article in the same Review, in which he proved against Darwin that his theory of development—a theory which Mr. A. accepts—requires for its completeness that the first origination of life by law be also admitted. Mr. Darwin's [Mr. Spencer's?] reply, intended to relieve him of the charge of inconsistency, by no means met Mr. Abbot's argument. We see no reason to doubt that in his present position he is thoroughly honest and thinks himself a champion of the truth. We believe there is no stain upon his character, and that he sincerely desires to benefit his fellow-men. It is difficult, we know, for many who have been trained in the Orthodox fold, and never had a doubt of the doctrines taught them in childhood, to understand how a man can be honest and at the same time believe there is something better and higher than Christianity. Nevertheless, we believe such error to be perfectly compatible with the purest motives and the highest moral aims. Deeply as we must lament the mistakes of such a man, let us not be unjust to him. The Church, if it would bring such men back to the fold, must learn to treat them nobly and generously, to ply them with argument and persuasion, and not pelt them with denunciation. Mr. Abbot says:—[We omit the quotation.] Believing, as we most sincerely do, that Christianity rests upon the immovable foundations of truth, we are in no degree alarmed by the appearance of THE INDEX. If Christianity cannot stand the test of free inquiry and unrestrained discussion, let it fall. Its most dangerous foes are not those who honestly doubt its miraculous origin; but those who, professing to accept it, yet live as if it were false.

[From THE NATIONAL ANTI-SLAVERY STANDARD, New York.]

THE INDEX is the title of a new weekly journal, to be issued on or about the 1st of January, 1870, at Toledo, Ohio, with the Rev. Francis E. Abbot as editor. Funds have been pledged by responsible parties sufficient to insure the publication of the paper at least one year. The price will be two dollars per annum in advance. Though disclaiming, as we think unnecessarily, the name Christian, Mr. Abbot is conscientious in his convictions and earnest in action beyond the average of men. He is a young man of decided intellectual ability, and will no doubt render the journal over which he is to preside attractive, especially to free and independent thinkers. It will quite certainly be sufficiently fearless and outspoken in all matters pertaining to religion to interest the extreme religious radicals. We presume that it will not be merely or chiefly negative, but that editorially, at least, it will affirm important fundamental truths. We welcome Mr. Abbot cordially to the field of journalism, and hope his labors may be largely useful in promoting a truer and nobler conception than now prevails in the public mind of life, its opportunities, responsibilities and duties.

THE INDEX, a journal of very pronounced radicalism in religion, edited by Rev. Francis E. Abbot, and published at Toledo, Ohio, presents, in the initial number, Fifty Affirmations concerning Religion, Christianity, Free Religion, and the Relation of Christianity to Free Religion; a sermon on the Genius of Christianity and Free Religion, by Mr. Abbot; a letter from Frances Power Cobbe; a statement of the origin and purposes of the Free Religious Association, together with editorial and other miscellany.



It is a moderate sized, eight-page paper. It will be warmly welcomed by the increasingly large class of readers whose wants it is designed to meet. The Secretary of the Free Religious Association, Rev. William J. Potter, of New Bedford, with the President, Mr. Frothingham, will edit a department of *THE INDEX* in the interest of that organization. It is issued weekly, at two dollars per annum. We understand that among Mr. Abbot's supporters in this journalistic enterprise is the distinguished Rev. Petroleum V. Nasby.

[From the NATIONAL ANTI-SLAVERY STANDARD (remarks of Col. T. W. Higginson at the Radical Club, Boston.)]

Mr. Abbot's fifty affirmative propositions, published in *THE INDEX*, are not surpassed, either in boldness or in truth, by the famous theses of Luther.

[FROM THE REVOLUTION, New York.]

**THE INDEX.**—This is a new weekly journal to be published in Toledo, Ohio, Francis Ellingwood Abbot, editor. Though but a newspaper in appearance and small in size at that, the name of the editor to all who know him, will be assurance sufficient that it will lack nothing in ability, nor in fearlessness to espouse and champion all new and progressive ideas, especially in the cause of a free, pure and practical religion. Like *The Radical*, it will probably be closely allied to the new Free Religious Association, whose centre is in Boston.

[FROM THE LIBERAL CHRISTIAN, New York.]

Rev. Francis E. Abbot, who was a Unitarian clergyman in New Hampshire, but who renounced Christianity and went out West, where he is now the minister of an independent religious society, has issued a prospectus for a weekly paper, of which he is to be the editor, and which he is to entitle *THE INDEX*. We commend the editor, Mr. Abbot, for so frankly defining his position. . . . *THE INDEX* cannot fail to be an able organ of Free Religion in the West, as *The Radical* is in the East. We are glad that it is so outspoken and straightforward at the start, and that it has thus done not a little to make clearer the lines that separate those who have no real fellowship with each other.

**THE INDEX.**—We have received and carefully read the first number of *THE INDEX*, edited by Mr. F. E. Abbot, and published every Saturday by the "Index Association" at Toledo, Ohio. It begins with "Fifty Affirmations," very tersely and frankly put, and which set with absolute distinctness before the reader and the public the essential faith and want of faith of the editor. There is something of positive affirmation in this statement, of a wholesome and conserving kind, as well as much that is destructive, and what, if it could be proved, would be fatal to the supernatural claims of Christianity, or to its institutional existence. We do not attach great importance to ideological movements like this, but we do not agree with those who think such serious, earnest statements of "Free Religion" can be wholly ignored, or denounced by Christians as merely presumptuous and ill-motivated. Trying to Christian feeling as it may be, we hope to see Mr. Abbot's half-century of affirmations carefully and frankly met; what is new, sound and valuable acknowledged; what is false, illogical, narrow and hasty exposed, and the editor treated with the courageous honesty with which he has treated his own convictions and the Christian public.

Mr. Abbot makes very plain what his mode of attack is to be upon what he regards as our outward superstition—the general faith of Christians in a divine revelation. He presents the Roman Catholic Church as the normal and genuine development of the Messianic idea, which he makes the cardinal or germinal thought and faith of the Apostles. That idea, according to Mr. Abbot, made the Romish Church. It culminated in the days when the Romish Church had the largest political, social and religious power in the world. Protestantism was the beginning of the decay and will end in the death of the Messianic idea, and so of the religion which has been its embodiment. The superstitions, fallacies, priest-crafts and restrictions of the Romish Church were thus the natural and proper fruits of the Messianic idea, which originated in Jesus' own claim for himself, and thus reflect their proper character on the pretensions of the alleged Savior of the world. Protestantism, beginning with attacking them, must end with disowning him. Mr. Abbot has reached that point, and is rallying those who agree with him. Meanwhile he acknowledges the excellency of Jesus as a spiritual teacher and example, and his probable superiority over all who have yet won the reverence of the world.

Up to this time, the tender and holy gratitude and piety with which the life and character of Jesus Christ have been regarded, have kept the scholars and thinkers of the world, who aimed at popular influence, from handling the Scriptures which contain his alleged history and teachings, the Church which has gathered his disciples and been his external representative, and the person of Christ himself, with that absolute logic and pure, scientific candor and coolness with which it is claimed that the interests of religion demand that they should all be treated. *THE INDEX* throws overboard all the scruples, sympathies and delicacies which have embarrassed these previous investigations. It stands "squarely outside of Christianity." "It will pay no deference to the authority of the Bible, the Church or the Christ."

What sort of understanding of Bible, Church or Christ any man is likely to get who begins with de-

nying the authority of either; what "authority" means as here used; what clue mere historic criticism or pure logic is like to afford in unthreading a divine life that has been poured into the world; what sort of adequacy a pure metaphysician like Mr. Mill or Mr. Abbot has for the task he proposes, we will leave to others to decide. Our own present conviction is, that what Mr. Abbot or the Free Religionists in general are about, so far as they aim to unsettle faith in Christianity, as divine in origin and power, is as likely to succeed as the effort that Hazlitt made in one of his essays, to prove that the heavenly bodies were less than a hundred miles from the earth, and not at all the sources of the light and heat which were popularly ascribed to them. Such speculations hardly come enough within the range of common Christian experience or faith to arouse a popular opposition. They might prove all they aim to prove, and most people would feel that they had not touched the question. What disturbs the public most is the seeming irreverence of approaching the general theme of Christ's person and influence with the surgeon's knife, as if he were dead and might be hacked to pieces without any feeling on the part of those who know and love him, and live in and with him.

Before *THE INDEX* concludes its first decade, it will probably discover either that it is working in a vacuum, or threading the interstices of real Christian life, and so find little to run against, and little that runs against it. It will probably have its field all to itself, and freeze up with its disciples in the sunless, Christless region of that pole towards which *THE INDEX* points.

[From the Springfield (Mass.) REPUBLICAN.]

I observe, by the way, that Mr. Abbot proposes to publish at Toledo a free religious weekly to be called *THE INDEX*. It will be able, beyond question, and bold to the extremest utterance. Mr. Abbot discards even the name of Christian, and stands outside of Christianity, resting, as he says, solely on reason and conscience, and paying no deference to the authority of Bible, Church or Christ—Warrington.

**MR. ABBOT'S INDEX.**—While Mr. Hale is managing his 'Old and New' monthly (calculated for the meridian of Boston, but will serve for New York), a younger and more radical Bostonian, transplanted to Ohio, is about to open with a religious weekly in which Christianity will have no advantage given it over other forms of religion. Mr. F. E. Abbot, the independent minister of a society in Toledo, formerly Unitarian, gives the prospectus of *THE INDEX*, a weekly journal, in which he says 'every phase of earnest thought will have a chance to be heard.' No article will be rejected because it teaches theism, nor any because it teaches atheism; transcendentalism and positivism shall have equal rights, and spiritualism and materialism, 'free religion' and Christianity, are to meet on equal terms. Nothing more will be asked than that each article in the new journal's field of thought, possess ability, and be fair, courteous, and of good moral tone—the editor being judge of these matters. Each of the first seven numbers will contain an essay by Mr. Abbot,—first 'The Genius of Christianity and Free Religion'; then 'What is Christianity?' 'What is Free Religion?' 'Christianity and Free Religion, contrasted as to corner-stones'; 'Christianity and Free Religion contrasted as to institutions, terms of fellowship, social ideal, moral ideal, and essential spirit'; 'The Practical Work of Free Religion'; and finally, 'Unitarianism versus Freedom.' Revs. O. B. Frothingham of New York and W. J. Potter of New Bedford, will each contribute regularly, and it will be a sort of organ, we infer, of the Free Religious Association. The ability of its editor, who is thoroughly in earnest in his new and, to most of us, rather disagreeable position, outside of Christianity, guarantees that the new paper will be worth reading and controverting. Its subscription price is two dollars, and its support is secured for a year. It is to be published at Toledo.

[FROM THE MORNING STAR, DOVER, N. H.]

**TWO RADICAL NEWSPAPERS.**—Almost every definite *ism* has its organ. The types are called into service whenever any considerable number of men and women have a common grievance to parade or a common end to compass. First a public meeting, and then a paper. Another public meeting, and then a plea for subscribers. The hall and the platform speaker are depended on to stir an interest, and then the press is used to organize and direct it. They who hear and noisily applaud may be properly asked for their testimony; but they who read and think are, after all, the main dependence of wise and shrewd leaders. And hence the multiplication of papers and pamphlets, large or small, daily, weekly, or monthly, able or feeble, philosophical or flippant, appealing to logic or to passion, rising to permanent influence or soon sinking to a forgotten grave.

Two weekly papers have appeared with the opening of the year, that may well claim and secure attention, both in view of what they are, and of the significant phases of thought which they represent and exhibit. One is *THE INDEX*, a sheet published at Toledo, Ohio, in the interest of the extreme type of Free Religion, and which Mr. Abbot chiefly uses as the silent pulpit for the dissemination of his views of theology; the other is *The Woman's Journal*, whose principal office is in Boston, and which appears to be the organ of that portion of the advocates of what is popularly known as the Woman's Rights movement, who are unwilling to be committed to the policy and measures of the clique that manages *The Revolution*.

The initial number of *THE INDEX* is largely filled

with Mr. Abbot's individual contributions. He covers the first page with his creed, in the form of fifty affirmations. They are plain, consecutive, calmly and dignifiedly stated, without a particle of bitterness or the semblance of a fling at those who believe in Orthodox Christianity. To us, many of these affirmations appear wholly true, some of them almost wholly false; while not a few exhibit such a mixture of the wholesome and the mischievous, that they need a careful analysis before they can be properly disposed of. Direct approval and unqualified dissent are alike out of place.

But the document that deserves chief attention is a long and elaborate discourse, originally delivered as a lecture by the editor, at the Horticultural Hall, Boston. Here Mr. A. unfolds his views of religion, special and general, with thorough frankness, and no little ability and force. He claims that Christianity is only one of many special and partial religions—an advance perhaps on the best of its predecessors, but still having no just claim to be considered a religion for all peoples and periods. Christ is probably the highest embodiment of the religious genius that the world has yet seen; but his aim was too low, his methods defective, and his character tainted by the errors and prejudices of his times. In assuming to be the Messiah, he threw away the sceptre that would have made him the model and master of the ages. Mr. Abbot will have no Messiah, because, as he claims, he stands out against the higher priesthood and royalty of the individual soul.

It is only just to say that *THE INDEX* promises to be fair, thoughtful, and able. And Mr. Abbot is frank enough to define its and his position with the most unequivocal words. He gives up the name Christian; for, having ceased to accept Christ as the Messiah, he confesses he has no right to the title, and justly wonders at the illogical and unreasonable attitude of those who strip Christ of his peculiar authority and yet call themselves by his name. His language on this point is explicit and fitting. He says:—'The world at large can never be made to understand what is meant by a Christian who in no sense has faith in Christ. . . . The world is right, and may well marvel at a Christianity that denies the Lord, yet wears his livery.' He will not admit that there was anything of the nature of imposture in Christ's claims and works. He says such a charge 'should blister the mouth that makes it.' And there is something touching and suggestive in the words that tell of Mr. Abbot's mental state when he speaks of being compelled by conviction to withdraw the confidence with which he formerly gave in his testimony to Christ's Messiahship. He says he does not turn away 'in levity or mockery or defiance.' Out of his lost faith, he tells us, have sprung his own 'most hallowed experiences.' He goes still farther in his frankness, which seems to have in it a tinge of melancholy, when he adds: 'Once I felt the full power of the Christian faith . . . but come what may, let me never . . . make my heart the coffin of a murdered truth.'

It is impossible not to respect a frank and intense moral earnestness; and a Christian should be the last to complain of thorough fidelity to conviction, wherever that is found. Mr. Abbot must stand or fall to his own Master, like the rest of us. We do not attempt to judge him. We know there are honest doubters, as Thomas was. But we cannot help thinking that Mr. Abbot is giving up the Sun for the Milky Way, and leaving the eternal Rock for the shifting quicksands. The mere Theism which he advocates, we believe lacks the power to redeem the race that Christ would draw to himself; and we cannot help thinking that *THE INDEX* will prove a sorry, a local, and a short-lived substitute for the Old Book. When the Toledo preacher's ministry has ended, we confidently anticipate the coming of many generations of Christian teachers, who will hold up Christ's cross and vocalize Paul's theology in the presence of believing multitudes that willingly and wisely forget the Theistic protest that they may emphasize the Christian confession.

We have left only a bit of space in which to speak of *The Woman's Journal*. But, in a word, we may say that we heartily welcome so calm, clear, intelligent, dignified and vigorous a sheet as this, as an exponent of the new theory of woman's true sphere and functions. Its board of editors is such as to assure us of something better than tirades, extravagance, audacity and common scolding. Here is the list, and in point of large and varied ability, solid character, and ample experience which the names suggest, it is confessedly a rare one: Mary A. Livermore, Julia Ward Howe, Lucy Stone, Wm. Lloyd Garrison and T. W. Higginson. We shall certainly have brain, culture, sagacity, discretion and fairness, as well as purpose and pluck in *The Woman's Journal*. The first number is full of promise. It has no bile and no mere sentiment. Its earnestness is calm. It propounds its dogmas with decision, not with a belligerent defiance. Assuming sometimes more than we can yet concede, and calling some things proofs whose testimony appears to us quite ambiguous, it evidently means to honor fair play, and carry public conviction by argument and evidence, rather than by sophistry and clamor. Seeing that the question must be discussed from the woman's rights standpoint, we gladly welcome so able and deserving a sheet into the arena of debate. Those who would know what is being thought and said by the ablest advocates of an enlarged sphere for woman, can do no better than to send for this well printed and ably managed paper.

[FROM THE AMERICAN SPIRITUALIST, Cleveland Ohio.]

Read the advertisement of *THE INDEX* in another column. The spirit and candor of its editor is a



guarantee that free thought will find in it a champion. We welcome such reinforcements to our side in the battle of ideas, and wish it all manner of success and usefulness. Mr. Abbot is not a Christian, but is something better, an honest man and free thinker.

[From the TOLEDO BLADE, Toledo, Ohio.]

A NEW PAPER.—THE INDEX is the title of a new paper published in Toledo, by Rev. Francis E. Abbot, who is also its Editor. Its mission is to advocate "Free Religion," which the Editor defines in a series of concise propositions. Mr. Abbot is a clear and forcible writer, and an independent and fearless thinker. Those who agree with his views of religion and morals will recognize in him an able defender. The paper is neatly printed—quarto in form—and will contain every week a discourse on some religious or moral topic by the editor, besides articles from the officers of the "Free Religious Association," which is composed of such men as Rev. O. B. Frothingham, Robert Dale Owen, Mrs. C. M. Severance, Rabbi Isaac M. Wise, and W. J. Potter. The paper is furnished to subscribers for \$2.00 per annum. Address the publisher, F. E. Abbot, Toledo, Ohio.

[From the Toledo WOCHENTLICHE EXPRESS (translated).]

We welcome with pleasure the announcement of the appearance of a new weekly paper in English, which will be published here, at and after New Year, under the editorial care of Francis Ellingwood Abbot. Mr. Abbot, the minister of the First Independent Society, is no stranger to our readers. Many of them have already heard his discourses before his congregation; most of them have read his lecture against the Sabbatharians and his oration at the celebration of the centennial Anniversary of Humboldt's Birthday, and thereby learned to know him as a liberal, as well as a cultivated man. . . . Considering the religious prejudices of most English newspapers in general, and of the two in this place in particular, the establishment of a liberal English sheet in this neighborhood, and under such able management, is of incalculable value for the dissemination of liberal views among our American fellow-citizens. Every free-thinking German, therefore, should make it a matter of personal duty to support it in every possible way.

[From the COMMONER, Cincinnati, Ohio.]

THE INDEX, a journal devoted to free religion, and published in the interest of an organization that enjoys its freedom amazingly just yet, is in the same fix as Mr. Vickers. The very first page of the paper contains fifty affirmations; some of which breathe the air of liberty; but some also that smell of close churchism. We will quote only two illustrations:—  
(36.) "The great faith or moving power of Free Religion is faith in man, as a progressive being."  
(40.) "The great peace of Free Religion is spiritual oneness with the infinite One."

The first one throws the door wide open; the second is a half closing of it. We are quite willing to believe that our free religionists intend to keep it from being shut entirely, but we are not so clear that they have unreservedly set their faces forward; and we will give our reasons.

In the first place why call their organization Free Religion? Is it from regard to our reigning public opinion, which requires us all to have some religion? And is it to cover some weak brethren who want that cloak to be free in? If we have read THE INDEX correctly, its editors and co-operators mean to assert for America what the tyrannical spirit of public opinion, educated in a narrow theology, denies us, viz: our right and duty to re-examine and to subject to the test of advanced knowledge each and all the dogmas of the churches, and also every word of the Bible. If this be so, then they should have said "free philosophy"—or "free searching of truth"—and not free religion. Having religion presupposes faith in some creed, and the two words free and religion contradict each other. *Religio* means a bond of union; it comes from *religare*—which signifies to bind up. Nine out of ten men imply when they assert that they have a religion, that they have settled in their minds into some belief; for which they can readily repeat the words out of some catechism.

[From THE WOMAN'S ADVOCATE, Dayton, Ohio.]

THE INDEX.—Through the kindness of "Hap-Hazard," our friend and correspondent from Toledo, we learn that Rev. Francis Ellingwood Abbot, minister of the First Independent Society of that city, has published the prospectus of a weekly paper soon to be issued, bearing the above title, and to be under the editorial care of Mr. Abbot himself. Its aim will be to increase pure and genuine religion in the world—freedom of religious thought and action, devoid of every species of spiritual slavery and form of superstition. "Standing squarely outside of Christianity," says the prospectus, "it will yet aim to be just to it, recognizing its excellencies, noting its defects." I admire the basis upon which THE INDEX will be placed—it is the right one. A. J. B.

THE INDEX.—We are in receipt of the first number of THE INDEX—a weekly publication of beautiful typographical appearance, published by The Index Company, Toledo, O., and edited by Rev. Francis Ellingwood Abbot, a man well-known as a radical writer of the ultra-Unitarian school,—an advocate of *Free Thought* Religion, which to our mind, is the only true phase of the term religion in the world. If one does not exercise free thought in religion, as in other matters, then indeed is one's mind enslaved.

We wish THE INDEX a successful career. A. J. B.

[From the NORTHWESTERN FARMER, Indianapolis, Ind.]

THE INDEX, published by the Index Association, of Toledo, Ohio, is edited by Francis Ellingwood Abbot, pastor of the Free Religious Society of that city, and is the freest and most radical religious paper in America. Those who sympathize with the free religious movement now sweeping over this country, will find THE INDEX a most interesting paper. Of course it is able,—the name of the editor is a guarantee of that. Weekly, \$3 a year; samples 5 cents.

[From THE ST. JOSEPH VALLEY REGISTER, South Bend, Ind.]

THE INDEX, a paper advocating "free religion," which being freely translated means "no religion," has been started in Toledo, Ohio, and the editors [this is a mistake] have sent us a copy for a notice. Here it is.

[From THE EVENING POST, Chicago, Ill.]

We have examined the first number of THE INDEX, an organ of Free Religion, published at Toledo, with a good deal of interest. When we state that its editor is Francis E. Abbot, persons familiar with current American literature will understand that it is conducted with ability, scholarship, the most admirable courtesy, and the widest catholicity of spirit. "Theism and Atheism, Spiritualism and Materialism, Transcendentalism and Positivism, Free Religion and Christianity—in short, every phase of earnest thought—shall have a fair chance to be heard, and on equal terms." Such is a portion of the prospectus of THE INDEX. There is a great deal of truth, marred, as we think, by certain subtle errors, in the new organ of Free Religion, but it will present many nuts for authority to crack; and for ability, candor and liberality, is surely entitled to the favorable consideration of the intelligent public, both orthodox and heterodox.

"TWELVE APOSTLES OF HERESY."—On Sunday of last week was commenced in Horticultural Hall, Boston, a series of lectures by noted persons who are called "The Twelve Apostles of Heresy." It is stated that New England orthodoxy considers this course of lectures designed to overthrow the settled religious opinions of that notable section of our country. The subject of much remark in New England society and New England journalism, religious and secular, it is probable it will result in general discussion. The whole course of lectures, as marked out for "The Twelve Apostles of Heresy," is, we believe—Sunday, Jan. 23d, John Weiss, "False and True Sentiment of Nature." Jan. 30, O. B. Frothingham, "The Revealed and the Hidden God." Feb. 6, T. W. Higginson, "The Sympathy of Religions." Feb. 13, Samuel Longfellow, "Theism." Feb. 20, Julia Ward Howe, "The Ethics of Culture." Feb. 27, Francis E. Abbot, "Jesus and Socrates in the History of Religion." March 6, John S. Dwight, "Music." March 13, William J. Potter, "The Agency of Law and of Persons in Human History." March 20, Ednah D. Cheney, "The Function of Art in Life." March 27, D. A. Wasson, "Providence." April 3, William Henry Channing, "The Church of Universal Unity." April 10, Wendell Phillips, subject not announced, but no doubt a demonstration that religion is the great reformer, and the church the great conservative.

These twelve apostles will surely give the Bostonians who may attend Horticultural Hall Sunday afternoons an admirable variety of discourse. Whether they shall succeed in upsetting New England orthodoxy is another question. It is hardly to be expected that the present course will succeed in doing so much, even in the opinion of skepticism itself.

But there is a considerable organized movement in the country against the Christian Church. It has more friends, perhaps, in New England, than elsewhere, but is not without adherents in other parts of the republic. One of the lecturers spoken of above—Francis E. Abbot—has recently established a weekly journal at Toledo, Ohio, which is an avowed advocate of Free Religion. Mr. Abbot is known to the literary world as the author of a number of metaphysical articles in the *North American Review*, which received the considerate attention of thoughtful men in this country and in other countries, to whom he is known as a man of genius, of great culture, and of pure life. An Unitarian preacher for some time in New Hampshire, he was, by process of law, we believe, ejected from his pulpit, and is now preaching Free Religion, and editing an organ of Free Religion at Toledo. That organ is making something of a stir. The concluding propositions among the "fifty affirmations" which constitute the platform, so to say, of Free Religion, make a summing up of the whole, and are:

"The essential spirit of Christianity is that of self-humiliation at the feet of Jesus, and passionate devotion to his person. The essential spirit of free religion is that of self-respect and free self-devotion to great ideas. Christianity is prostrate on its face. Free Religion is erect on its feet.

"The noblest fruit of Christianity is a self-sacrificing love of man for Jesus' sake. The noblest fruit of free religion is a self-sacrificing love of man for man's own sake.

"Christianity is the faith of the soul's childhood; free religion is the faith of the soul's manhood. In the gradual growth of mankind out of Christianity into free religion, lies the only hope of the spiritual perfection of the individual and the spiritual unity of the race."

The age has been described as "destitute of faith, but terrified at skepticism." In that case, it will be little less than horrified at a number of propositions

among the Fifty Affirmations of Free Religion, and at the whole as the verbal embodiment of a system.

Whether the "spiritual unity of the human race" is desirable, is a proposition that may admit of doubt. There has been a spiritual unity of Christendom; and it was a dark age for the world. It may be that the spiritual unity did not produce the intellectual darkness, as it has been called, but at least a *prima facie* case is made out which those who insist upon unity must rebut, whether Roman Catholics or Free Religionists. The human race might have been so constituted that religious unity would be a very desirable thing. The world might have been so constituted that there would be a perpetual summer everywhere. But it was not so made, and undoubtedly because it would have been stupid to so make it. Storms are evidences of wisdom. Conflicts—irrepressible conflicts—produce progress; and even war scotches a vast deal of unworthiness from certain classes of the general public. We think there is very little harm done by people being too much Presbyterians, or Congregationalists, or Methodists, or Baptists. Their controversies among each other would keep things lively and interesting, even during the millennium. At any rate, we had better not give up sects, all of which have some philosophy to uphold them, and which have accomplished infinite good in the world; which are at this moment at the head and front of nearly every good and honest work of benevolence toward men—we had better not give these up, though their adherents acknowledge the efficacy of the grace of humility, even for that sect which would have us all agree with each other, all standing up in our proud manhood to jaw at our Maker. The eagle stoops before it soars. In the presence of the Creator, it will do man no harm, but great good, to drop on his knees occasionally.

But, not to enter into argumentation on the subject, the advocates of Free Religion are bent on making a vigorous campaign. The New York *Independent*, whilom a religious journal, has the "Twelve Apostles of Heresy" handsomely written up, and we give orthodoxy fair warning that it must prepare to make a brave and vigorous warfare against the new enemy, and to send him in utter rout and discomfiture from the field.

[From THE NEW COVENANT, Chicago, Ill.]

THE INDEX.—Rev. Francis Ellingwood Abbot, of Toledo, Ohio, announces a new publication, THE INDEX. Mr. A. is "minister of the First Independent Society" of Toledo. He has repudiated the Christian name, in which he shows himself an honest man, too honest to sail under a flag to which he is not loyal. He has succeeded in securing only a very small hearing in the pulpit, usually having from twenty to sixty [a mistake] in his congregations. Most people's instincts are averse to encouraging such men as Mr. Abbot. They may have their own doubts, but their regard for human happiness impels them not to encourage and promote doubt in others by sustaining an anointed apostle of unbelief. We recognize Mr. Abbot's right to think and speak as he wishes to, and would do nothing to prevent him from telling the world what he believes—or does not believe—but for his own influence's sake, and for the sake of others, we shall hope that he may be as powerless in the press as he appears to be in the pulpit.

[From the LAFOURCH (LA.) REPUBLICAN.]

We are in receipt of the four first numbers of THE INDEX, a new and beautiful journal published at Toledo, Ohio. THE INDEX is the advocate of Free Religion; it is most ably edited and we would like to see it in every family in the land. Success to THE INDEX.

## THE INDEX

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FRANCIS ELLINGWOOD ABBOT, EDITOR.

### SUNDAY SCHOOLS.

[Read to the First Independent Society of Toledo, Oct. 17, 1869.]

On one of the banners carried by the children in the procession at the recent Humboldt Celebration, I read this motto:—"EDUCATION MAKES FREE (*Bildung macht frei*). Let these words stand as the text of my morning's discourse. So important is the right education of the young, especially in moral and spiritual directions, that I conceive it to be the corner-stone of a free and noble State. Only the educated nation is fit or able to be free. Throughout history we shall find that education tends to freedom, and ignorance to despotism. Conversely, freedom tends to education, despotism to ignorance.

A most striking illustration of this fact is to be seen in the attitude always assumed by the Roman Catholic Church towards popular education. Fully believing the maxim of Lord Bacon, that "knowledge is power," the Roman Church during the middle ages took care to educate its own clergy in all the learning of the period, and at the same time to prevent the people at large from sharing its own intellectual illumination. Desiring to retain all power in its own hands exclusively, it monopolized all knowledge within itself. Wherever, as in Austria, Italy, and Spain, the Church has held control of the State and dictated its policy, the people still remain sunk in the grossest ignorance; and centuries may yet be required before these nations shall become really fitted to govern themselves by Republican methods. We see the same tendency in Romanism even in our own country. The attempts, partially successful in New York, which the Catholic Church is making to undermine our free school system, and, if unable to ruin it, at least to rule it, reveal the close dependence of despotic authority, whether temporal or spiritual, upon popular ignorance. The recent controversy in Cincinnati and elsewhere concerning the control of the public schools is full of instruction, and should be thoughtfully studied by all lovers of republican institutions. The very safety of America as a free country depends on our jealous protection of the free school system; and if, out of a politic compliance or criminal indifference, we shall be persuaded to sacrifice our system of secular schools to the ambition or fanaticism of Romish priests, we shall yet live to deplore our folly in sack-cloth and ashes.

Nor is it only the crafty schemes of Rome that we have to guard against. The bigotry of evangelical Protestants, who refuse to exclude the Bible altogether from our schools, and thus manifest the same spirit of ecclesiastical interference with popular education, is the chief obstacle to-day to the thorough secularization of our schools. How can we ask the Catholics to send their children to be instructed in the Protestant Bible? It must be confessed that the Catholics have the best of the argument, so long as we insist on the public reading of Protestant Scriptures in the schools. Our only consistent course is to prohibit the use of the Bible altogether in schools designed equally for all our population. We violate the free-school principle by consenting to retain the Bible, and obliging all children alike to listen to public readings from it. Free schools must be purely secular schools, until the great principle of religious

liberty is rooted in the hearts of the entire people,—until religion itself has become something better than dogma; which is as yet by no means the case. The public schools should teach only what all the people wish to have taught; while instruction in special directions should be imparted elsewhere. Arithmetic, grammar, geography, history, languages, science, etc., belong, therefore, to the proper province of the public schools; but the doctrines which different sects are unable to agree upon among themselves, should not be forced upon children whose parents object to their receiving such instruction.

It is in this necessary limitation of the public schools to branches desired by all alike, that we find the origin of the Sunday School system. Sunday Schools originated among Protestants, and were first founded to give instruction on subjects seen to be out of place in the common schools. Each sect began to instruct its own young in its own peculiar ideas. However false these sectarian ideas may have been, the movement was one in the right direction. It had its root in a consciousness that man, after all, is born for higher thoughts than can be got out of the primer, the atlas, or the multiplication table,—a consciousness that true education must include the development of all moral and spiritual powers. What is education but the unfolding, the "drawing-out," of all that is latent in human nature, and the training of all faculties in natural ways? It is true that Sunday Schools have been made too often mere engines for cramping the young soul into harsh and baleful postures; but let us be just to those who believed that distortion of nature was growth in grace. They wished to supplement the work of the public schools to the best of their ability; they wished to teach virtue and piety as something higher than parsing or cyphering; and if they supposed that the Catechism was the gate of heaven, or had some occult connection with the graces of character they sought to develop, let us not be blind to the merit of their endeavor to unfold the mind in its noblest powers. Somewhat bunglingly, it must be confessed, yet quite honestly and earnestly, have the supporters of sectarian Sunday Schools labored to perfect man and develop his higher nature. Although they have misconceived both the end and the means, nevertheless they have been pioneers in a work that will assume greater importance in men's eyes as time goes on.

The establishment of Sunday Schools, implying as it did an unconscious reliance upon *natural*, as opposed to *supernatural*, "means of grace,"—an appreciation of early moral instruction of the young as an indispensable condition of ultimate moral character,—was certainly a radical innovation and improvement upon previous practices and ideas. In fact, I regard it as one of the most significant appearances of the spirit of Free Religion, gradually and unconsciously developing itself within the confines of Christianity. So far, therefore, from there being any tendency in Free Religion to abolish the institution of Sunday Schools, the very establishment of them was really the work of Free Religion itself. Radicalism will only carry out more completely, with clearer insight and wiser methods, the plans crudely conceived and feebly executed within the Christian Church. *Natural culture* rather than *supernatural intercession*, as the means of raising character to its highest available excellence,—this is the principle upon which Sunday Schools rest; and surely there can be no principle more thoroughly radical in tendency and results. *Natural development* instead of *supernatural conversion* is the method of perfecting character relied upon by Free Religion; and what is plainer than that this method, although adopted in Sunday Schools by the Christian Church, is incompatible with that doctrine of salvation by "regeneration" which has been claimed as one great peculiarity of Christianity? If men can be saved only by the "second birth," and if they can be "born again" only by the Spirit of God

"blowing where it listeth," what use or profit could there be in depending on simple instruction in spiritual truth? Poor Nicodemus, bewildered by the mystic and transcendental Jesus of the fourth Gospel, makes a sorry show in the story, and has been despised these eighteen hundred years for his supposed spiritual obtuseness; but, in establishing Sunday Schools, the Christian Church has practised the gospel of Nicodemus, discarding that of Jesus. I claim that the Sunday School is based on a principle which recognizes the agency of God in *natural laws* rather than in *supernatural influences*, and thus discards the theory of a "second birth" in favor of the theory of the gradual development of all exalted character. For this reason, it is an institution founded on Free Religion, not on Christianity, and as such will flourish best under the nurture of radical ideas.

There is, consequently, good ground for the expectation that, when the world is thoroughly radicalized, it will feel greater interest and manifest a stronger faith in Sunday Schools than it has ever done hitherto. Signs appear every day that men's confidence in education is growing stronger and deeper. Universities and colleges are multiplying in America with a rapidity alarmingly suggestive of mushrooms. Developed intelligence is felt to be the only secure foundation for a free government; and the only means of creating and perpetuating this foundation is universal popular education. The great work of radical reform, however, is to make this education *integral*,—that is, to make it include the culture of the whole man, and save it from the danger of being partial or one-sided. Americans are prone to excessive admiration of mere intellect,—to the forgetfulness of moral nobility. Go through the streets and ask the first ten men you meet whether, if obliged to choose between the two, they would rather be fools or knaves,—and I very much fear that nine out of the ten would choose to be knaves. So extreme has this worship of intellect become, that a great criminal who evinces unusual intellectual power is often more admired than condemned. Why do men pay such homage to mere success? Chiefly, I believe, because they infer that success must be due to mental power. It is not true that men respect scoundrelism; but, if the scoundrel succeeds, is there any lack of admirers? The melancholy fact is, that admiration for the mental strength supposed to be implied in success overpowers and well-nigh extinguishes indignation at the moral turpitude which has been its price. No man could possibly admire intellectual greatness more than I do; yet I confess it pains me deeply to see men rate intellectual higher than moral greatness. "Well, he is smart!"—how often we hear that comment on some shrewd piece of knavery, instead of the stern and grand verdict of an offended sense of right! What do I care how "smart" a man is, if he uses his smartness to ruin or cheat his neighbor? In no respect does public opinion need so profound a reformation as in the comparative estimate it forms of intellectual ability and moral worth. Both are needed; but, if one must be dispensed with, in God's name let it not be moral worth! You may vote me fool, if you must; but, as I live, you shall never vote me knave. Self-respect as a man of integrity and high character,—not self-conceit, but that consciousness of uprightness which is neither more nor less than the inwardly felt approval of the universal conscience,—self-respect thus understood, I say, is the supreme good of the human soul. Perish everything that shall conflict with it! Let this be written as the most sacred law of every soul,—that it shall not debase itself in its own eyes.

Here, then, we reach down deep to the real ground of justification for the existence of the Sunday School. It aims (or will aim, when things are as they should be) to make education integral,—to develop that nobler part of human nature which, when enthroned as supreme, beholds all things in their true proportions, and rules as lord of all. It aims so thoroughly



to cultivate the conscience, that, in all emergencies and all temptations, outward action shall be without fail the musical ring of the true inward metal. It aims to train and discipline the moral powers to quick discrimination, and to brave and lofty choice, in every alternative of right and wrong. It aims to attune the soul to high and fine sentiment,—to delight and exultation in all that is morally beautiful, to hatred and loathing for all that is morally foul, to pity and sympathy for all that is morally weak. It aims to kindle into a perpetual glow that consciousness of human fellowship which makes the miseries of every other human being our own immediate concern, and prompts us to unselfish activity in all possible beneficence. It aims to touch and deepen the sense of that infinite Mystery in the universe which in our ignorance we are wont to call God,—that vast, unfathomable Power, ever latent yet ever patent, which in some unguessed fashion we feel to be akin to our own souls,—that ever-brooding Presence which is at once the unity of Nature and the highest life of Man. It aims, in short, to unfold the petals of each fresh human bud under the warm rays of sympathy; to make good the promise, implied in human nature itself, that every human being shall develop into enlarged moral and spiritual life. This is what the Sunday School aims at, or ought to aim at. By thus seeking to cultivate the best and loveliest side of human character,—the side which most of all needs tender and assiduous cultivation,—it supplements the free public school, which aims solely at intellectual cultivation; and thus makes education truly integral or comprehensive.

To condense what I have said and present it as a single thought,—the function of the Sunday School is to carry up the education commenced in the free public school, and complete the development of the human soul by calling into healthy, natural activity its moral and religious faculties. The education which is to "make free" in reality, must not stop short of this higher and finer work. No man, however intellectual or learned, is free, who remains a slave to his own passions, or binds himself apprentice to cold calculation of self-interest. The freeman must be free from everything that is low, base, cruel, dishonest, unmanly. Hence the culture that is to emancipate us must include conscience and sentiment and will, no less than intellect. Were it not for this need of humanity to be developed in the highest directions, the Sunday School would not be what I believe it may yet become,—the typical social institution of Free Religion.

A story is told of the aged and venerable Dr. Rush, of Philadelphia, which is worth repeating in this connection. A young physician, in conversation with him, once dropped the phrase—"When I finished my education,"—"Finished your education?" gently interrupted Dr. Rush, "why, I have not yet finished mine!" There is as great wisdom as modesty in this reply. Education should begin with life, and not end before it. The scope of the Sunday School must yet be so enlarged, as perhaps to swallow and absorb the Society itself, which is, after all, but a higher Sunday School. Both Sunday School and Society propose the same object, namely, development of the higher nature of man. There should be a life-long continuation of study, at least of thought, upon the questions connected with our ideal life and our ultimate destiny. We are all children and learners,—none above the need of increased knowledge and spiritual wisdom. The great truths by which we live are indeed few and simple,—the sunshine and the rain which are poured freely upon all. But the applications of these truths are countless, often complex; and we all need to concentrate the light of earnest thought upon the higher relations of human life.

A few words ought to be said about the kind of organization of the Sunday School required by the new position of this Society. Not much change, if any, will be necessary. The principle of pure liberty, upon which we have planted ourselves, requires that the Society as a whole shall have no opinions or creed, but shall allow each individual member to cherish his or her own opinions in perfect freedom. The Society must carefully refrain from committing itself *as such* to any belief or set of beliefs; but the various individuals composing it will hold whatever beliefs shall seem to them to be true. The bond of union among us is the love of truth, the spirit of mutual respect and free equality, the desire of co-operating heartily in all good works without asking any impertinent previous questions concerning points of doctrine. This is a complete union of liberty and law, a

solution of the question how to organize for practical work without infringing on private freedom. Now the Sunday School should stand on precisely the same basis. It should be emphatically an *Independent* Sunday School, uncommitted to any doctrine on any subject; it should have no catechism for instructing all the children in the same set of ideas; it should not seek to create a uniformity of opinion on any point whatever, but should aim rather at the creation of a uniform sentiment of kindness and good will, a uniform purpose of acting from high motives and of helping each other in every good work or way, and a uniform spirit of love of truth for its own pure sake.

Instead, therefore, of all the teachers adopting one book or one method of instruction, each teacher should be left perfectly free to teach what he or she shall judge to be the truth; and the parents of the children should be free to choose what their children shall learn. A diversity of beliefs among the teachers will be no hindrance to their real usefulness. It is idle to attempt to conceal from our children the fact that men differ fundamentally on the most important questions. It is, on the contrary, far wiser to inform them of these great differences of belief, and endeavor to lead them to the formation of independent opinions of their own. Teach a child *how to think*, rather than impress your own thought upon his mind. The Sunday School teachers should be willing to prepare themselves for their work beforehand, and aim to *develop* the mental and spiritual nature of the child, without seeking too anxiously to determine the exact direction of this development. Nature takes care of that. Provided the young mind is trained to use its thinking powers conscientiously and earnestly, it can safely be trusted to enter the arena of conflicting opinions.

Let the Sunday School, then, be as free as the parlor or the street; the child is here exposed to the most diverse intellectual influences,—made to hear the most contradictory opinions on all subjects. No more harm will result from attendance at a Sunday School where the different teachers communicate different ideas to their pupils. On the whole, I believe that the sturdiest characters and minds are those which are developed under the greatest variety of influences. Let, then, the Sunday School be as free as the Society, uncommitted to any *ism* and unbound by any service-book or catechism. Let every teacher be perfectly free to teach according to his or her own honest convictions of truth, without any effort or wish on the part of any one to secure a perfectly uniform system of instruction among all the teachers. Give free play to native tact. Whatever shall be found to increase the interest of the scholars, or promote their welfare, we shall be as free to do hereafter as heretofore. The precise methods to be employed will be better discussed elsewhere than here; I have only sought to indicate the general purpose and scope of the radical Sunday School, and to emphasize the importance of keeping it as thoroughly independent of dogmatic tenets as the Society itself. If we rear our children in the pure air of liberty from their cradles, there is little danger that they will plunge into the stifling atmosphere of moral license, or seek to breathe in the exhausted receiver of orthodoxy. Rightly conducted, the Sunday School is one of the best possible auxiliaries to home instruction; and I hope sincerely that we shall all be earnest to make our own better and more beneficial than it has ever been before.

#### BEGINNINGS OF EVIL.

[From the N. Y. Independent.]

Four hundred and twelve thousand dollars—not far from half a million of dollars—were paid over from the public treasury in this city to the Roman Catholic Church during the past year. This looks alarming; but we shall presently show that the amount is nothing in itself compared with the other grants made to the same denomination. It is, indeed, specially ominous, because it is the first practical operation of an entirely new principle in our legislation; but the four hundred and odd thousand dollars will not seem much when compared with other and more liberal gifts which we New Yorkers have been pouring into the same outstretched hands. For example: in 1866 we—that is to say, our municipal representatives—gave to the Roman Catholic archbishop, for a nominal consideration of one dollar a year, half a block of ground on Madison Avenue, now worth \$200,000. In 1852 we gave to the same sect, for \$83 consideration, the fee of a whole block of ground running from Fifth to Fourth avenues, which is now worth a million and a half of dollars. In 1864 we paid this sect \$24,000 for the privilege of extending Madison Avenue across this very ground which we had thus flung away; and we added a donation of \$8,928 to pay the assessments.

In 1846 we gave them half the next block on Fifth Avenue for one dollar rent, and in 1857 we generously threw in the rest of the block—it was not worth making two bites of a cherry—for another dollar; and this block is now worth another million and a half of dollars. Thus we have during the time mentioned given in real estate nearly three millions and a half of dollars to the Roman Catholic Church in New York.

But there is something special about last year's grant. The other donations were outbursts of generosity; this is a legal tax, representing a new principle of church endowment.

#### CATHOLICISM ON LEARNING TO READ.

[From the Liberal Christian.]

One of the most out-spoken expressions of repugnance to popular education is from the *Shepherd of the Valley*, a Roman Catholic newspaper once published at St. Louis, where they say:—"We are not the friend of popular education as at present understood. The popularity of a humbug shall never, we trust, lead us to support it. We do not believe that the 'masses,' as our modern reformers insultingly call the laboring class, are one whit more happy, more respectable, or better informed, for knowing how to read. We think that the masses were never less happy, less respectable, and less respected than they have been since the Reformation, and particularly within the last fifty or one hundred years—since Lord Brougham caught the mania of teaching them to read, and communicated the disease to a large proportion of the English nation. The idea that teaching people to read furnishes them with innocent amusement is entirely false. It furnishes the majority of those who seek amusement from it with the most dangerous recreation in which they can indulge.

#### JUDGE SHARSWOOD ON INFIDELITY.

[From the Philadelphia Evening Telegraph.]

A recent decision rendered at Philadelphia by Judge Sharswood, of the Supreme Court, is to the effect that a charitable bequest to an Infidel Society is void. The case, which was in error to the Court of Nisi Prius, is in substance as follows:—Levi Nice bequeathed property to the "Infidel Society of Philadelphia," on the following terms:

"Immediately after the death of both my said grand nieces, then it is my will that my real estate aforesaid shall go to and be held in fee simple by the Infidel Society in Philadelphia, hereafter to be incorporated, and to be held and disposed of by them for the purpose of building a hall for the free discussion of religion, politics," &c.

Judge Sharswood held that, inasmuch as the said Society was not in existence at the time of the making of the will, and as it was moreover improbable that it ever would exist—at least, not for a long time—the bequest was invalid, for it had reference to the possible existence of a society which again depended on the possibility of the State's incorporating it, and, as Lord Coke says:—"A possibility upon a possibility is never admitted by intendment of law." The reason why the judge thought the creation of such a corporate society was improbable was, that if the nature and objects of the corporation were to be inferred from its name, it would be an association of Infidels or unbelievers for the purpose of promulgating Infidelity, or a denial of the doctrines and obligations of revealed religion. It must be so understood according to the commonly received meaning of the term. Such an association, it would seem, could not be incorporated under any of the general laws of the Commonwealth. The acts of April 6, 1791, 3 Smith, 20, and of October 18, 1840, Pamph. 2, 1841, p. 5, provide for the incorporation of Societies for any literary, charitable, or religious purpose, and beneficial Societies or associations. It could scarcely be considered as within either the letter or spirit of these acts. The possibility that there would be such a Society during the particular state of life was, therefore, too remote to render the devise competent to take at the time. Had the testator mentioned an Infidel Society in existence at the time of the making of the devise, that would have been another matter; but he made it an essential quality of the Society thus selected that it was "hereafter to be incorporated." No Court would ever be likely to administer such charity, for the administration of which there were no trustees in existence, and, therefore, the devise as a charity was void. After stating the above reasons for his decision, the judge went on to say:—

"In placing the decision on this ground, however, it must not be understood that I mean to concede that a devise for such a purpose as was evidently contemplated by this testator, even if a competent trustee had been named, would be sustained as a valid charitable use in this State. These endowments originated in England at a period when the religious sentiment was strong, and their tendency was to run into superstition. In modern times the danger is of the opposite extreme of licentiousness. It is necessary that they should be carefully guarded from either, and preserved in that happy mean between both, which will most conduce to the true interests of society. Established principles will enable the Courts to accomplish this. Charity is love to God and love to our neighbor, the fulfilment of the two great commandments upon which hang all the law and the prophets. The most invaluable possessions of man are faith, hope, and charity, these three; but the greatest of these is charity. It is not easy to see how these are to be promoted by the dissemination of Infidelity, which robs men of faith and hope, if not of charity also. It is unnecessary here to



discuss the question under what limitations the principle is to be admitted that Christianity is part of the common law of Pennsylvania. It is in entire consistency with the sacred guarantee of the rights of conscience and religious liberty contained in the constitution of the State to hold that, even if Christianity is not part of the law of the land, it is the popular religion of the country, an insult to which would be indictable as directly tending to disturb the public peace. The laws and institutions of this State are built on the foundation of reverence for Christianity. To this extent, at least, it must certainly be considered as well settled that the religion revealed in the Bible is not to be openly reviled, ridiculed or blasphemed, to the annoyance of sincere believers who compose the great mass of the good people of the commonwealth. *Updegraff vs. The Commonwealth*, 11 S. & R. 304. *Vidal vs. Girard's Executors*, 2 Howard (U. S.) 198. I can conceive of nothing so likely—so sure, indeed—to produce these consequences, as a hall dedicated in perpetuity to the free discussion of religion, politics, *et cetera*, under the direction and administration of a Society of Infidels. Indeed, I would go further, and adopt the sentiment and language of Mr. Justice Duncan in the case just referred to:—"It would be a nursery of vice, a school of preparation to qualify young men for the gallows and young women for the brothel; and there is not a skeptic of decent manners and good morals who would not consider such a debating club as a common nuisance and disgrace to the city."

#### CHRISTIANITY NO PART OF THE COMMON LAW.

[FROM JUDGE STALLO'S "SECUARIZATION OF PUBLIC INSTRUCTION."]

The doctrine thus seriously (and in view of the exigencies of their case *necessarily*) broached by our opponents, that Christianity is part of the common law of our State, because this law has its roots in Christian civilization, is a momentous doctrine. It is pregnant with the most serious consequences. It draws in question the civil rights, as I believe, of nearly one-half of our citizens. I propose to examine it, therefore, candidly, fearlessly, and, as far as I may, thoroughly. If this is a Christian country, in the sense that the non-Christians have no rights which the Christians are bound to respect, or in the narrower sense, that the Christians enjoy rights and privileges which the law denies to non-Christians, the time has come for the reflux of the wave which has brought so many millions of European thinkers and laborers to the shores of the new Western world.

While entering upon the new inquiry into the truth or falsity of this great fundamental theory of our opponents, I am puzzled *in limine* to understand, what is meant by the sounding phrase, that Christianity is part of the common law of the State. The law—positive civil law—either imposes duties or it confers rights. If Christianity is part of the law of the State, then there must be certain duties enjoined upon the citizens which are peculiarly Christian, or certain rights which none but Christians possess. Now the duties enforced by the State, the duty to respect your neighbor's life, his person, his property, his good name, to refrain from murder, robbery, theft, defamation, etc., are not peculiarly Christian duties; they are enforced or at least enjoined by all States whose citizens are civilized in any modern sense. They are enjoined and enforced because their observance is essential to the very existence and good order of society, and not because they are Christian virtues. I know of no duty which the State recognizes as a merely Christian duty. Similarly I know of no right which the Christian holds in preference over the professors of another creed or of no creed. The Jew, for instance, can hold property. He can acquire it by inheritance, or by devise, or by purchase. He can sue and be sued. There are the same remedies, civil and criminal, for wrongs inflicted upon a Jew, as for those done to a Christian. The Jew can be a witness in a court of justice, for the Constitution provides that "no person shall be incompetent to be a witness on account of his religious belief." The Jew has the right to vote. He can hold any office, for again the Constitution provides, "that no religious tests shall be required as a qualification for office." A Jew may sit upon the bench and administer justice, "without respect of persons," between Christians, as a Jew now sits upon the bench in New York. A Jew may not only administer the law, but help to make it. A Jew sat last winter in the Ohio Legislature, and there is nothing in the Constitution to hinder that the majority of the Legislature may be Jews—a case which, according to the theory of the plaintiffs, would present the remarkable anomaly of a body of Jews making Christian laws. A Jew was recently appointed by this Court Commissioner of the Southern railroad. Jews have sat in both Houses of Congress. A Jew may be President of the United States, if he has the requisite other qualifications and can obtain the requisite number of electoral votes. A Jewish Temple or Synagogue is exempt from taxation no less than a Christian church. I might proceed indefinitely with this enumeration of rights, but I have gone far enough to show that there is no particular, definite civil right, which Jews, Christians, and non-believers do not share in common. And in view of this I am not able to see the force of the assertion so frequently and so confidently made, that Christianity is part of the law of the State. It is strange that any one should at this day refer to the nebulous deliverances of Judge Story in his *Commentaries on the Constitution* (secs. 1870-1879),

and seek to discredit, as an *obiter dictum*, the emphatic language of our own Supreme Court in the case of *Bloom v. Richards*, 2 Ohio State Reports, 337.

### Voices from the People.

[EXTRACTS FROM LETTERS.]

"I saw in your last issue an appeal in behalf of those who would like to take your paper, but cannot afford it. I laid it down, thinking that, as I had caused it to be sent into five families for the same reason, the appeal did not touch me; but it was of no use to argue that way. I felt as if I had no right to close my ears, or rather eyes, to such a request, so I enclose a money order for eight dollars, to help on the best Home Missionary enterprise I know of. THE INDEX meets my expectations exactly; bold, fearless, no compromise, cutting straight to the mark. What a change time makes in one's ideas and faith! When you declared that you renounced the Christian name, I endorsed the words of —, 'he is a bold man,' but could not help feeling, as if you had almost taken your stand outside of civilization, for that word and Christianity seemed of the same import; to-day I try to spread THE INDEX because I feel its standpoint to be the true one. Outside of Christianity I am, —, compelled to be there by the belief in the manhood of Jesus and the fatherhood of God.

Your article on the McFarland case caused me to see how much I had been in the habit of taking assertions about the humanizing effect of Christianity on trust. It is a common saying that woman owes her present position in America and Europe to Christianity. I don't believe we have a right to modify, amend, and enlarge the original Gospels, and call the production the *same thing*, only taken in the spirit instead of the letter. I have half a mind to study the New Testament, to discover what the state of society would be, if its rules were strictly followed and obeyed, in contrast with the present. I suspect most Christians would be very unwilling to make the change."

"Number 5 of your excellent little paper came yesterday, and I have finished reading the Lecture. It is literally true that I cannot find words to thank you. In the fulness of time comes THE INDEX, and I am already made better by it. I long to share my enjoyment with others, but as yet know of no one in this orthodox community who is able to bear the strong meat which every number contains. May I not be found wanting when the opportunity comes, if it ever does, to give of what it makes my heart ache to keep to myself, and yet of what I know my friends and acquaintances here are not ready to appreciate. Years ago I read H. W. Beecher's sermons in the *Independent*, for three years,—then stopped because of his inconsistencies. Now, I begin reading Mr. Abbott's in THE INDEX, and am conscious of being on firmer ground as well as higher. This morning my soul has been lifted up to one of those everlasting hill-tops or mountain-peaks whence may be seen not only the world and humanity as it is, but as it will be, and I long to be helping in the onward march. Next to the Lecture, perhaps, the 'voices from the people' are of the most vital interest to me. Oh! I am glad that such a paper as yours is an actual fact at last, and almost proud that it is published, not in Massachusetts, but among the Gentiles in my native State. May you have more and more to encourage you."

"I am glad to see the first number of THE INDEX. Though small in size, it is large in power, and I hope will accomplish all that your most earnest wish desires. Your Fifty Affirmations are quite as satisfactory as could be wished. I do not see but one of them to which I can object and that is the first one. If you mean that all efforts of man to perfect himself come under the head of religion, then religion means a great deal more than I ever thought it did. I wish you every success in your effort. If you care to have the — on your list of exchanges, I will send it you, and if it will be an equivalent for your paper for 1870, let me have it, and if not, I will send you the price. I mean after a little to order three or four copies for some persons who need it."

"Enclosed find two dollars, which I understand will pay for your paper one year. I want it from the beginning. I have watched your course with deep interest. It feeds my soul to see an independent man, —one who is free from the fetters of the past and present,—one who can follow a principle to its logical results, and is honest enough to acknowledge it openly. May success attend your efforts."

"A paper of the kind has been a want long and keenly felt by numbers of people, and its publication will be hailed with joy. Wishing to make its acquaintance at the earliest possible moment, and not knowing any other way to get it, I apply to its editor."

"I have received the first three numbers of your paper and have read the first one, and I am well pleased with it. There is a vigor and freshness about it that is gratifying, and you may count on one subscriber here."

"The most of our people here are a worldly sort of folks, who would rather trust their salvation to their hereditary faith as passed down to them by their ancestors, than trouble themselves to examine into the truth of its foundation."

"My husband and I both feel very much interested in your position and work. There is a great truth at the heart of your affirmation, and a moral grandeur in your unqualified utterance of that truth. It is with unspeakable satisfaction that I read your lecture in this first number, especially that part of it which defines 'The higher Faith.' Your 'Fifty Affirmations' deserve, and need, and will repay close study. May you feel strength and receive support to go on with your work. I believe your position is the one that must be taken by all who seek 'Spiritual Freedom.' That, and not Protestantism, is the Power that must arise in its might against that monument of the past which still over-awes so many souls—Catholicism. O, that the human world might grow into 'that sense of spiritual unity with boundless Being' which is the essence of Religion."

"Enclosed please find 25 cents, for which please send me a few copies of THE INDEX, number 3, dated January 15th. I want them to distribute among my friends. I cannot express how much pleasure I experience in reading THE INDEX. I have for many years left the word *Religion* out of my vocabulary; but I am willing to accept it again in the shape of *Free Religion*. I cannot embrace any of the Religions claiming to be Christian; they are too narrow. I must have a universal religion."

"Will you have the kindness to send me a specimen copy of THE INDEX? I am the pastor of a M. E. Church, but, I trust, am alive to the spirit and demands of the times, and desire to know what is going on in the religious world. In my ministry thus far I have been a constant reader of one or more papers and magazines like what yours will doubtless be, and may perhaps become a reader of your paper. Yours for the truth."

"Having seen it stated in several papers that you propose to publish a paper—THE INDEX—for the purpose of discussing religious questions, &c., I wish you to send me the first numbers containing terms, &c. Have read your views, &c., while you were in Dover, N. H. I am a reformer and a believer in progress in ideas. Attend the Unitarian meetings, &c."

"Please receive a Post Office order for two dollars, and send me THE INDEX for one year. I bid you 'God speed,' and consider it a glorious privilege to have an opportunity of assisting in the honorable warfare you are waging with superstition, prejudice, and irrational ideas with regard to man's mission and destiny."

"Enclosed will be found cashier's check on New York for Twenty Dollars for which please send THE INDEX for one year to each of the following named persons. .... With my best wishes that your paper may prove eminently successful and be productive of great good."

"I give below four names of persons I think will subscribe for THE INDEX."

I should particularly like to have them read the 'Fifty Affirmations' in the first number, if you can spare the copies."

#### LOCAL NOTICES.

The Independent Society meets every Sunday morning at the church on the corner of Adams and Superior Sts., at 10½ o'clock, A. M. Sunday School at 12. No evening service. The public are cordially invited.

The members of the Radical Club and of the Independent Society in general are invited to meet at the house of Hon. F. A. Jones, 164 Locust street, Monday evening, Feb. 21, from 7 to 10 o'clock.

The Free Evening School is held every Tuesday and Friday evening, at 7 o'clock, at No. 20 Lenk's Block. All boys or men deprived by circumstances of the advantages of the day schools are invited to attend, and they will receive gratuitous instruction in the elements of a common English education. Books, slates, etc., will be furnished without charge. Our readers are requested to inform all who may need this instruction of the opportunity now offered, or else to report their names to the teachers at the above mentioned time and place, or to the editor of THE INDEX at any time.

The Free Sewing School for girls is held at 2 o'clock every Saturday afternoon, at No. 20 Lenk's Block. Materials for garments will be furnished, and the children who make them up will receive them, free of charge. Benevolent ladies are requested to send in cast-off clothing, to be repaired and refitted for use by the scholars. Donations of cotton cloth, calico, and other materials, are respectfully solicited from all who feel interested in this object.

Mrs. M. J. Barker has kindly consented to act as Agent for THE INDEX, and will call on our city subscribers in person to receive their subscriptions.

#### RECEIVED.

Address on Free Trade &c. Protection. By William H. Herndon. At Springfield, Illinois, January 28, 1870. Pamphlet, pp. 37.



## Poetry.

## THE STARS.

[From the German of Matthias Claudius.]

Oft, in the hush of midnight deep,  
When all my toil is done,  
And every eye is closed in sleep,  
I watch the stars alone.

Like lambs along the meadows wide,  
Their scattered flocks move slow;  
Or, crowding pearl-like side by side,  
In glittering files they go.

How fair and pure, how numberless,  
Those sparkling points of fire!  
Long I admire their loveliness,  
Nor can enough admire.

Then into this full heart of mine  
These words in music steal,—  
"There is in life a more divine  
Than all its woe and weal."

Then on my couch I lay me down;  
Yet echoes still the song,  
And, pondering life's mysterious boon,  
Sleepless, I lie and long.

1867.

ASTERISK.

## The Index.

FEBRUARY 19, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

LAST week the "Voices from the People" were crowded out of our columns, notwithstanding the extra space afforded by the SUPPLEMENT. They pour in more rapidly than we can find room to print them in; but we give to-day a larger space than usual to this department of THE INDEX.

A certain Dr. Barnard has been taking subscriptions to THE INDEX in Michigan, and receiving the money, without any authority from the INDEX ASSOCIATION. We know nothing of any such person. The public are warned against paying their subscriptions to parties not known to be responsible.

THE "Truth Association" print a little sheet called *Truth* at Hammonton, N. J. It can be had three months on trial for ten cents, by applying to News Agents or by addressing the Association. Its spirit is earnest, and it aims to do good in practical directions. The following extract indicates its character:—

SHALL WE COME OUT?—Yes, by all means, earnestly and frankly, in favor of every *Truth*. But if a Church member, stay where you are, if you can conscientiously, and work for *Reform*; for what we need is not a new religion, but more of the old without its superstition. You can do more for *Truth* where you are. Never for one moment forget that what is needed to hasten the advent of the "Coming Church," is a more practical application to every relation of life of that which all Churches profess—"Love to God and Man." This is just what you wish to have put into practice. *AGITATE, AGITATE, AGITATE.* Insist that your Church shall take active measures against *Monopolies, Injustice, Intemperance*, and every form of *Unrighteousness*, and in favor of *Universal Education, Co-operative Industry, Rational Recreation*, and every practical method of elevating humanity.

We fear the *Truth* will hardly approve our way of looking at things. But let us all strive to better society, each in his own way.

Love is the soul's homage to spiritual beauty.

## THE LEGAL RIGHTS OF INFIDELS.

In another column will be found the recent decision of Judge Sharswood, of the Supreme Court of Pennsylvania, "to the effect that a charitable bequest to an Infidel Society is void." The decision in this particular case is unquestionably in accordance with law, since the Philadelphia Society was not in existence when the bequest was made, and since no bequest to a non-existent corporation is valid. Judge Sharswood, however, goes out of his way to decide that "even if the Society had been in existence, the bequest would still be invalid," on the ground that such a Society would be a nuisance, and consequently not entitled to the rights and privileges of Christian Societies.

This latter decision is a mere *obiter dictum*, and of no binding force, because there was no actual case to adjudicate upon. We suspect, however, that this decision also would be legal, supposing such a case to occur hereafter. Christianity has been ruled to be a "part of the common law" in Pennsylvania; and if this ruling means anything, and is not a dead letter, it must mean what Judge Sharswood declares it to mean. There is no iniquity in the actual case; but there would be iniquity in the hypothetical case. The right of free speech would be suppressed, because Christianity is part of the common law in Pennsylvania. The absurdity and injustice of this procedure are directly traceable to the union of Church and State which is still perpetuated in that commonwealth, notwithstanding the fact that the Constitution of the United States forbids any establishment of religion by Congress, and thus lays broad and deep the foundations of religious liberty and equality. The *spirit*, at least, of the Constitution, would prohibit the establishment of Christianity by any State. Such an establishment is contrary to the fundamental principles of American freedom and modern civilization.

The real grievance, therefore, in the decree of Judge Sharswood, is not in any actual injustice done, nor even in that which is threatened; but rather in the prior fact that, in Pennsylvania, Christianity is the State Religion. This fact is the permanent defiance of justice, the permanent outrage on the rights of non-Christians. It casts obloquy on all dissenters, makes the public expression of dissent perilous, and creates a spiritual aristocracy of believers,—the most odious of all aristocracies. The State is thus made to affix a stigma to the free activity of the human mind, and to invade the legal rights of those who persist in thinking independently for themselves. There is a pitiable bigotry in Judge Sharswood's intimation that "the free discussion of religion, politics, etc.," (no matter under whose "direction and administration"), would be productive of evil consequences to society. Is it a cause of grievance to other people that a company of peaceable citizens should assemble quietly in a hall of their own for purposes of orderly debate among themselves? So long as other people feel aggrieved at such gatherings, it is plain that respect for spiritual freedom is at a very low ebb in the community. Pennsylvania is away back in the dark ages; and Judge Sharswood does but drag out into the reluctant daylight of the nineteenth century the ugly Cerberus of her mediævalism.

It is fortunate for THE INDEX that Toledo is not in Pennsylvania, but in Ohio.

## RELIGIOUS RAIDS ON THE TREASURY.

Francis Lieber, Chairman of the Committee of the Union League for exposing diversions of public moneys to sectarian uses, reports that, in New York city alone, more than \$500,000 were thus diverted during the year 1869. His report gives all the items. We give below the aggregate amounts received by the various denominations. It will be seen that the Protestants have accepted these funds as well as the Catholics, the only difference being that, while the latter got whole loaves, the former had to say grace over the crumbs.

Roman Catholic	\$412,072 26
Protestant Episcopal	25,335 09
Hebrew	14,404 09
Reformed (Dutch) Church	12,690 86
Presbyterian	8,563 44
Baptist	2,760 34
Methodist Episcopal	3,073 63
German Evangelical	2,027 34
Miscellaneous	44,085 12
New York Magdalen Benevolent Society	5,600 00
Protestant Half Orphan Asylum	3,064 85
Wayle Industrial Home	3,000 00
Free School New York Turnverein	3,800 00
School N. Y. Juvenile Society and Orphan Home	4,896 00
An Evangelical Church	900 00
Mission Church, 2d Ave., 125th st. (Congregation 'I)	594 27
Dover Street Free School	2,000 00
Union Home and School	10,000 00
Lying-in Asylum, Marion street	7,000 00
Grand Total	\$528,742 47

This is a disgraceful exhibit. No one would object to appropriations for purely charitable objects; but by what right do the civil authorities appropriate the public revenues, raised by taxation of the whole people, to these sectarian objects? It is high time that the community should come to its senses, and demand, in a tone audible even by Democratic politicians, a summary stop to this most dangerous abuse. It is a leak in the dyke which, unless speedily repaired, will enlarge with incredible rapidity, inundate the country with an ocean of corruption, and sweep away the defences of all public liberty. The American people have a right to call upon the New York Legislature to repeal immediately the statute which permits this flagrant violation of American principles.

## FEAR AND LOVE.

Rev. Dr. Bellows recently preached in the Boston Theatre. The *Daily Advertiser*, after giving his text—"The secret of the Lord is with them that fear him,"—briefly reports his sermon, closing with the words:—"There was very little love without fear; and, until one feared God, he could not love him. True love was that in which fear and love were blended together."

The text was taken from the Old Testament, and expresses its prevailing spirit. The Hebrew Jehovah was, in the popular conception at least, little better than a gigantic man, with human passions and frailties,—jealous, vindictive, cruel, now burning with rage at some insult or neglect, now pacified by repentance and dissuaded by submission from his hasty intentions of revenge. To believe in him was necessarily to fear him; and the Hebrews did both. "Thou shalt fear thy God," says Moses. "The fear of the Lord is the beginning of wisdom," says David. "Be thou in the fear of the Lord all day long," says Solomon. "Hide thee in the dust for fear of the Lord," says Isaiah. And so on.

In justice to Christianity, it should be pointed out that the prevailing spirit of the New Testament teaches a nobler doctrine. John the apostle says (1 Ep. IV, 18):—"There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love."



We must admit, however, that John is here in advance, not only of Dr. Bellows, but also of Jesus himself as reported in Matt. X, 28:—"And fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." Theodore Parker used to say that the Devil was the Fourth Person of the Trinity; but, with the character here suggested, it would be as correct to say he is the First.

"The fear of the Lord is the beginning of"—folly.

## Communications.

### TOO FLOWERY.

EDITOR INDEX:—

You were kind enough to ask me for an expression of some of my views for the columns of your paper, although you know we differ in some material points. Being too well aware of my inability to vie with you in expressing thoughts, I will nevertheless attempt a few lines, seeing I can do it with the easiest thing in the world, and that is, *fault-finding*.

I have perused now the first six numbers of THE INDEX with due attention, and find them so well filled with sweet laudatory, spiced with Attic salt, that I think a little pepper will do the treat no harm. To illustrate what I have to say, I will translate as well as I can an introduction from one of Zschokke's most handsome passages:—

"Believe what reason dictates, and the heart counsels. No faith can be prescribed or inoculated. It is different with the axioms of reason, which have only to be pronounced to become approved and accepted by everybody, because the law of reasoning is the same in all men. But it is different with faith. It is not given nor accepted. It is a spiritual flower, sprung from the situation, nourishment, strength, weakness, or wants of the *Gemueth*. [The English language has no proper word for this most beautiful of German expressions; *mind* comes nearest to it, but does not give the whole.] Therefore faith is different in all human beings. That of a Kamtschadale would be no more appropriate to me than mine to him. Faith is a blossom of the soul; from the blossom you can tell the tree. Do not destroy the blossom with rude hand, if you dislike it in another, because you will run the risk of rendering the whole tree fruitless. But if you wish to do good, cultivate the stem, give it better soil, more suitable nourishment. Ennobles and improves the soul, and she will improve and ennoble her faith."

Now what I want to say is this; you are trying continually to tinker too much with the flower or the blossom. THE INDEX is filled with religion from beginning to end, and (allow me the pun) it is altogether too flowery! At least for me. I want a little more solid food, and so, I guess, do many others. No matter how clever all these explanations of *Free Religion* are, to me they are all only descriptions of a golden flat-iron, to use a homely expression. This simile will show you better what I understand by *Free Religion*, than if I should fall into the same error I complain of, and attempt an explanation. I would rather give you in some of the future numbers,—by translation, if unable to do it by original work,—a sample of what I consider more solid food.

G. M.

[We shall be very glad to receive the translations of our valued friend. Solid food for thinking minds is what we strive to furnish; and if THE INDEX is now too flowery, we hope he will help us to make it more floury.—Ed.]

### PRACTICAL RIGHTEOUSNESS.

I remember in my youth attending a Quaker meeting. The congregation sat in perfect stillness for an hour and a half, and then a small old man arose, slowly laid aside his hat, worn until then, and stood up in an obscure part of the house, and said, in a low voice, but clear enough to be heard throughout the quiet assembly,—"I have but a poor opinion of any religion that does not make the individual better." No other word was spoken. None other seemed needed. This short testimony laid hold of the spirit matter, and stood a witness for the truth.

Now in these later days, as I sit in the congregation, I do not find the spirit of peace as in that quaint old house upon the slope of the hill, where the soul's stillness made opportunity for the shining of the light within, and I think often of that still small voice which said so little and taught so much; and many times do I apply the old man's test to that religion that fails to make its professors manifest in their daily life righteousness or well-doing. Individuals there are, lending ear to gossip that goes far to injure a fellow-being; for them, and for the religion that teaches not better, I wish for more short, potent sermons coming from an obscure corner, that would tell them of how little value was that ceremony, call it by what name they might, which had not the strength to vitalize them into a better life.

To-day a company of women stand in judgment, and in a small circle condemn a sister, and she a

wretchedly poor widow, whose constant labor fails to keep her children warm or fed. God and her own sore-tried heart know how prayerfully her fingers have wrought to do her best; and they, knowing not, and willing to censure rather than assist, whisper words that, in their uncharitableness, go far toward the ruin of a soul; so far at least, as to blight a fair name and to torture a broken spirit. Their religion does not teach them to take by the hand those of good report and those of evil report, and to cherish where they find a suffering sister; and thus thy life with them goes on unsweetened with love or charity; thus the hungry are unfed, the naked unclothed, and the cold, trembling hand that asks for one touch of human pity, feels no warmth of sympathetic comfort. Oh! every hour my soul prays for a religion that lives in good works, and makes every man and woman better. HOPE.

### LETTER TO A YOUNG FRIEND.

BY A LADY.

You ask why H— discards the name Christian, while he still holds Christ to be the great teacher of the world." He does not believe Christ to be the teacher of the world any more than Socrates, or Plato, or any other good man. He discards the name Christian just as he would the name Mahometan. He does not believe that Jesus was any more the Savior of the world than Mahomet was. He thinks that the name Christian properly implies a belief in the Messiahship of Jesus, and since he does not at all believe in that, he is in no proper sense a Christian. *Jesus* is the name of the man, and H— believes him to have been a good and true man; *Christ* is the name of his office, just as *President* is the name of Grant's office. Christ means the *Anointed One*, i. e. the King. Now H— does not believe that Jesus was anointed, in any peculiar sense, to be the Savior of the world, any more than that some one man was chosen to be President of the United States for all time, whose word was to be the law for every one who came after him,—a law which no one was to alter or change. Do I make it plain to you? Jesus was great and good and true and beautiful; but is that any reason why people must always and everywhere believe him to be the one, among all good men, who is to be implicitly obeyed and followed? Washington was great and good too, but would it not be rather absurd for the people of this country to say:—"Washington was raised up in our time of need, and he led us out of our troubles, and made us a free nation; he is our President and we will never have another. He did the best that could be done; no one can ever do better. Whatever he said must be true and right, and henceforth we will do as he says. To show our faith in him to all the world, we will call ourselves Presidentists; that name will show that we believe him to be the one man chosen from all others to be our political teacher and Savior. No matter if he is dead and buried,—he lives in the next world, and can see and know all that is done here now. No matter if the times and the people have changed,—he was the man that was needed then, and if we do not do just as he commanded and call ourselves by his name, we shall all go to destruction. Henceforth and forever he is the only President of the United States, and must be obeyed and imitated as exactly as possible."

Would not every sensible person protest against such absurdity as that? And yet it seems to me very much like that, to insist upon a belief in Christ. No one under such circumstances could be called a Presidentist who did not believe that Washington was the only President we had ever had, or could ever have, and so no one can be called a Christian who does not believe that Jesus is the Christ, the Savior of the world,—the only Christ and Savior that ever lived. This is what I say, not H—; but I think he would agree with it.

### MIRACLES.

The question of the adequacy of human testimony to the proof of miracles is one which has been disputed for centuries, and the world is perhaps weary of the dispute. We venture, however, to advance a view of the subject which we believe to be novel and entitled to consideration.

A miracle is literally a wonder or a wonderful thing; but regarding the adequacy of testimony to prove a miracle, in this literal sense of the word, there can be no room for dispute. The difficulty arises only when we use the word as signifying a supernatural event, an event which is a deviation from the laws of nature. This latter is the sense in which the word is commonly used, and, without this element of the supernatural, miracles would be wholly useless for the purposes of those by whom the adequacy of testimony to the proof of them has been principally maintained,—of those who have endeavored by the evidence of miracles to give the seal of divine authority to some alleged revelation or prophecy. An event, however wonderful or unprecedented, if it happen in accordance with natural laws, clearly cannot have this effect. The first sun-pictures were very wonderful, and wholly unprecedented; but as it was believed that they were produced in accordance with natural laws, and were not the result of any special divine interference, no one thought of attributing divinity or inspiration to the first photographers. A miracle is supposed to prove either that the apparent worker of it is himself possessed of divine power, or that such power has been specially exerted in his behalf; and such proof it certainly fails to give, unless it be a deviation from the laws of nature,—unless it be an event which could not have happened without a direct interposition of divine authority.

Having defined what a miracle is, let us next consider the reason of our belief in human testimony,—the ground of our confidence in the evidence upon the strength of which we are called upon to believe in the occurrence of miracles.

It is evident that a necessary element, without which such belief and confidence could not exist, is to be found in the fact that we believe human testimony to be governed by fixed laws,—to be subject, like everything else of which we have any experience, to the unyielding laws of nature. If the laws which have heretofore governed human testimony were to be suddenly changed or violated, it is plain that all our conclusions, drawn from such testimony, would be liable to error, and we may conclude that all that we are entitled to assert concerning the most clear and convincing testimony is, that it is true unless there has been a deviation from such laws, and that the improbability of the falseness of the complete testimony is only the improbability of such a deviation. When, therefore, human testimony is offered in proof of a miracle, which, as before defined, is itself a deviation from the laws of nature, the proof must wholly fail, for it is just as probable that the testimony is false as that the miracle has happened. Whichever alternative we adopt, the disbelief of the testimony, or the belief in the miracle, we alike in either case admit the happening of that improbable thing, a deviation from the laws of nature. And he who, on the faith of human testimony is willing to believe that a miracle has been wrought in the restoration, for instance, of a dead man to life, commits the absurdity of admitting a breach of the laws relating to human life, in order to avoid admitting a no more improbable breach of the laws governing human testimony. The conclusion seems to be inevitable that, if we could have in any case the strongest conceivable human testimony to the occurrence of a miracle, we ought properly and logically in such case to be left in a state of complete doubt and uncertainty whether to decide the testimony true or the miracle false,—the probabilities on either side being equally balanced. All that we can in such case by any possibility determine is that the working of the laws of nature has been in some way interfered with. We may feel the jar of the disordered machinery, but the point to which the supernatural interference has been directed must of necessity be beyond our sight. Whether it has affected the laws governing human testimony by changing for the moment the truthfulness, the sanity, or the perceptions of men, or whether the laws which have been broken in upon are those which relate to the matters in which the alleged miracle has been wrought, those for instance which prevent dead men from being restored to life, must be wholly beyond our power to decide.

It is to be noted, however, that in the preceding argument we have assumed the evidence adduced in support of the alleged miracle to be the most conclusive evidence possible,—such that we were forced to conclude that there had been a deviation from the laws of nature somewhere,—either in regard to the testimony or in regard to the thing testified to. But it is to be remembered that the natural laws which govern human testimony are so complicated and their workings so difficult to understand, that we seldom, if ever, meet with any testimony of such a clear and unequivocal nature that we are entitled to say positively that there must be a breach of the laws of nature if it be not true. All evidence that is now adduced in proof of any miracles is liable to many objections, such as the ignorance of the original witnesses, the remoteness of the time, the imperfection of the channels through which the testimony was reduced to writing and transmitted to us, and the general credulity of men relative to alleged supernatural occurrences,—a credulity which must be admitted to have procured for us many distinct classes of alleged miracles, of which the greater part cannot possibly be true, the miracles of one religion being generally antagonistic to those of another.

Such are the considerations which lead us to the conclusion that human testimony is not adequate to the proof of miracles. We have not attempted to prove that miracles have never occurred, or that it is impossible that they should occur, or that their occurrence may not be proved by other means than through human testimony,—we have only endeavored to show that the attempt to prove their occurrence by the aid of this kind of evidence must necessarily be futile.

### REVELATION AND WORSHIP.

BY C. D. B. MILLS.

The *Liberal Christian* in its last issue (Feb. 5th) animadverted severely upon the discourse lately given by Mr. Frothingham, in Boston. Doubt and denial, it thinks, are fast reaching their utmost limits with those who follow after Radical Religion. Taking the newspaper reports of the character of the discourse as trustworthy, the editor makes bold to "defy any one to show wherein its teachings are superior to or otherwise than the refined pagan philosophy of the Athenians, etc." (a very grave offense, surely, if only true); "We turn from Mr. Frothingham's philosophy as from darkness and death. To us it is cheerlessness and despair."

Mr. F.'s subject was "the Revealed and Hidden God." It is a very subtle theme, difficult beyond all comparison to handle, and he may possibly not have expressed himself here with full clearness and fine precision,—may not have dealt sufficiently in the affirmative, leaving his hearers at the end mainly in the negative. Of this we know not, having only the newspaper reports, partial and perhaps not accurate.



But in what we presume to have been the main doctrine of the discourse, Mr. Frothingham was, we doubt not, altogether right. He aims, we judge, to overthrow the narrow, mechanical conceptions men so much indulge in, regarding the Deity. God, they deem, is very much like themselves, a being of limitations, of form, person, place. We do not ordinarily see him, because we do not stand near enough to catch his shape and presence. Now and then he has manifested himself, and the record is preserved of his visits, very precious to the world. In Jesus Christ he was revealed, and his will and purposes came fresh and direct to mankind in that person. Some day we shall come nearer ourselves, and on certain great conditions shall be permitted to behold and enjoy him personally forever.

Upon this gross anthropomorphic conception has grown up the entire structure of belief in special revelations, in sacrifices, prayers and special religious exercises of every name and nature. It underlies all the systems of positive enjoined religion the world over. Certainly it has brought blight enough upon the soul of man, not to deserve to be perpetuated, not to deserve to be exempt from exposure and renunciation everywhere.

The Infinite reveals himself not as form or person, not as participating in history, as we know history or may conceive it participated in by any of our fellows. He is the unspoken voice, the formless form, the unseen reality. He has never been revealed to any eye or ear, so that sense should apprehend him. He transcends all, and is other than all. Conception is impotent to grasp him. He speaks to us in Law, in those supreme types and truths which are the radiance, the symbolism of the everlasting. Their utterance is his scripture, the sentences of these his book. In worship of the great verities and virtues are found the presence and peace of God. Here we approach him, commune with him, behold his face. Under other character we are not to expect to see, know or apprehend him. Life is a journey, fitly a perpetual approximation to the infinite goal, reaching nearer to truth and substance, leaving seen for unseen, time for the eternal, form and person for spiritual and impersonal, the reality of all. Parmenides made a near approach when he called it *being*, the substantial element, the living fact, that inheres in the world, that at once dwells and soars, bearing and beckoning us on ever to inmost and highest.

Here are we to build our altars, pay our devotions, and quaff to the full satisfaction for our souls. In the great affirmations which the spirit sees as it transcends the sphere of form and person, and dwells in substance, it finds rest and strength. Here is shrine for constant worship, a presence to commune with greater and more sufficing than person, a warmth of affection deeper and more refreshing than love. Upon these grounds men may have a religion that shall be enlarging, quickening, full of life and power.

To stop short of this is to pause in a carnal conception, which will prove a disappointment and a mockery, and carry down quickly to the grossness of idolatry. The *Liberal Christian*, like its fellow sectarists, must have its visible God and Christ, and rest in the historic revelations. It doubtless says truly, when, referring to Mr. Frothingham's doctrine, it declares—"There is no orthodox view with which we are acquainted, which is not richer and more satisfactory to us than this." Any idolatry, however gross and revolting, is more acceptable to a worshipper of the outer, than a vigorous appeal to come up higher and rest in the super-sensuous. Each shall find his own.

We have a phase here of the battle that is going on, and get a glimpse of the great transformation that is surely taking place. The old God and Christ men have supposed themselves to know and rest in, are to be lost, to fade from the mind. Lost, but God shall be found again and more, in those ethereal conceptions, the living ideas which are his revelation, full of pervasive presence and power. Christ shall die, but shall rise again. The Jesus men have worshipped, now departed, shall be more than made good in that Jesus of hint and intimation, that apparition for the hour, which receiving as hint, subordinating thoroughly, they shall in a true sobriety of love and welcome appropriate. By eternity we read time, in the light of God we apprehend the world. And by resting in the invisible and everlasting, men shall first know the meaning of form, shall interpret symbol, finding therein a wealth and worth, a transcendent undying significance they had never known or dreamt before.

#### SUPERNALISM.

"Omne ignotum pro magifico."

Having now, for about half a century, been more or less familiar with what are called Mystical Phenomena, I propose, in as brief a space as possible, to give you the result of my observations. And, first, let me explain my use of terms:—

1. *Naturalism*. By this term is to be understood that there is in Nature and the constitution of things one self-controlling Force, the motions of which are sufficient for producing all the physical and mental phenomena which come within the range of human observation. Man is not a failure. In the constitution of this world there is no mistake; it is a perfect world, governed by perfect laws. And there inhere in manhood all the elementary forces necessary for securing its own highest good. Hence what humanity most needs is a knowledge of Nature's laws and self-culture.

2. *Supernaturalism*. Alleged supra-mundane "revelations," interfering with the affairs of this world.

3. The "*Mystic Rap*"—the representative type of all forms of Supernaturalism, and its alleged phenomena. Physical phenomena, for which science can assign no

adequate cause, are *mystical*. And, we use this term, therefore, because the modern form of Supernaturalism commenced by *rapping*; and for some years it was known by no other name.

4. *Mediumism*. By this term is meant all those human movements which are based upon *faith* in the *Mystic Rap*. And, that this distinction is required by the subject, will appear, if we consider, that this rap is *sporadic*, while mediumism is *epidemic*. The latter, therefore, is a human movement, while the former is produced by forms of force which interrupt the laws that appertain to this world.

While Supernaturalism may have had various phases in the effects it has produced in the minds of men, yet we shall find that in its fundamental characteristics, whether ancient or modern, it is one and the same thing to humanity. Thus—

1. It comes to us from the *invisible*, the unknown and unknowable. The presumption is reasonable that whatever Intelligences there may be outside of this world, they belong to the world they inhabit, and not to this world, by whose laws they cannot be controlled.

2. Revelations from an *invisibility* can have no authority in matters of faith or duty, because they cannot be duly authenticated. *Intelligence* and *force* may appear in the *Mystic Rap*, but this demonstrates nothing in respect to personal identity, absolutely nothing. Here is "Moses" who assumes to be a "Medium" between me and the Jewish idea of God. And Moses says, this God speaks to me through him. Now, how can I know who the personage is, or whether there be any personage who speaks through Moses? How am I to know whether it be a man or a woman? No "revelation" alleged to be made from another world is susceptible of authentication. And—

3. All forms of Supernaturalism, from first to last, are based upon the false assumption of a failure in humanity, some defect in the constitution of this world. It assumes that there is some defect in the constitution of the human mind which renders Supernaturalism necessary.

February 1, 1870.

#### FOLLOWING JESUS.

To F. E. ANNOT:

*My Dear Brother*.—Your remarks, appended to my letter published in THE INDEX, invite a reply. It would have been given sooner, if I had not been prevented by illness.

I desire to write now, as briefly as possible, about the Messiahship and a standard of action. You think Jesus claimed that he was the Hebrew Messiah. You appear to find that supposed claim the chief reason why you "stand squarely outside of Christianity." I have found a very satisfactory solution of this question—"Was Jesus the Messiah?" In reading, one day, what Jesus said concerning John the Baptist, I found the rational explanation of the Messiahship Jesus believed he possessed. In Matthew, XI, 14, you read these words:—"And if ye will receive it, this is Elias which was for to come." Now Jesus did not think that Elias the prophet had come from the underworld and lived again in John the Baptist. He meant only that John filled the place of the prophet. So did he (Jesus) fill the place of the Messiah. At first, probably, he thought of reigning as David. His kingdom was to be of this world. The banners of Rome should fly from Judea, and the standard of the "Lord's anointed" should wave over the chosen people. But that expectation passed. He saw a greater Messiahship than ever the prophets dreamed of. He would deliver his people from their sins. He would anoint their eyes that they might see God. He would be the anointed—the Messiah—indeed. And ever since that thought burst upon me, my brother, I have had no difficulty in believing in Jesus' Messiahship.

I do not trouble myself, therefore, about what Matthew thought or said. It does not perplex me to read what the writer of John's Gospel has written. The reporters who write down the words of Kossuth do not understand the patriot. The printers who put in type the verses of Mrs. Browning do not take in her meaning. The Evangelists are only honest, credulous reporters to me. The teacher is above them all.

I believe, my brother, in the need of a standard. Of course, I do not put the authority of Jesus above that of my own conscience and reason, when I have humbly sought enlightenment from God and all his great sons and daughters. But I do this. I sit down in my serene, holiest moments—in those which by their peace and aspiration and joy I believe to be my best—and then I meditate on all I have learned of the world, of man's needs and Jesus' life and words. In such moments, my reason and my conscience accept him as the Great Teacher and the Great Example, and I will let no lower mood take him away as the standard of my life.

In the declaration of belief which I have drawn up for my society, these words appear,—"accepting Jesus of Nazareth, who taught the absolute religion of love to God and Man, as the world's greatest teacher and example, and desiring to imitate his life and study his words, etc." Now, by imitation of his life, I do not mean the copying of any particular habit or deed. I do not ask my people to wear sandals or attempt to heal with clay a blind man's eyes. I do ask them to love God and Man—to study the Beatitudes and the Parables. For my own part, my brother, that life lived in Judea, those words uttered on mountain and sea-shore, help me much. Such words as these, "For the Son of Man came, not to be ministered unto, but to minister unto others," "If ye love them which love ye, what reward have ye—do not even the publicans the same?" come into my mind with power to lift me to greater service and deeper love.

I would like to write much more, but I remember that your paper is small. I cannot accept your definition of religion. I mourn that you and others whom I love should feel it necessary to leave the Christian Church. I believe that I can show you how rational and how precious is my following of Jesus, while I worship one God and Father.

Cordially yours,

HENRY BLANCHARD.

Indianapolis, Jan. 24, 1870.

### Miscellaneous.

MRS. LINCOLN AND MR. STANTON.

[From the Army and Navy Journal.]

An anecdote from Mr. Stanton's own lips, last Summer, told in kind defence of Mrs. Lincoln, shows the instantaneous right action of his mind when he first became Secretary. We use his own language:—"The second day after I took office, one of those indescribable half-loafers, half-gentlemen, came into my office, and handed me a card from Mrs. Lincoln asking that the man be made a commissary. I said, 'There is no place for you, and if there were, the fact that you bring me such a card would prevent my giving it to you; and I tore the card up. The next day he came with a kind of small triumph in his eye, and handed me a formal letter from Mrs. Lincoln, making the same request. I said, 'I told you yesterday there was no place for you—there will never be while I am Secretary.' I tore up the letter, saying, 'I will see Mrs. Lincoln.'

"During the day I called upon her and said, 'I thought it only proper to call upon you, madam, regarding a card and letter I have received from you.' She said, 'Yes, Mr. Secretary, I thought that as wife of the President I was entitled to ask for so small a favor.' I said, 'Madam, we are in the midst of a great war for national existence. Our success depends upon the people. My first duty is to the people of the United States; my next duty is to protect your husband's honor, and your own. If I should make such appointments, I should strike at the very root of all confidence of the people in the Government, in your husband, and you and me.' She said at once, 'Mr. Stanton, you are right, and I will never ask you for anything again,' and she never did."

#### THE ANTI-SLAVERY AMENDMENT OF THE CONSTITUTION.

[From the Boston Commonwealth.]

EDITOR COMMONWEALTH:—The following is a copy of the resolution passed by the American Anti-Slavery Society, at its 30th anniversary, or "Third-Decade meeting," held in Philadelphia, Dec. 3 and 4, 1863. It was passed on Friday, Dec. 4th, and was originally written on board the steamer "Empire State," on the Sound, by Charles Sumner:—

"Resolved, That the voice of the people is heard through petitions to Congress; and this convention earnestly recommend that the voice be raised in petitions for an amendment of the Constitution declaring that slavery be forever prohibited within the limits of the United States."

I have the original copy in Mr. Sumner's handwriting. It was written Dec. 2, 1863, as we were going up the Sound, he on his way to Congress, and I on my way to the Anti-Slavery Convention. The resolution was passed without a dissenting voice. A committee was appointed to prepare a memorial. In a few weeks petitions, numerous signed, were forwarded to Mr. Sumner, of the Senate, and also to the House. In a few weeks more, I believe during December, 1865, a bill to amend the Constitution, declaring that slavery be "forever prohibited within the limits of the United States," was introduced. The wording of the resolution was the wording of the bill. I think it passed the Senate during January, 1864, and sent to the States, and in a few months was ratified by three-fourths of the States, and became part of the organic law of the republic.

This is in brief the history of that great event of the nineteenth century which forever excludes slavery from the republic *so far as law can do it*. It was the death-knell of slavery on this continent, and it is to be hoped throughout the civilized world.

I shall deposit this slip of paper with that resolution on it, in the handwriting of Charles Sumner, in Boston or Cambridge Library, for the use of the future historian of African slavery on this continent. William Lloyd Garrison was the President of the convention that adopted it.

HENRY C. WRIGHT.

Gloucester, Jan. 26, 1870.

Baron Rothschild is understood to have been rather eagerly pressing his claims recently for an English peerage. He has much money and bonds, and Mr. Gladstone was disposed to indulge his vanity by raising him to the House of Lords. But the Lords still object to the presence of a Jew among them. They will have to give up that antiquated prejudice some day, but meanwhile it has sufficed to disappoint the hopes of Baron Rothschild. He must content himself with the "solid pudding," in exchange for which many Peers would willingly give up their empty titles.—*Westminster Times*.

A man once went to an eccentric lawyer to be qualified for some petty office. The lawyer said to him,—"Hold up your hand; I'll swear you, but all creation couldn't qualify you."—*Seaside Oracle*.



## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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We continue this week the publication of extracts from the Annual Report of the Executive Committee of the Free Religious Association for 1868. The extracts given last week explained the *objects* of the Association. In this issue we take that portion of the Report which sets forth the

#### INSTRUMENTALITIES.

We have a purpose in doing this at this time, aside from circulating the information. The Executive Committee are very desirous to attempt something more than has yet been done in the direction of the instrumentalities here indicated. And it is well, therefore, to call public attention to the *possibilities* in respect to methods and agencies.

After speaking of public meetings as an instrumentality, the Report continues thus:—

"But the public meeting, as a means of reaching public opinion, especially in large cities, is becoming of less and less importance as the modern agency of the printing-press develops its gigantic power. And it would be strange if an organization so modern in its conception and so progressive in its aims as the Free Religious Association, should not avail itself of this peculiar instrumentality of the nineteenth century. On adopting this instrumentality, the question, it is true, would immediately arise, 'What shall the Association print? Shall it publish, without any attempt at discrimination or selection, a conglomerate of all the religious opinions and speculations that might be found both in and out of Christendom?' The *theoretical* answer to this question is ready at hand, being given in the principles, just discussed, on which the Association is organized. The Association may legitimately print anything that comes within the aim and scope of those fundamental principles,—that seeks to promote the interests of pure religion, unadulterated with any sectarian or dogmatic purpose; that applies rational and scholarly methods to religious problems; and that endeavors to effect a religious fellowship, combined with the largest individual liberty, on the ground of common aspirations after truth and righteousness rather than of common theological opinions. Though the Association has no system of truth to promulgate as a finality, no *fixed set* of opinions to propagate, yet there are truths which it may publish, inquiries and meditations of deeply thoughtful and religious men which it may give to the world, results of scholarly investigation which it may be the medium of presenting to the people. The test in this matter of publication which the constitution establishes, is, in fine, not that a writing should harmonize with a certain standard of opinion, but that it should proceed from a reverent religious purpose,—*a religious and not a sectarian purpose*,—and that it should show ability and fairness of treatment. And it should not be impossible to find persons so thoroughly imbued with the spirit of these principles on which the Association is based, as to be able *practically* to answer the question, 'What to print?' whenever it arises, without violating that

spirit; to solve it so as to preserve the large liberty and free opportunity which the Association offers, and at the same time to protect it both from obsolete dogmatic speculations on the one hand, and crude, ill-digested speculations on the other.

But aside from questions of theological belief, on which there is most dispute, and would be, therefore, the most difficulty in the adjustment of practical methods, there is much other matter which this Association might appropriately publish. The subject which is to be discussed in our Convention to-morrow evening—"The Relations of Religion to Philanthropy and Social Reform"—is a subject which needs in its various aspects to be presented directly to the people through the agency of the printing press. And there is another vast field of thought and labor, as yet but little explored,—connected with that of philanthropy and social reform, yet hardly lying within it, contiguous also to the field occupied by the Social Science Association, yet involving more directly and individually than that the obligations and sanctities of religion,—concerning which this Association might properly endeavor both to get light and to give light. The field referred to is that of home and social life. What can be done to lift our homes off of the plane of mere material provision and physical drudgery, where so many of them now are, and to infuse into them a stronger element of intellectual and moral purpose? What can be done to elevate society above its present intellectual and moral barrenness, and make it fruitful in stimulus to mental effort and to higher achievements in character and life? The question may be extended to ask, What can be done to consecrate material enterprise and to purify trade, so that they shall be made to subserve the intellectual and spiritual destiny of man? If any one can say anything to help solve these questions, the Free Religious Association can do no fitter work than to scatter the answer broadcast, so that it may go into every home and every shop and counting-room in America. The Association might properly ask for careful reports on these subjects from persons competent to the task, the reports to be made a part of its public meetings, and afterwards printed. And it might, also, publicly solicit essays bearing on the solution of these questions,—*prize essays*, if funds for the purpose should be put into its hands.

The suggestion that the devising of methods for elevating the tone of home and social life is one of the legitimate works of this Association, gives hint of another of its possible practical agencies, which, for want of a better title, may here be called the *social instrumentality*. In every community and neighborhood where there are persons, few or many, who are interested in the principles and objects of this association, let such persons be encouraged to come together, in their parlors or in a hall, for free conference and consultation on all questions involved in these principles and objects. Especially could such groups do good service in forwarding the aim last mentioned,—that of improving the condition of domestic and social life. And these groups would naturally seek to put themselves into communication with the Executive Committee of this Association, as a central bureau for both collecting and imparting information. The Association might furnish them, so far as they should wish, with its published reports and essays, and they in turn would furnish it with the results of their own efforts and experience, which would become a valuable element in the preparation of other reports and documents. And so in the freest way, with the least possible machinery, and yet in perfect accord with scientific methods, these scattered social groups would become active centres of influence in sustaining and carrying forward the work of the Association.

Such is a summary of the agencies through which the Free Religious Association may appropriately attempt to accomplish its objects. Others may be developed in the progress of time, for its methods must be left as free as are its principles. But these—the public

meeting, the printing-press, and the social instrumentality as above defined—seem to be in accord with present demands, and to grow naturally out of the principles on which the Association is based. It is not proposed to set up or to use any ecclesiastical machinery; for it is not the object of the Association to build up a new sect, nor will it compromise itself with any existing sect.

And as a special argument in favor of the immediate and zealous adoption of these measures for practical work, in addition to what has been said above on general principles—an argument which it would seem should have weight with all religious people of whatever name,—let it here be stated that there are vast numbers of people who will listen to moral and religious appeals coming from this free Association, but whose ears are closed against all appeals that come with the stamp of any specific religious name, whether "Christian" or other. Justly or unjustly, they have decided so firmly against the claims of the "Christian" system of religion, that there is no breaking through that decision. Their reason and self-respect have been so offended by common methods and assumptions of the Christian Church, that they are suspicious of every approach that is made under the countersign of that name, and throw themselves at once into an attitude of resistance. Now must not every person who sincerely desires the moral and spiritual good of his fellows, admit, that for this class of people, at least, the claims of the name, even though capable of proof, may be held in abeyance, while an attempt is made to reach and develop in some way the natural spiritual instincts and aspirations? Many of these people are longing, not to say suffering, for the gospel of free truth and light and love. Many of them, through no help outside of their own souls, have found that gospel; and though no church owns them, and the popular creeds brand them as heretic and infidel, they feel themselves owned of God, and are full of trust and peace. But many are wandering, groping in the dark, feeling themselves alone, needing moral and intellectual help, and still more, needing brotherly sympathy and encouragement; while their energies, for the want of being directed to some high moral purpose, are likely to run to waste and corruption in material and sordid pursuits. American society is suffering from this cause more than the religious community seems to be conscious of,—from this secret, deep-seated scepticism in respect to the instituted beliefs and forms of religion, and want of a fixed and earnest religious faith in the place of that which has gone. And some other appliances appear to be needed to reach the disease than those in use among the established sects,—appliances as free and elastic and progressive as is American society itself. The Free Religious Association, with its principles and objects, so large and spontaneous and democratic, should be able to do something to supply this need. Its foremost and constant aim should be to help develop a religion in America commensurate with America's boundless political and material opportunities,—a religion that should thoroughly penetrate and mould all civil institutions, consecrate and spiritualize material enterprise and wealth, and produce a faith in ideas, and a fidelity to moral conviction, and a practical love and charity, which, manifested in the daily life and character of millions of human beings, should outvie in grandeur the majesty and power of the continent itself.

An English clergyman went to a hotel to order a dinner for a number of clerical friends. "May I ask, sir," demanded the waiter, gravely, "whether the party is High Church or Low Church?" "Now, what on earth," cried the clergyman, "do my friends' opinions matter to you?" "A great deal, sir," rejoined the waiter; "if High Church, I must provide more wine; if Low Church, more wittles."

A picture in a Holland church, "The Sacrifice of Isaac," represents Abraham on the point of accomplishing the solemn act of infanticide with a musket. The anachronism was equalled in this country some years ago by a popular magazine. In a picture representing the giving of the law to Moses, a neat post and rail fence was shown running along the base of Mount Sinai.—*Toledo Blade*.



## LETTER FROM J. STUART MILL.

The following letter from J. Stuart Mill was read before the Washington Convention:—

AVIGNON, December 11, 1869.

DEAR MADAM:—I should have reason to be ashamed of myself, if your name were unknown to me. I am not likely to forget one who stood in the front rank of the Woman's Rights movement in its small beginnings, and helped it forward so vigorously in its early and most difficult stage. You and Mrs. Mott have well deserved to live to see the cause in its present prosperity, and may now fairly hope to see a commencement of victory in some of the States at least. I have received many kind and cordial invitations to visit the United States, and were I able, the great convention to which you invite me would be a strong inducement to do so next year. My dislike to a sea voyage would not itself prevent me, if there were not a greater obstacle—want of time. I have many things to do yet, before I die, and some months (it is not worth while going to America for less) is a great deal to give at my time of life, especially as it would not, like ordinary travelling, be of mental rest, but something very different. I regret my inability the less as the friends of the cause in America are quite able to dispense with direct personal co-operation from England. The really important co-operation is the encouragement we give one another by the success of each in their own country. For Great Britain this success is much greater than appears on the surface, for our own people, as you know, shrink much more timidly than Americans from attracting public notice to themselves; and the era of great public meetings on this subject has not arrived in our country, though it may be near at hand. I need hardly say how much I am gratified at the mode in which my name was mentioned in the National Convention at Newport, and still more at the tribute to the memory of my dear wife, who from early youth was devoted to this cause, and had done invaluable service to it as the inspirer and instructor of others, even before writing the essay so deservedly eulogized in your resolutions. To her I owe the far greater part of whatever I have myself been able to do for the cause, for though from my boyhood I was a convinced adherent of it on the ground of justice, it was she who taught me to understand the less obvious bearings of the subject, and its close connection with all the great moral and social interests of the cause. I am, my dear Madam, very sincerely yours,

J. S. MILL.

To Mrs. P. W. Davis.

THE LAST VERBAL INNOVATION.—Some wag thus touches off Senator Sumner's word, "Ridiculous!"—

Slowly rolled forth the novel sound—  
"Ridiculous!"

From out the classic mouth of great  
"Preponderosity!"

And through the Senatorial hall  
With great velocity

Echoed from mouth to mouth the word—  
"Ridiculous!"

Sure Worcester never dared to write  
"Ridiculous!"

Nor Webster, either, murmured they,  
With grim ferocity.

Is there of terms gigantic then  
So great a paucity,

That we must coin this fearful one—  
"Ridiculous?"

—Boston Commonwealth.

At a ball given in honor of Prince Arthur in Washington, he requested Miss Sherman, the daughter of Gen. Sherman, to dance with him, being the only lady who was thus honored throughout the evening. The young lady, instead of setting aside previous engagements, and promptly and joyously accepting the attention, as court etiquette permitted to the royal guest, smilingly referred to her card, and informed the Prince that she was engaged for the set for which he asked her company. This she did in the most frank and courteous manner, and she was complimented on all hands for her republican courage, and declared to be the bravest girl of the period.—*Toledo Blade*.

LOUIS NAPOLEON.—There is a taint in his blood—he springs from a bad stock—he has no sympathy with free institutions, no love for the people. All his leanings are dynastic, and, by professing faith in Destiny, he has provided himself beforehand with an excuse for any crimes he may commit. He will always think it sufficient to attribute them to the overruling influence of his star. Against such a man the citizens of a free country cannot be too much on their guard.—*J. A. St. John's "Life of Louis Napoleon."*

A negro was caught in a gentleman's garden at Roanoke, N. C., the other night, in close proximity to a lot of fine cabbages. When interrogated as to what he was doing,— "Good Lord! dis nigger can't go nowhar to pray, without bein' troubled!" The next day it was discovered that he had prayed some half dozen heads of cabbage off their stalks.—*Investigator*.

The father of a child in Waterford, Ct., who is a Catholic, has brought a suit against a school teacher for whipping his child for refusing to read a Protestant Bible.—*Exchange*.

[If there is justice in Connecticut, the father will gain his suit.—*En.*]

## ADVERTISEMENTS.

## THE INDEX

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THE RADICAL FOR JANUARY.

1870.

## THE RADICAL

Is the organ of Thought and Progress in the moral or spiritual sphere. It deals with Principles and Social Laws. It would help to reconstruct society upon a higher plane. It would anticipate the future by dealing fairly with the present. It seeks to determine a true authority—the authority of Truth and Fact. It thus meets a demand than which the present age has none greater. For what does self-government imply but an abandonment of traditional and personal authority for the commanding influences of Right Reason?

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To Capitalists and Manufacturers.

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In 1840 was 1,220.

In 1850—3,829.

In 1860—13,784.

In 1866—24,401.

In 1870—35,000.

The City is located on the Maumee River, four miles from Lake Erie, and has the best harbor on the Lakes. Nearly 2,000 miles of railroad and over 800 miles of canal centre here.

Two new railroads are projected and in process of construction; one extending south east through the coal field of Ohio to the Ohio River, the other extending north-west to the lumber districts of Michigan.

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The Wholesale Trade, in all Departments, is very extensive, amounting to nearly \$50,000,000.

The total trade of the city for 1869 exceeded \$300,000,000.

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FRANCIS ELLINGWOOD ABBOT, EDITOR.

### FRIENDSHIP.

[Read to the First Independent Society of Toledo, Oct. 24, 1869.]

"The laws of friendship are austere and eternal, of one web with the laws of nature and of morals.

There must be very two, before there can be very one. Let it be an alliance of two large, formidable natures, mutually beheld, mutually feared, before yet they recognize the deep identity which beneath these disparities unites them."

Emerson, *Essay VI (First Series).*

"Friendship both makes prosperity refulgent, and adversity, by dividing and sharing it, more endurable. . . . They seem to blot out the sun from the universe who blot out friendship from human life,—than which we have from the immortal gods nothing better, nothing more delightful."

Cicero, *Laelius*, VI, 22; XIII, 47.

The ancient Greek philosopher, Empedocles, observing that the forces of attraction and repulsion seem to pervade the universe, conjectured that all attraction might be, at bottom, *friendship*, and all repulsion *enmity*. Similar is the lofty guess of the great American seer, that the law of gravitation is one with the law of love. Thoughts like these are indeed fanciful, and conduct to cloudland; yet, however akin to the early tendency of mankind to personify the mysterious forces of Nature and to conceive them after human analogies, they nevertheless spring out of a deep yearning to find some middle term between Nature and Man,—a deep consciousness that, despite the world-wide chasm between the invisible life of Man and the visible life of Nature, there is somewhat in common betwixt the two, which bridges the chasm and makes them one. Certain it is, that he who *loves* is most perfectly at home in the universe. The undercurrents of creation set all in that direction. The harmonies of Nature are all pitched to that key. Hence the loving soul is at peace with itself and with all that is,—enters into the heart of that absolute beatitude which ever abides in the depths of Being, and which overflows outwardly in the perennial beauty of earth and sky. Nature is, at the core, everlasting repose; the storms and tornadoes which ruffle the surface of the vast ocean of existence, and which threaten at times to convert the cosmos into chaos, never penetrate to the abysses of eternal calm. If through the bewilderments of endless change, the intricacies of unceasing motion, the appearance and disappearance of new forms and combinations, Nature still remains forever *one* in virtue of all-pervading law, then amidst the transient there everlastingly exists the Permanent; and the Permanent is peace.

There is, therefore, a peace in Nature,—is there not also a peace in Man? Show me a man whose life is rooted in love,—who has discovered the great secret that the outpouring of self is the inpouring of God,—and I will show you a profoundly peaceful man. This is the soul that has no fear,—that dwells in the boundless universe as by his own fireside,—that bears within himself an unfailing fountain of gladness and content, and becomes an oasis of salvation to every thirsty, perishing wanderer of the desert. The peace of the soul is love,—am I weakly superstitious in surmising that the peace of Nature is also love? Is there no profound oneness between Man and Nature,—no deep root of unity beneath their evident disparities,—no universal life that throbs equally in the ebbings and flowings of cosmical phenomena and the measured systole and diastole of the human heart? Be it as it may, to me, at least, love appears the glowing centre of the universe. Infinite in essence as in manifestation, incomprehensible in the multiplicity of its

metamorphoses, even seemingly self-contradictory in the eye of bewildered man, I believe that Love is the origin of all that is, and that he who loves most deeply is he who enters most intimately into communion with the Universal Life.

To a mountain-peak lost in the clouds of heaven do I thus trace upwards the stream of human affection. It gushes from no ignoble spring. That which is loftiest and divinest in man is the fountain-head of friendship. No two souls were ever yet mated for all time on any low plane of thought or feeling. What concerns me first of all in my friend is the quantity of his humanness,—the cubic contents of his human nature; for the highest in you or me is not our individual idiosyncrasy, our private peculiarity, but rather that which we hold in common with all mankind. I shall see in my friend the common, elementary constituents of character, which are possessed in varying proportions and degrees by all; but I want to see them in generous quantity, in mass. Every man has something quite his own, traits or features which distinguish him from all others; but it is not these that give him his substantial value. The highest attribute of a man is manhood,—that is, excellence in the virtues which are common to the race, and spring up, like grass, the wide world over. Public as the daylight, universal as the air which fills our lungs, is that which in any man lies at the basis of character; and he is the truly great man who develops this universal human nature in himself, repressing the merely eccentric or egotistic. Not that he despises his own individuality,—far from it; but his greatness consists in the fact that it is his individual peculiarity to be a *man on a large scale*, to possess a maximum share of what all possess in some degree. The proportions vary, the elements are constant.

Now since friendship is the highest possible relation between man and man, and since no one can bring to this relation more than he actually is, is it not clear that a *small man can never be a great friend*? Each friend bestows himself upon the other; but he cannot bestow more than he has. If he ventures to overdraw his deposit in the bank of character, sooner or later his paper will come back protested. This is the reason why so few intimacies ripen into friendships. Magnificent promises need magnificent fulfilment; it requires a magnificent nature to love magnificently. How can a shallow soul escape humiliating self-exposure, when its professions have outrun its capacity of performance? It feels itself uneasy on the sunny heights of friendship, and retreats precipitately, but with a secret anger at being detected, to the shady plains of gregariousness. Think twice,—measure your own depth with care,—before you assume a relationship you may be unable to sustain. So intense a reverence do I cherish for the high sanctities of friendship, that I would rather dwell friendless in the world than fail to discharge nobly and abundantly its great obligations. If I am a dwarf, let me not ally myself to the giant. If I am a man who can complacently indulge myself in an act of meanness, or condescend to a trick, or in any case conduct myself in any spirit but that of the most absolute justice and the most high-toned honor, then let me fear to encounter the penetrating eye of an integrity loftier than mine,—let me shun the shame of unveiling myself before one whose grave glance is a silent rebuke to my quailing spirit. He who aims at aught less than the highest, condemns himself, by the inexorable law of affinity, to associates who aim no higher. Friendship,—the blending of noble souls,—is reserved for those who scora ignoble thoughts as worse than death.

Here, then, we find the foundations of all high companionship, in those humble virtues that belong to universal man, yet shine sublimely in the few alone. Love of truth and goodness,—there is no *friendship* without this. In every alliance worthy of that great title, the bond that knits together is of asbestos, in-

destructible by fire,—hard as adamant to the tooth of time; perishable is not united to perishable, but the God in one embraces the God in the other. "In thee," said the dying Bunsen to his wife, as she bent to soothe his pillow, "in thee have I loved the Eternal!" [*In dir liebte ich das Ewige!*] Yes, the Eternal,—for that which calls out all high and pure affection is the divine element, the God in man. There is, therefore, nothing arbitrary or accidental in the coming together of friends. "We talk of choosing our friends," says Emerson, "but friends are self-elected." A certain inevitableness underlies the formation of every deep friendship. A thousand intimacies, based on conscious selection, perish and come to naught; but when the friend appears, all contrivance is superfluous, the banns are proclaimed by fate, and no escape is possible. No soul ever loved truly, that could have helped loving. "Deep calleth unto deep"—the voice evokes the echo, whenever Nature arranges the conditions, as inevitably as cause produces effect. Caprice or whim has no influence in a friendship which unites the eternal, the divine element, in kindred souls. Laws as fixed as those which assign the orbits of the heavenly bodies preside over the motions of human hearts. Conditions as rigid as those which determine the formation of crystals, determine the crystallization of affection into permanent union. Let me indicate some of these, not with any design of treating them exhaustively, but merely with a wish to throw some light on what concerns us all.

No friendship can exist which is not based on a mutual recognition of *equality*. Love ennobles; and those who are kindled by its great inspirations meet as peers. No disparity of age or condition or education or reputation,—in short, no inequality of mere circumstance,—need be fatal to friendship, however unfavorable to its formation. But in all intercourse of friends, these things dwindle to what they really are,—accidents, and nothing more; they must be forgotten, put out of mind, despised, in presence of the great fact of love. Thus friendship appears as a stern leveler of all worldly distinctions, an abolitionist of all that which petty souls most highly prize. Cicero, (*Laelius*, XIX, 69) notes this law of equality as of prime consequence. "The chief thing in friendship," he writes, "is, that the superior shall be equal to the inferior" [*maximum est in amicitia superiorem parem esse inferiori*]. If friendship did not set human worth above all else, and, like death, equalize high and low, rich and poor, learned and ignorant,—if it failed to pour contempt on all conceits of human pride out of reverence for the eternal verities of the soul,—then would it cease to be the divinest educator and uplifter of humanity, and sink into a mere refinement of polite patronage. The mountains have ever been the abode of freedom; and, on the mountain-heights of friendship, all freemen stand erect as equals and brothers. Nor is this equality an arbitrary requirement, but rather based on the very nature of things; for, as the great Roman well observes, "In proportion as each is filled with the spirit of self-reliance, and so highly fortified by wisdom and virtue as to stand in need of no one, and to be in all respects self-centred, in the same proportion does he excel in the power of making and retaining friendships" (*Lael. IX, 30*). Or, as Emerson more tersely expresses the same thought, "The condition which high friendship demands is ability to do without it" (*Friendship*, p. 164). Only he who lives a life grounded in itself can enter the august alliance of friendship, or sign its treaty as an independent power.

Another prime condition is sincerity, direct and frank and fearless dealing of friend with friend. If there be no confidence sufficient to warrant the waiving of all disguises, then communion of a high character becomes impossible. Bias, one of the seven wise men of Greece, is reported to have said:—"One should so love as if he should at some time hate,"—a saying detestable for its distrust of human nature. Where fear exists (and all suspicion is fear), love is impos-



sible. The moment two friends begin to feel that a particular subject must be avoided in their conversation, constraint straightway ensues, and separation is at hand. None but the frank and brave spirit can be a friend. So delicate is the relationship, that the breath of distrust blights it at once. How fatal, then, would be dissimulation! Love cannot survive a lie: its very life is truth, and to violate this is to deal it a stab in the dark. To utter and to live reality, to burst the bonds of conventional hypocrisies and move in unrestricted freedom, to abide the test of knowledge of each other in the conviction that better knowledge shall lead to larger love,—thus, and thus alone, shall they deal with each other who have been baptized in the sacrament of friendship.

Another condition is mutual respect. Here is the indispensable grounding, the corner-stone of the temple. Without the cohesive force of moral unity and esteem, how frail a thing is human affection! Moral order and beauty, congruity with noble standards of feeling and action, is the demand that must be met before friendship can exist. There are doubtless leagues, offensive and defensive, formed among men whose ends are evil, and who mock at the restraints of conscience as idle superstition; but they are feeble as ropes of sand. Somebody is sure to turn state's-evidence; or some new conflicting interest dissolves a compact based on interest alone; or jealousy does its disintegrating work, and good will expires in hate. Better respect without friendship, than friendship without respect. We can dispense with the one, but the other is indispensable. Unless my friend and I build our union on the solid granite of the moral law, making that our foundation which is also the foundation of the whole moral universe,—unless we can meet without feeling a secret obligation to apologize or make allowance for each other's defection from strict integrity,—then a thick cloud will gradually settle down upon our intercourse, and rob it of its beauty. If I must feel humiliated before you, because obliged to make demands on your indulgence for my moral obliquities,—or if I must in my heart make excuses for some moral lapse of yours, and smother my deep disapproval in a forced feeling of pity for your unfaithfulness to high honor,—it will be impossible for us to meet with confidence eye to eye,—impossible for us to feel that mutual esteem without which all love declines and dies. Friendship may survive, however deeply wounded, those moral offences which spring from fierce and overpowering temptation; but it is suffocated in an atmosphere of low moral aims. Only on deep love of goodness, uprightness, and truth, shall any high fellowship be based. Give me the right to respect you, friend, or release me from my bond. Without that secret reverence for each other which is wrested from the soul by the spectacle of grand purity of purpose, and grand fidelity to the moral ideal, in vain shall two friends make profession of eternal love,—in vain shall they strive to perpetuate that high affection of which virtue is the inspiration and the soul. We are not masters of our own hearts; we are not able to escape the stern workings of that law of God which exacts nobility of character as the ground of all spiritual alliance. The lofty encounter of friendship is above the reach of those whose innermost life is unconsecrated by enthusiasm for the true, the beautiful, and the good. Prove to me that you are capable of sacrifice for humanity, willing to dispense with the world's baubles for the sake of sacred realities, devoted in sincerity to objects that transcend your selfish interests, or in vain shall I seek to lay at your feet the deep homage of my soul. Without the consciousness of mutual self-dedication to the highest, we shall be barred from that Olympian converse of thought and feeling which alone deserves the name of friendship. Respect yourself at all costs, or resign the hope of that supreme fellowship whose first law is the law of self-respect.

Equality, independence, sincerity, mutual respect which is based on self-respect,—these are the great postulates of a friendship that shall endure forever on the lofty heights of ideal love. "Because nature cannot be changed," Cicero exclaims, "therefore true friendships are immortal." It is the eternal in you and the eternal in me that flash into recognition when our souls become one. Out of our deepest religiousness, at last, must our union grow. The lofty and tender sentiment, the divine sympathy in eternal things, which marks the completest unity of allied natures, is rooted in the consciousness of God. Only as we feel ourselves made one with the universe, brought into harmony with the life of the All, shall we enter into that high communion which is named

friendship. What is friendship, but the discovery by two souls that all soul is one? Not by our idiosyncrasies, but by that which is universal in us, do we attain the perfect life of converse in the spirit. And that consciousness of the One Divine which makes possible to us our loftiest intercourse with congenial minds, lies also at the root of the sentiment of the universal brotherhood of man. In all men alike is the possibility of friendship on the highest plane; it is their low degree of development and their wilful selfishness which alone debar them from its realization in life. The same repose in the universal life of God which enables two friends to enjoy the pure delight of spiritual fellowship, enables, nay, compels them, to recognize the fundamental unity of their race, and to cherish that inner consciousness of it which is the true love of man. Thus it is no robbery of the race to concentrate affection on a kindred soul; for this very affection sows the seed of a universal love for all souls alike. In the love of God, we become friends to each other, and, in a larger sense, friends of mankind as well; and in this broadening out of the private into the public, of the individual into the universal, friendship achieves its highest perfection, and crowns itself with worship of the Divine.

#### FRIENDSHIP.

[From the Cincinnati Commoner.]

Of all classes of human relations, friendship is the least cultivated. Domestic ties are sacred with us, professional duties are faithfully performed, subject to a due percentage of grumbling, a few among us have an idea that they are citizens as well as men, and that citizenship includes certain public responsibilities; but friendship after very early youth is nowhere in the field, and is distanced by every other affection that can be named. We have hallowed it by no religious sentiment, and thrown round it no sacredness of obligation when once undertaken; even our closest friendships are things of chance more than of choice, and come and go with the tide of events like the driftwood of the ocean; for it is by no means certain that the man we call our friend this year will be any thing nearer than a mere acquaintance next year. We know nothing of the old classic romanticism which created Orestes and Pylades; and that odd fraternization in use among certain of the Slavonians to this day, when the sworn "brother" of a man is trusted with his business, his honor, his very wife, as a second self, is just as foreign to us—a phase of feeling to which we have no parallel, no false likeness even in our more prosaic code of manners. On the contrary, my own familiar friend of modern life is most often he who leads us into rotten speculations in which he secures his gain by our loss, who runs off with our daughter and makes love to our wife, and uses against us the knowledge which our very trust has given him. In fact, life is too full of competition for the mutual unselfishness and ready sacrifice of friendship; and we have substituted in its stead that general habit of good-fellowship which we mean when we call a man clubbable *par excellence*, and by this term express our highest idea of his personal qualities. And besides the weakening of the tie by competition on the one hand and by the communism of club-life good-fellowship on the other, the complicated state of society at the present day makes it very difficult to keep up any thing like that intense unity of feeling and action which younger and simpler societies find natural and easy. There are so many things to be thought of and provided for in the day's work; and among these comes the wife, whose likes and dislikes must needs more or less determine her husband's relations with his friends. And we know that very few wives adopt their husband's old friends with cordiality; while some do not even tolerate them at all, and scarcely one suffers them to be as free of the house as they were of the chambers. Hence there is scarcely any hearty friendship, implying unreserved confidence and absolute trust, possible between men of a certain position; and after schoolboy days and quite early manhood the very word itself is used only symbolically, and ceases to be of vital power or substance.

If friendship is hard to maintain between man and man, it is still more so between man and woman; so hard, indeed, that most people hold it to be impossible. Yet many women think it feasible; all wish it; and probably a few have proved it. But these are necessarily so few that they can not be taken as a class, nor their experience accepted as more than the proof of a rare possibility. Still there are hundreds of women to whom a man's friendship is their ideal of human affection. They do not want the excitement of flirting, or the peril and consequences of serious love-making; they want only the security and assurance of simple friendship; but an intense friendship—none of your vapid general courtesy and universal charity affairs—a friendship that means devotion and brotherhood in one, and that ensures exclusiveness in its own degree. Not necessarily exclusiveness in all relations, but only in its own; for many of these friend-desiring women will accept quite cheerfully the fact of the wife, who seldom sympathizes with her husband's platonic attachments; but if the wife will suffer them, they will permit her, and make the best of such obstruction as she may cause. They are rarely allowed this exercise of their forbearance. Here and there an old family lawyer or doctor, who knows all about their affairs and ailments, and has the whole row of

household skeletons all by heart, sticks by them through the changes and chances of their lives; and the world does not talk, for somehow a long professional connection seems to give a kind of prescriptive right to close personal friendship, and no one thinks any harm of the tie. And sometimes an old lover who has married, and makes a good husband enough, retains so much feeling for the idol of his youth, now probably passing into the fading flower, as to take her affairs in hand, and protect her interests, perhaps at considerable trouble to himself, and have her constantly to his house like his sister—as he tells his wife—calling her by her Christian name, and making her almost one of his own family, with simply the bou e-door between. This can be done sometimes with good sense, good temper, and steady principle all round. But even these not excessive manifestations of interest can be shown, as a rule, only to widows or spinsters; not even to separated wives; for when once a woman marries, she loses her male friends more thoroughly than even a man loses his. Even if she is separated, men are shy of befriending her; if she is living with her husband, the thing is out of the question.

**THE LIBERATION OF RELIGION FROM STATE PATRONAGE.**—At the last meeting of the Executive Committee of the Liberation Society, the Secretary submitted a statement of the proceedings taken by the Nonconformists of the island of Jamaica, and by the Society at home, to prevent a renewal of the Jamaica Clergy Act, and especially to prevent the adoption of any scheme of concurrent endowment. Resolutions were passed, expressing the highest satisfaction at the intelligence lately received, that the Act would not be renewed, and that the Ecclesiastical Establishment had come to an end, and particularly at the announcement of Sir John Grant, that he had abandoned the idea of giving State grants for missionary purposes to any religious denominations. The volunteers of Jamaica were congratulated on the result of their firmness and vigilance, and the belief was expressed that the event would hasten the extinction of the Establishments, or the grants for religious purposes, existing in other colonies.—*London Daily Telegraph*.

#### UNORTHODOX LONDON.

South Place Chapel, Finsbury.

[From the London Daily Telegraph for Jan. 19, 1870.]

Being that not singular anomaly in the Church of England, a clergyman at present uncharged with clerical duties, I have employed my leisure in the examination of forms of belief other than my own. I have felt much interest in the study, and, I believe, have derived considerable benefit from it. I intend, under the above heading, to chronicle my wanderings "beyond the Church"—the Church of England, that is, "as by law established." That there is much to be gained from such a study is beginning to be tacitly conceded by the Established Church itself, since recent ecclesiastical movements have been little else than a bringing together from opposite extremes of elements hitherto deemed uncongenial and incompatible. The "Mission" or "Revival" of 1869 bore witness to careful explorations over the whole religious world, from the North Pole of Nonconformity to the most torrid regions of Romanism. That journey I propose systematically to make, and to set down its results for the benefit of stay-at-home travellers. On the plan of working from the circumference to the centre, I set off on a recent Sunday morning, resolved to make my first study at the widest possible radius, the very *Ultima Thule* of religious London. I name it "unorthodox" London, simply on the principle that "orthodoxy is one's own doxy, and heterodoxy everybody else's doxy." I state clearly at the outset that the task I set before myself is simply to describe, not to criticise or sit in judgment. It is necessary at all to touch on my own religious convictions, it will be enough to say, that I believe all those systems and forms of belief, whose outward manifestations in worship which I note, contain a greater or lesser measure of truth; and I can only picture them as they present themselves to my mind, where I shall endeavor to give them all "a clear stage and no favour."

My religious wanderings commenced, then, probably as near the reputed North Pole as possible—namely, at South-place Chapel, Finsbury. Mr. Moncreux D. Conway delivers a lecture here on Sunday mornings at 11.15; and I select from my MS. notes one on "The Church built by Voltaire," as containing something like a summary of the doctrines set forth here. In a published sermon, "Our Cause and its Claims upon us," Mr. Conway thus describes the religious body in which he ministers as "almost the only—certainly the chief—free Theistic Society in London." The chapel itself is that formerly occupied by W. J. Fox, and is close to the Moorgate-street Station of the Metropolitan Railway. The subjects of Mr. Conway's lectures are regularly advertised in the daily papers of Saturday. It is generally felicitous in his titles. For instance, the subject chosen for a discourse about the time of the opening of the Ecumenical Council at Rome was "Madonnas of Every-day Life." In this he spoke of the doctrine of the Immaculate Conception as "an insult to maternity," and the worship of the Madonna as the logical sequence of the Protestant doctrine of the Incarnation, being, moreover, simply the deification of the female principle in Nature. His Christmas sermon, again, "Christ and Herod to-day," was a comparison between the birth of Christ—the account of which was treated as legendary—and the conception of truth in the human soul from the operation of the Divine Spirit on the heart. Herod represented the world,



ever ready to crush the "Christ-principle." On the occasion of my visiting South-place Chapel, I found myself one of a very small but evidently earnest and intelligent congregation, with a larger proportion of females and poor than I had expected. The Chapel is, of course, plain in the extreme, and contains none of the paraphernalia of worship except a pulpit, from which all the service—if one may so term what precedes the discourse—is delivered. Of service, however, in the ordinary acceptation of the term, there is scarcely any. Mr. Conway, who is a bearded and by no means clerical-looking gentleman, mounts the rostrum in the garb of every-day life, and commences proceedings by giving out a hymn from Fox's Collection, which is effectively rendered by a good trained choir. There is no pretence of congregational singing. This is done for the worshippers by the choir; and from my point of view, of course, such an arrangement seems to give to the worship a degree of coldness, and to destroy the social element which so largely enters into our conception of public worship; though at the same time I am aware, from painful experience, that in our own churches, where the theory is different, the result often comes to be the same—that is, the choir does all the singing. Three "lessons" follow—one from the Old Testament, one from the New, and one from some religious work of more modern date. On the three occasions when I have been present, this last reading has been selected respectively from the works of Theodore Parker, from Bunyan's "Pilgrim's Progress," and from the "Ancient Chaldean Oracles." A second hymn is followed by a brief extempore address. Then comes an anthem; and during the performance of this, the congregation avoids the wearisome ordeal one has to undergo in a cathedral by sitting instead of standing. There is nothing out of place in this; for, as I said, there is no congregational element either in hymn or anthem. The evident intention is to foster a devotional spirit in those present by bringing them to listen to sacred music.

Another very striking peculiarity is, that there is no approach to anything like prayer. The whole service consists of preaching and singing. The sermon is read from manuscript, in a slightly American accent, with very little gesticulation, and only just sufficient emphasis to prevent it from being monotonous. Its matter is practical and scholarly, the language often warming into genuine eloquence, and deepening into pathos.

On the subject of Voltaire, Mr. Conway began by giving an account of his own visit to the philosopher's house at Ferney, near Geneva—"that old battle-field of religious thought, where Calvin thought to make himself a Protestant Pope, and burnt Servetus for questioning the Trinity; where Arminius was educated in the Calvinism he did so much to destroy; and where Voltaire concentrated the spirit of Scepticism." As he walked in the grounds, amongst the crowd of visitors were two young "Divinity students" from Oxford, who were ready with their antidotes against Voltaire's teaching, and repeated the current story of his awful death. "The priests did all they could to make it awful," said a Frenchman among the group, "but it was really a noble death. When asked to recant, he turned his face to the wall and said, 'Let me die in peace.' He appealed from the priests to God." "But," said the student, "did not Voltaire do much to destroy men's faith?" "Not so much as Jesus and Paul," replied the Frenchman. "Then, again, he put nothing in the place of the faith he destroyed." The Frenchman pointed to the little church built by Voltaire, on his grounds at Ferney, with the motto over the porch, *Deo erexit Voltaire*. That church was the text of Mr. Conway's discourse. "That church," he said, "is the symbol of Protestantism in the world. The man who weeds and ploughs does as much for the future harvest as the man who sows the corn. Voltaire saved us from the Pope. Through his agency the Reformation took root in the intelligent classes. He set Protestant divines on the path to worship a God who could be served without gradation. He was, in fact, a sceptic, which scepticism alone could sift the wheat from the chaff." "The Oxford Divinity student," continued Mr. Conway—whose conception of Oxford men differs, it seems, from that commonly in vogue—"shuddered at the word 'sceptic.' But why shudder? No nobler word was ever uttered in any language." The Greek word which gives it to us means 'to consider,' and is derived from *skia* and *ops*, signifying 'to shake the eye.' (I beg distinctly to state that Mr. Conway, not myself, is responsible for that etymology. "It thus means to look intently so as to protect the vision from the garish light of prejudice. Priestcraft has contaminated many other noble words, such as 'freethinker' and 'heresy.' But on these sceptics and freethinkers, the whole right of private judgment rests. There is no middle course between Scepticism and Rome." Mr. Conway went on to argue that, as Professor Huxley defined Scepticism to be the duty—nay, the religion—of science, as in worldly matters we reached our conclusions by suspension of judgment; so, in the highest interests of all, he dared not discard the judicial method, to walk by blind tradition and prejudice. "We live," he said, "in a time of unparalleled religious agitation, and the sudden influx of light must bring some discomfort to eyes long bandaged." He compared this to the liberation of the debtors from Whitecross street; some of whom wished to stay longer in their prison, and one who had been, to our disgrace, incarcerated for twenty-seven years, stared vacantly about him in the streets when set free. "Such," he said, "is the case in religious revivals. Men seek to go back to the old Whitecross street walls. The cases of Dr. Manning and J. H. Newman are typical; and this was the feeling against which Voltaire fought

like a martyr. He would not do homage to the Man of Nazareth in life; but," he added, in an eloquent peroration, "doubtless, when his last breath was drawn, that crucified One would be the first to welcome him, and to say—'Thou, too, hadst thy Pilate and thy Cross!'"

The great practical deduction dwelt upon was, that there is a *destructive* as well as *constructive* work in religious reform—"a time to build and a time to pull down;" just as in the Hindu faith the gods of Production and Destruction were equally energies of Brahma. The Establisher and the Iconoclast work for the same end. Jesus built no Temple; he destroyed Pharisaism. Luther put no Church in the place of Rome. The destroyer is never popular, but he is none the less noble. He works by faith, just as the eye of the sower foresees the full harvest. So was Voltaire's work "in the deep furrow." Thus did he build that little church, whilst cathedrals crumbled round him. He knew man's deep need of religion: that church bore witness to it. *Deo erexit Voltaire!*

Such is an exceedingly crude outline of a sermon which, I fancy, the worshippers at South-place would be content to take as an epitome of their tenets. No mere analysis, however, can convey a fair idea of these discourses; which, whatever else they may be, are full of thought. Of the religious principles of this strange outlying body the same authority says, in a published sermon:—"Hair-splitting theology, historical criticism, metaphysics concerning Christ—surely, as long as Unitarians can only give these to human souls, they may as well leave them where they are. But there is, I trust, another, a liberated Unitarianism—or rather the son and heir of it, weaned from its timid mother—which feels the whole earth to be man's altar, the broad universe his temple, humanity his Bible, conscience his priest, reason his prophet. To that great faith we who sit here may not have attained; but I faint hope that to its magnificent summit we are heartily aspiring." So, too, with regard to the numerical strength of the body. "Two hundred people, already convinced, spend here one hour and a half every week; for the rest of the time this property does nothing at all upon its vast work."

Having sojourned so long at the North Pole, I made one step southwards, in the shape of a visit to the Society of Independent Religious Reformers in Newman street, where Dr. Peritt officiates. My mind misgave me that I should be somewhat out of order in visiting this religious body after South-place; but I find they are really a step in advance in the admission of prayer into their service. Dr. Peritt shows considerable grasp of his subjects—the one I heard him treat was "The Right Use of Reason in Religious Debates"—but his style is somewhat vituperative. The whole tone of the proceedings in Newman street differs from South-place, where, if he can only tolerate hearing some of his favorite dogmas torn to shreds, a visitor can scarcely fail to be interested in the religious phenomenon presented to him.

So far our subject has scarcely taken us among definite religious communities. These are simply groups of disciples gathering round individual teachers. Our next excursion will take us into the region of recognised ecclesiastical bodies, equally removed from those of whom we have now spoken, and from the regions dignified with the dubious title of Orthodoxy.

#### A SLANDER ANSWERED.

[Extracted from a Sermon by O. B. Frothingham.]

One of the most popular preachers of the time, living in another city, made this extraordinary statement lately in a sermon:—"The man who is an atheist will lie, and cheat, and steal." What is an atheist? An atheist is a man who rejects certain definitions of God. He may have thoughts about God, the world, Providence, the order and regulation of the universe, which he cannot express in any definition. He may have feelings about God, the order, wealth, beauty, and glory of the world, which he cannot express in any thought; and it may be the very depth of his piety, it may be the profoundness of his belief, that forbids his calling himself a believer in any customary sense. But this goes for nothing; he is an atheist, if he rejects the definitions.

Now think of it! A man who rejects certain definitions of God, will lie, and cheat, and steal. The man who said that in the pulpit would hardly say it in the parlor. The man who said it as a religious teacher, never would have said it in the company of men of the world. The man who said it in the name of God, never would have said it as a fellow-man among his fellow men. It was religion, so called, that put that sentiment into his mouth. Have you any words—I have none—to describe the libel that it is upon humanity? What a wholesale judgment of slander; what a sweeping denunciation; what a boundless extravagance of uncharitableness; what an absolute denial of kindness! No man of the world would say such a thing as that. The man of the world, the man of business, the man of pleasure, the man of literature, the editor, philosopher, mechanic, engineer, never would say it. The man of the world knows that, practically, it makes no difference how a man defines God. He knows that whatever a man's definition of God may be, he will obey the laws of society, if he is a rational man. He knows that men who are so called atheists, may be good husbands, kind fathers, generous citizens, noble friends, self-denying and self-sacrificing, philanthropic, doing and daring much for the right. The man of the world knows perfectly well that those who are called infidels or atheists, may be as worthy members of society, as good friends of truth and justice, as any that live. And the man of the world

knows, too, perfectly well, that a man may rank God according to the strictest creed of orthodoxy, may recite the articles of faith every Sunday, with bended head and revering lips, and yet may cheat, and lie, and steal in the street. The man of the world knows that the prisons are full of people who professedly believe in God. A large part of the crime of this city of ours is perpetrated by Roman Catholics. Are they atheists? Are all the revenue frauds perpetrated by atheists? Is Wall street populous with atheists? Is every defaulting clerk an atheist? Is every burglar an atheist? Is every man who breaks into a bank safe an atheist? Is every man who drives a false bargain an atheist? There must be a great many atheists, then, in the world. A curious testimony met my eye lately. The convicts in a certain State prison sent a petition to the manager that no more hymn books might be sent to them; they wanted nothing but Bibles, they wanted nothing but *inspired* literature.

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"I am indebted to a friend for your prospectus. I received it by mail with his strictures written in pencil on the blank sheet, which I herewith enclose, that you may know what 'Free Unitarian' friends say of you:—

"*Outside of Christianity* means outside of the religion taught by Christ, than which nothing is more unselfish, more pure, more God-like. Standing outside of this religion, which has thus far furnished all the true light regarding man's duties to his neighbor, himself, and to God, which we have, it seems to me he professes to be able to criticise, analyse, and thereby disparage the effects of sunlight *without prejudice* (!), because himself outside of it and enveloped in darkness, having shut himself up in a cave, and using only wax candles, for the purpose of fitting himself for the task. *Outside of Christianity* all is darkness, Paganism, Heathenism. What does the man mean? To *Christianity* he owes all the light, knowledge, and liberty he has. Ungrateful boy! to leave his mother that he may without prejudice criticise her character, and thereby show his independence and smartness."

I returned the following reply:—

"Friend —, Thank you for yours of the 11th enclosing Prospectus of *THE INDEX*. I will subscribe. I like the Prospectus. A few words on your criticism—"Outside of Christianity all is darkness." I am surprised! You are a mystery to me! How it has been possible for a man to make the progress you have made in free thought and practical reforms and still hold such idolatrous devotion to old *mythological terms*, is to me a mystery. Why have you not become more critical than to employ the term 'Christianity,' when you manifestly mean the religious sentiments of Jesus? When you intend to speak of Jesus of Nazareth, why do you still use that old theological (or more properly *mythological*) *nick-name* CHRIST? Jesus was the genuine flesh and blood individual that, through the promptings of his own soul, spoke forth the pure religious sentiments of love and forgiveness, that seemingly form no part of Christianity. Christ was a hypothetical character of Jewish mythology, and subsequently the mythological idea was superstitiously applied to the person of Jesus. Christ is the ideal character of Christian theology—the second person of the Trinity, the 'very God,' 'crucified from the foundation of the world,' 'whose blood was shed as a ransom for our sins,' etc.—in short, the *Hypothetical Demi-God of Christian mythology*. Christianity is that stupendous theological system that you and I discard. Why do you still worship old hypothetical terms when you reject the hypothesis? Be consistent and call things by their right names."

"We have read a copy of your paper and believe in it. Please send us the paper, beginning with the first number."

#### LOCAL NOTICES.

The Independent Society will omit their services Sunday morning, Feb. 27, on account of Mr. Abbot's temporary absence from the city. Sunday School at 12, as usual.

The Radical Club will meet at the usual place and hour on Monday evening, Feb. 28. Subject for discussion:—"Corporal Punishment in Families and Schools." The public are invited to attend.

The Free Evening School for men and boys is held every Tuesday and Friday evenings at 7 o'clock, at No. 20 Lenox Block.

The Free Sewing School for girls is held every Saturday afternoon at 2 o'clock in the same place.

Mrs. M. J. Barker has kindly consented to act as Agent for *THE INDEX*, and will call on our city subscribers in person to receive their subscriptions.

#### RECEIVED.

The True Policy. Speech of Hon. Jacob H. Ela, of New Hampshire, delivered in the House of Representatives, Jan. 21, 1870. Manchester, N. H. Printed by John B. Clark. 1870. 13 pp.



## Poetry.

## THE QUEST.

Through weary days and restless nights,  
I wandered o'er the earth alone;  
I scaled the mountain's dizzy heights,  
Where furious winds unceasing moan;  
And still I hoped and sought in vain,  
And turned me to my search again.

I roamed through forests dense and wild,  
Whose sombre glades no ray illumed;  
Eager I sought, by hope beguiled,  
The spot where Friendship's garden bloomed.  
Despair still followed on my track,  
Weary and faint I struggled back.

Then I the fruitless search gave o'er,  
And deemed that fate would always frown;  
I vowed to chase a dream no more,  
And on a bank I threw me down,—  
When, nestling closely by my side,  
A modest amaranth I spied.

Trembling I plucked the immortal prize,  
And hid it deep within my breast.  
How genial then the o'erclouded skies—  
How rich the guerdon of my quest!  
Seasons may come and seasons go,  
But Friendship's flower no death can know.

1856.

ASTERISK.

## The Index.

FEBRUARY 26, 1870.

*The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.*

The entire edition of our third number is exhausted, and the editions of numbers one and four are nearly so. We cannot, therefore, furnish at present a complete set of the back numbers. If there is a sufficient demand from the public, these numbers will be reprinted. The name of every new subscriber who desires a complete set will be put on record; and if we reprint these numbers, they will be sent free to every such address.

Next week, on account of the necessary absence of the editor, THE INDEX will appear without his customary supervision; and it is hoped that allowance will be made for all mistakes that may possibly occur.

## ANSWERS.

In another column will be found certain questions respecting the use of the Bible in the public schools, addressed to us by an unknown correspondent. It is the usual practice of editors to take no notice of anonymous communications—a practice we adopt. But we make an exception in the present case, and propose to answer these questions as unambiguously as possible.

1. The reading of the Bible should not be allowed as a *religious exercise* in schools supported by public taxes, for the simple reason that these taxes are imposed for *educational*, and not *religious*, purposes. No matter whether all the scholars are obliged to join in the exercise or not,—no matter whether all are obliged to listen to it or not,—the school-taxes are raised under false pretences, if they are used for any but educational purposes. No religious exercise, whether reading from the Bible, singing hymns, offering prayer, or any other act of worship, can be permitted without converting the public schools into religious institutions to that extent. This general objection is strengthened by the facts

that reading the Bible without comment is not only a religious, but also a Protestant Christian, exercise; and that Catholics as well as Protestants, Jews and "infidels" as well as Christians, must pay the school-taxes. We are therefore opposed to any and every use of the Bible in religious exercises in the schools.

But "Inquirer" suggests that the Bible may be used as a "text-book,"—thus betraying a half-consciousness that it ought not to be used in the schools for religious purposes; and, since halfness is the chief characteristic of Protestantism, we surmise that "Inquirer" is a Protestant. Text-book for *what*? Let us see.

For *science*? The Bible will hardly serve as a text-book for geology in these days, or for astronomy, or for any other science known to us. It is at present the chief obstacle to the advance of the sciences, and would be worse than useless as a scientific text-book. The Berlin clergyman Knaak, denying that the earth moves round the sun, illustrates the kind of science which is derived from the Bible.

For *history*? The criticism of Niebuhr and his successors, pitilessly exploding the myths and miraculous narratives of Livy, has been applied to the Bible by Ewald, Bunsen, Strass, and a host of others, with similar results. No well-informed school-committee would recommend the Bible as an historical text-book; and, foreseeing its treatment in the hands of competent instructors of history, we suspect that "Inquirer" himself would rather see the Bible quietly withdrawn from the schools altogether than treated as a text-book in this manner.

For *morals*? Some have defended the use of the Bible in the public schools as a text-book of morals; and possibly "Inquirer" may refer to their arguments. But the Bible will fare no better as a treatise on ethics than as a treatise on science or history. The worst morals are taught in the Bible as plainly as the best. The maledictory Psalms are as much a part of it as the Beatitudes. There is the same need of careful and independent discrimination in its ethical as in its scientific or historical teachings.

The only subject on which the Bible is really a text-book is *religion*—*Jewish and Christian*; and it is precisely this subject which, on account of the conflict in public opinion concerning religion, ought not to be taught in the schools at all. We are therefore opposed to the use of the Bible in the schools "even as a text-book."

2. We believe that the law should strictly prohibit all use of the Bible in the schools as a *religious exercise*; and that there is no reason for using it as a text-book on any subject which ought to be taught there.

3 and 4. We believe there is no more reason for excluding the Declaration of Independence, the national hymns, essays containing religious allusions, or declamations from Webster, Curran, Parker and others, simply because they allude to God or Heaven, than there is for excluding Homer or Virgil for alluding to Zeus and Jupiter, Tartarus and Elysium. These works are all used for literary and other legitimate educational purposes. If the Iliad or the Æneid were used in the *worship* of mythological personages, they should be excluded for the same reason that the Bible should be excluded,—because they would be used for religious, and not educational purposes. Or if they were used to inculcate the *ethics* of Hel-

las and Rome, they would be as ill-fitted for text-books as the Bible. They are used, however, with perfect propriety, for purposes of literary culture and the study of ancient languages, notwithstanding their mythological allusions; and when thus used, we should be the last to exclude them from the schools. Neither would we prohibit any purely literary use of the Bible itself; although it is so plainly impossible, at present, to use the Bible for any *purely* literary purpose, that we should look with extreme disfavor on any attempt to smuggle it into the schools under pretence of its literary character. Our objections on this point will be obviated when rational views of the Bible are thoroughly disseminated throughout the community.

5. The answer we have just given to interrogatories 3 and 4 contain by implication our answer to this interrogatory. The radical position on the subject of using the Bible in the schools is altogether too strong to be reduced to absurdity by any such irrelevant questions. Of course no "censor" should be appointed to sift out of general literature all its religious allusions. We, at least, cherish no ambition for the appointment, nor shall we volunteer to draw up a catalogue of objectionable works or passages. THE INDEX is not the Pope's *Index Expurgatorius*.

We have thus answered the questions raised with directness, and, we trust, with courtesy. But we would not be understood as treating the Bible with contempt. For its many beautiful and noble words, we feel as true an appreciation as the stoutest stickler for its enjoined use in the public schools. They make a part, and a very precious part, of the religious literature we have all inherited from the past. But they are so mixed with other words which can be approved neither by an educated intellect nor by an enlightened conscience, that thoughtful persons are compelled to winnow the wheat from the chaff. This, however, has nothing to do with the main question. If every verse in the Bible taught a lesson as grand as the Golden Rule, none the less would the Bible be used improperly, if used for religious purposes in our common schools. As long as the people are divided in religious sentiments and convictions, just so long will it be a grievance to a portion of them for the State to show any partiality towards the religious sentiments and convictions of the rest. The schools are for ALL. Let them, then, be so managed as to aggrrieve NONE.

## A FREE EVENING SCHOOL FOR MEN AND BOYS.

The following circular explains itself:—

TOLEDO, Feb. 9th, 1870.

DEAR SIR:—We desire to call your attention to an Evening School recently opened in this City. This school is designed to meet the wants of a large number of young men and boys whose daily labor renders it impossible for them to attend the public schools, and whose instruction in the more elementary branches has been more or less incomplete.

This class of persons is already large in our city, and continues to increase with the growth of the city. A number of earnest ladies and gentlemen have volunteered to teach in this school, many of whom are teachers in the public schools.

A very comfortable room has been gratuitously furnished for this purpose, and the Board of Education has provided excellent desks and all the apparatus of a well appointed school room.

Among those whom you employ there are doubtless many who would gladly attend, if aware that a warm welcome would be extended to them.

Will you so far co-operate with this effort as to call the attention of such persons to this Evening School, and impress upon them the advantage of attending its sessions?

Writing, Arithmetic, Geography and Book-keeping will be taught, besides such other elementary branches as may be desired.



Books furnished free to all who need such assistance.

The School will be open Tuesday and Friday evening of each week, from 7 to 9 o'clock. Room No. 20, third story, Lenk's Block, corner of Monroe and Summit streets.

Very Respectfully Yours,  
J. J. BARKER,  
GUIDO MARX,  
H. E. HOWE,  
Committee.

At the third session of the School, Friday evening, Feb. 11, forty-four pupils presented themselves. The following letter was also received, which we print by permission of the writers:—

TOLEDO, O., Feb. 9, 1870.

Ladies of the Benevolent Society:

We, the undersigned, colored citizens of Toledo, after reading the advertisement of the "Free School," have taken the privilege of asking the Society if it would be against the rules of your fraternity for colored students to attend? If not, we would be pleased to enter, and take such studies as you may think advisable. We hope to be accepted.

Respectfully yours,

MRS. EMMA BROWN,  
MISS MATTIE YOUNG.

Please address to 170 Adams street.

The next day one of the teachers called on the writers of the above, and explained that, for various reasons, it was judged best to begin with an Evening School for men and boys alone; but that, if this experiment succeeded, it was hoped soon to open a similar school for women and girls on different evenings, and that the writers would be heartily welcome. They were entirely satisfied with this explanation.

It seems proper to state in this connection that colored pupils are cordially invited to attend, not only the Free Evening School for men and boys, but also the Free Sewing School for girls, which is held Saturday afternoons in the same place and had fifty-six scholars on Feb. 12. The projectors of these schools offer to all alike, without regard to color, a chance to supply inevitable deficiencies in educational advantages, but in no way propose to interfere with the public schools. Sixteen pupils of the latter who applied Friday evening, Feb. 11, were, accordingly, refused admittance. All the pupils admitted showed a very earnest desire to learn. It is hoped that the public will perceive the great importance of the work attempted in these two schools, and help forward the enterprise in all practicable ways. Donations for the Evening School may be handed or sent to the Committee at any time; donations for the Sewing School should be left at No. 20 Lenk's Block, on Saturday afternoons.

No man ever yet worshipped God truly that did not first worship some woman, says Elizabeth Cady Stanton.—*Toledo Blade*.

[Shall we say that no woman ever worshipped God truly that did not first worship some man? Why not, if the sexes are equal? We are sorry to see such extravagant remarks on either side, and trust that the above is a perversion of what was really said.—Ed.]

AN EXTINGUISHER.—Mrs. Stanton, while on her way to Jacksonville, Illinois, met a young gentleman in the cars with a head about the size of an apple, who, buttoning up his coat with a pompous air, said: "I heard you last night, but I am not yet prepared for Woman's Suffrage." "I am sorry," replied Mrs. S., "for I fear you will block the wheels of progress for a century."—*Woman's Advocate*.

A Methodist preacher says:—"Take your religion with you to the sea shore, the springs, and the mountains, retain its spirit, and in order to do that, jealously maintain its form. Too many of us are like the little girl who, at the close of her evening prayer, one day said:—'Now, good-bye God, good-bye Jesus. I'm going to Boston to-morrow!'"—*Exchange*.

[It used to be Chicago, not Boston. The change locates the "Methodist preacher."—Ed.]

## Communications.

### QUESTIONS.

EDITOR INDEX:—Will you oblige me with answers to the following questions?

1st. Is it your belief that the Bible should be utterly excluded from the Public Schools, even as a text book, or are you only opposed to the forced reading of it as an exercise in which all must join?

2d. Do you believe that the law should prohibit all use of the book, as it does immoral or licentious works?

3d. If so, do you not believe that the Declaration of Independence, and such of the national hymns as allude to God, should likewise be excluded?

4th. Should not essays containing religious allusions, and declamations from Webster, Curran, Parker, and a host of others, containing like allusions, and especially speaking of God and Heaven, also be prohibited?

5th. In fine, should not a censor be appointed, in order that all allusion to Deity or religious faith may be excluded from the school-room, lest the children should become impressed with the idea that this life is but a preparatory school from which humanity goes forth to a higher, nobler and purer state of existence in a Great Hereafter?

I have carefully read your article, "Romish and American Education," but am unable to ascertain precisely to what extent you go. INQUIRER.

### FROM OVER THE WATER.

CHASE SIDE, LYNN REGIS, }  
England, Jan. 12, 1870. }

REV. MR. ABBOT:

Dear Sir,—I never saw you and you never heard of me, but I hope you will pardon me if I seem unceremonious in sending you a letter.

Some kind friend has sent me the first number of your paper, THE INDEX. A Platonist in philosophy and a disciple of Jesus in religion, you would scarcely expect to find many points of agreement between me and yourself. But this is in no wise a matter of regret with me. The more honest truth-seekers there are in the world who differ from me, the better it is for me; for then I may hope, through their labors, to get hold of some portions of truth which else I might have missed.

For this reason I am glad that "Free Religion" is to have a weekly newspaper. Let all sides of every subject be brought out. Let truth be tried. Let the people be trusted. A few old ladies, of either sex, who have been called to croon over sectarian nurse-ries may be terrified, and may start back in alarm, but that is of little consequence. Each seer must see through his own eyes, and his one responsibility is to make a literal report of what he sees. The thought-world is like a many-stringed instrument where each thinker is set to strike a chord, but where, after all, the grand performer is God, and under him, if each subordinate strike his chord with all his might, the harmony of the whole cannot fail to come out.

So, Mr. Editor, if you care nothing for greetings from a stranger, possibly the congratulations of an opponent may have some slight interest for you. Be bold. Be free. Strike home and strike hard.

You stand for the natural element in life; I stand for the spiritual. All I have to say in conclusion is: Go on. Give my superstition no more quarter than I mean to give your skepticism, and may God bless you in your work, and make you faithful and keep you true. J. EDWARD BRUCE.

### "SECTS IN MEDICINE."

BY H. B. BAKER, M. D.

In an article written with the above title in THE INDEX of Jan. 15th, schools of practice in medicine were compared with sects in religion. As I understand that thorough discussion, with truth as its object, is encouraged, I will endeavor to continue that comparison.

In the letter upon which that article was based, Dr. Horsch declined to join a Homœopathic Medical Society because, to quote his own words, "It would be inconsistent with my convictions to become a member of any medical society with the names Allopathic, Homœopathic, Eclectic, etc., prefixed." He shows that he appreciates the fact that a part is not equal to a whole, and that, if a small part be assumed as the whole, a very insignificant idea of that whole may result. Without doubt the various schools of medical practice are comparable to sects in religion; let us examine separately some of those most prominent.

Homœopathy was founded upon a notion which was by some supposed to be a true idea, as at first there seemed to be evidence in its favor. The notion was first formed by observing that certain remedies sometimes produced diseases similar to those in which they were known to have a curative effect. Thus the use of sulphur was observed sometimes to cause an eruption on the skin similar to that which it was used to stop; and other remedies were observed to be sometimes followed by symptoms similar to those which they were otherwise successfully used to control. At that time, to certain persons, these induced abnormal conditions seemed to be precisely similar to those diseases in which the substance was remedial, and from this supposed induction they deduced a law that was supposed to apply to all dis-

eases and remedies,—namely, that all diseases were caused by a specific agent or substance, and that each disease had its special remedy or antidote which in every case was the same substance which produced the disease. This, I think, is a fair rendering of the supposed law upon which Homœopathy is founded, and the foregoing is supposed to be a brief but truthful account of the origin. If it be proven that several of the diseases which frequently afflict human beings can be caused by using for the production of each a certain amount of a special agent or substance, and that each of these diseases is universally made to cease by the use of a certain other amount of the same agent or substance, and if these cases be numerous and there are found no exceptions, then the deduction is natural that there is a general law applicable to all diseases. It is still, however, a deduction, liable to be displaced by after inductions. Although in times past the evidence has been such as to convince many that there was a true Homœopathic principle or law, have we now, after further research, the above named, or sufficient data to establish the deduction? (In order to complete the notion something more than is stated above is needful; it must be shown that each disease has only one special cause. This is now known to be untrue—as for instance inflammation of any part may be caused by any substance capable of irritating and exciting sufficient increased functional activity.) When the microscope came to be used in the study of Pathology the disease known as *Scabies* (itch) was found to be caused by, and dependent upon, the presence of a living parasite, the *Acarus Scabiei*; and that anything which destroyed or removed these parasites caused the disease to disappear. It was thus shown that in this case sulphur was not a specific remedy, and as it is not assumed that by its use living beings can be created, it is also shown not to be the specific cause. The evidence from this disease has been abandoned by Homœopaths as not tending to prove the truth of their hypothesis. It furnishes, however, a favorable chance to test its truth, for in this case the cause seems to be positively known and is a special one. If the Homœopathic hypothesis were true, then, as in this case a number of parasites are known to be the specific cause, a certain other number of the same parasites should be the specific remedy; but as a matter of fact the absence of all parasites is required, and it is therefore seen that the law is not general, or at least that it is necessary to except this case. If an injury be caused by the use of a knife or other cutting instrument, it is not contended that the use of any other instrument or of the same instrument in any other manner will remedy the injury. This furnishes another exception.

If a disease be caused by the application to any part of the body of a chemical substance not under natural conditions coming in contact with it, it is not claimed that the application of any other amount of the same substance will stop the disease; in fact, the exceptions are so numerous that it is at once seen that the notion is not a general law.

Still it seems probable that in this, as in all great and widely spread popular notions, there is an element of truth; and although, if the whole practice of medicine be confined to one notion or truth, it is degraded and rendered insignificant, the foundation principle should be sought out and incorporated with the great collection of the principles which go to make up the science of medicine.

The element of truth in the Homœopathic system may perhaps be appreciated, if we consider that health consists in the proper exercise of every function of the body; that this is only possible under certain conditions of matter and force; that consequently any material variation from these normal conditions will cause derangement of one or more functions, and this derangement will tend to cease when its cause is removed. If that cause be the presence of an abnormal amount of a certain kind of matter or force normally constituting a part of the immediate surroundings of the body, then it is clear that a return to the normal amount will place the body again in its proper conditions for health; in other words, a certain amount of the deranging cause is in all such cases the proper remedy.

The limit of this law is readily seen by considering the opposite view of the case, for if the cause of the derangement be contact with some kind of matter or force which does not normally constitute a part of the immediate surroundings of the body, then a return to proper conditions for health involves the entire removal of the cause; the presence of a greater or less amount of the disturbing cause will not in such cases be compatible with the most perfect health.

To illustrate the law, and its exceptions,—oxygen is normally present in the air immediately surrounding the body. Its presence in proportions within certain limits is an essential condition to health. If the amount be diminished or increased beyond the limits, functional derangement results, which is remedied by a return to the proper amount. In this case a certain amount of the cause is the proper remedy for the derangement. Certain substances normally come in contact with the stomach as food or natural stimulants to its functional activity, but if the amount be too small or too great, derangement results; a return to the proper amount furnishes conditions essential to health. Again, certain conditions of force or motion are essential to health. For instance, human life is only possible within certain limits of temperature. The body must be maintained at about 98° F. in order that the changes which constitute life and healthy function may go on; any departure from the natural amount of heat will cause derangement of function, which can only be remedied by a return to the proper standard. In all these cases a certain amount of the disturbing cause is the proper remedy. On the other



hand, the *Acarus Scabiei* (itch mite) is not one of the substances normally in contact with the body; the presence of the least proportion or number of them is not essential to health or happiness; on the contrary they cause structural and functional derangement, and in this case a certain proportion of the cause is not the proper remedy for the disease. The body is not naturally in contact with cutting instruments; cutting the body is not essential to the performance of its functions; no larger or smaller cut will remedy the injury of another cut; in fact we never hear of homeopathic surgery. If a thorough classification be made, arranging in one class all those cases in which the law applies, and in the other class all the exceptions, I think it will be found that the law applies to all kinds of matter or force normally present in the environment of the body, upon the presence of which its functional activity depends; although it is not true that the remedial quantity is uniformly minute, as is readily seen, for instance, in the case of oxygen, which is continually required in generous amount, and in fact is seldom present in a quantity too great. Of course, in those cases to which the law does not apply, the more minute the quantity administered the better, as the complete absence of the deranging cause is the normal condition.

Allopathy is the practice of creating one disease to cure another, or at least of producing a condition opposite to the disease. "The system of curing by opposites"—"*contraria contrariis curantur*"—is the maxim upon which it is, or rather is said to be founded, for this system was invented by the founders of Homeopathy in order to distinguish the opponents of their system, and it may be doubtful if it has ever had an existence as a distinct system except in the imagination of Homeopaths. It certainly has not at present any considerable number of advocates as a complete system; although in a certain sense the principle will apply to some cases. Thus it is well known that inflammation is stopped or continued by the use of remedies which under healthy conditions produce diminished functional activity,—a condition which is in a certain sense the opposite of inflammatory, inflammation being considered as an abnormal increase of functional activity. The principle of Allopathy, no doubt, contains an element of truth.

*Eclectic* signifies selective, and those who first adopted this title, as descriptive of their manner of treating diseases by selecting their remedies, began their career by rejecting or refusing to select from a certain class of remedies which had been employed by other medical practitioners, implying by their action that everything worth knowing respecting this class of remedies was already known, and that it was impossible that any good use could ever be discovered or made of them—which is at least a great deal to say of anything which has been created, as things so frequently prove of great value, when rightly used, which have been before considered worthless and even hurtful. Without doubt, however, the principle of selecting remedies for each particular case is a proper one, provided those rejected in each case are still considered and studied as possibly useful under some conditions for other purposes. It would seem that the larger the number of agents or substances from which to select remedies, the greater chance of securing those best adapted to the various ills to which flesh is heir. Rejecting or refusing to select from a certain class of remedies, the so-called Eclectics are a sect who act upon a partial truth as if it were the whole.

These several schools of practice may be properly compared to sects in religion; but while the various forms of religion are only now being examined, compared and classified, and the elements of truth in all brought together and built up into a science, a complete and Free Religion; that work has long since been accomplished for the profession of medicine. The fundamental truths of all the different schools of practice have been incorporated with other truths of vastly greater importance, which have been gained through study of the sciences, Chemistry, Anatomy, and Physiology; and to-day a vast array of Regular Physicians all over the world are receiving truth from whatever source it comes, and are each succeeding year better prepared to point out the way of physical life and health. While there are colleges where "the student is trained as narrowly in the doctrines of each particular school of practice, as children are trained in the doctrines of a particular sect in religion," at all the leading regular Medical Colleges, however, the case is different; the student has instruction in Chemistry, Anatomy, Physiology, Pathology and Materia Medica; this, together with the aggregate of past experience which is embodied in the works and lectures on theory and practice of medicine, of obstetrics and of surgery, furnishes the foundation upon which the student builds his system, but the Professor of theory and practice of medicine, during his course, is careful to give an explanation of all the prominent sects or schools of practice and the element of truth upon which each is founded. Even this is not absolutely necessary; for the small amount of truth of each school is incorporated with the science of which it naturally forms a part, as for instance, the fundamental truth of Homeopathy is included and taught in Physiology, that upon which the Eclectic school is founded in Materia Medica and Therapeutics; (as is also that of Hydropathy); while the truth indicated by the Allopathic System has been learned by experience and is taught in works and lectures on Practice, as well as in those upon Materia Medica and Therapeutics. This large array of regular physicians who have earnestly labored to build up a free and liberal science of medicine, as distinguished from the many sectarian schools of practice, have, as is well known, long been dissatisfied with the old religious beliefs, and have impatiently

awaited the progress of events. They who have studied the laws of progress in general, as well as in their own profession, fully believe that the progress of religion will conform to the general law, and great numbers of them are to-day watching the evolution of a Free Religion with perfect confidence that it will be established, for they have seen and participated in a similar work for their own profession. Probably on this account they sympathize more deeply and fully with this movement than any other class of people. To many of them this paper, *THE INDEX*, will come as a joyful messenger of welcome tidings long expected, and I confidently predict that among its many subscribers and encouragers will be found a goodly number of their names. [This is the fact, Ed.]

#### THE BIBLE IN THE PUBLIC SCHOOLS.

BY JOSEPH KNIGHT.

Within the past year several important questions have arisen to vex the public mind—the advent of the Chinese, the increasing power and influence of Mormonism and its adherents, and right on the heels of both a new question, agitating pulpit, press and people—the reading of the Bible in the Public Schools. An occasional protest from some Free Thinker or Roman Catholic, were only the premonitory symptoms that broke out, and took form at last in Cincinnati in an organized opposition in the Board of Education of that city, to the exercise. The publicity given to the discussion that ensued, drew forth from far and wide, a variety of opinions. The most powerful champion of the Bible, we are told, was a distinguished Unitarian clergyman of that city, who has since, in several published discourses, taken strong ground against this innovation, striking right and left among Infidels and Romanists. The printer's ink was hardly dry on the pages, when another clergyman of the same denomination, whose name was once the synonym for liberality and the broadest culture, took substantially the same ground. In a late issue of the *Liberal Christian*, he raises the alarm that the Roman Catholics wish to supplant our common school system by schools of their own, supported by the State. (He claims that this effort to throw the Bible from the public schools, is only the entering wedge for other and more important concessions from the Protestant party.) He says that "the Catholics have two edges to their sword. First, they demand the exclusion of the Bible from our common schools, because it is there in violation of the religious liberty guaranteed by the Constitution. The moment any concession is made to this claim, they present the other edge of their weapon which is this:—Education without religion is Godless, Heathenish, Christless, and ruinous, and thereupon refuse to send their children to the schools. They further claim that as they have the same right to education at the public expense as the Protestants, they will educate their children at Catholic schools, wholly independent of Protestant influences, and in any manner they like." We have too high an opinion of the shrewdness of the Catholic party, to think they would take such a position as this. A more contradictory or illogical position could not be conceived. If they desired to establish sectarian schools, what stronger argument could they bring than the fact that Protestants, by the use of the Bible in the public schools, had established a precedent which they were warranted in following? Perhaps one-fifth, or more than this in the large cities, of the scholars of the public schools, are Roman Catholics. Their parents are taxed to support these schools, and they have a right to demand freedom in the matter. These scholars are compelled from day to day to listen to the reading of the Scriptures, full of contradictions of their form of faith. All the parents ask, so far, at least, is that they shall be spared this unpleasant exercise. If they desire to establish free Catholic schools, they have taken a very bungling way to bring about such a result. The very fact of their having demanded this change from a rationalistic standpoint, would alone deprive them of any argument in favor of it. In some Boards of Education the Protestants are in the majority. If they insist on the Bible being read, where they have the power to compel it, what shall prevent the Roman Catholics, where they have a majority, from forcing the distinctive teaching of their ideas? If the Protestant party insist upon this point, we can only foresee infinite trouble, and the final wreck of our common school system. If they yield, this giant foe is disarmed, this resurrected "Scarlet Woman" is again vanquished. Passing from this, we come to another phase of the question. The Roman Catholics are not the only opponents of this exercise. A large body composed of Spiritualists, Unitarians, Jews and others, joined with them in voting to abolish it. Their children attend the public schools, and are compelled to listen to the reading of passages of Scripture, which, to say the least, admit of various interpretations. In the High School of a city, less than two hundred miles from New York, there has been in use a Hymn Book called "The Songs of Zion," published by the American Tract Society. This school was opened every morning by prayer, reading of the Bible, and the singing of such hymns as—

"There is a fountain filled with blood,"

—and one in which this verse occurs—

"Grant one poor sinner more a place  
Among the children of Thy grace,  
A wretched sinner, lost to God,  
But ransomed by Emanuel's blood."

In the index of subjects, we note the following heads:—"Christ," "Invitation and Warning," "Re-

demption," &c. A half hour was thus daily frittered away in these exercises. Could religious fanaticism demand more than this? We doubt whether either of the distinguished champions of the Bible, to whom we have referred, would send their children to such a school, or would long endure such an obvious attempt at proselytism, without protest. The indiscriminate reading of the Bible in the public schools, is just as objectionable to many good people, as the singing of Calvinistic hymns would be to these gentlemen. How can we come to a righteous and fair settlement of this question? The only way that offers, is to remove the bone of contention. The public school is not the place for distinctive religious teaching of any kind. At times opportunities offer when a judicious teacher can impress upon his scholars the grand landmarks of morality, such as truth, manliness, honor, &c. By such teaching and the example of a beautiful life, Dr. Arnold made Rugby the first school in England, and endeared himself to his scholars, as no teacher ever has before or since. Arthur Hugh Clough, in writing to a friend, said that he counted it one of the greatest blessings of his life, to have been under the teaching and influence of such a man. Surely in these days of many churches and much preaching, of missionary zeal and enterprise, the religious education of the youth of the land will not be neglected. Within the churches we can all have our *isms*, and if we choose we can carry them into our homes, our business, or society. But let us have one free and unfettered institution, where our children can meet on the ground of a great necessity and a common humanity. If the Roman Catholic church should ever make such extravagant demands as some suppose it will, we can do no better than to trust the great hearts and sound minds of the people. No great wrong ever went long unrighted. Witness the rising of the people, in the first years of the war, when the slave power, threatening and defiant, made every loyal heart tremble for the safety of the nation, and remember the sequel. Gathered from all lands, with every form of faith, by the magnetic influences of freedom, they calmly watch the progress of events, ever ready, like Holger Danske, in the Danish mythology, who sleeps with armor on and sword drawn, ready to awake and do battle for his country, when her liberties are endangered.

#### A PRAYER TO GOD.

BY M. DE VOLTAIRE.

I address myself, therefore, no longer to men, but unto thee, O God, the Creator of all beings, all worlds, and all ages; if it be permitted such feeble creatures, lost in the immensity of space, and imperceptible to the rest of the universe, to ask anything of thee, who hast given all,—of thee, whose decrees are immutable as they are eternal. Deign to look down in pity on those errors which are inseparable from our nature; and let them not prove our misfortunes! Thou hast not given us hearts to hate, or hands to destroy each other. Grant that we may mutually assist one another to support the burden of a painful and transitory life. Let not the trifling differences between our numerous imperfect laws, our idle opinions, our several conditions, so disproportionate in our eyes, and so equal in thine; let not the idle shades of rank or party, which distinguish the several atoms called men, be the signals of hatred and persecution! May those who celebrate thy name by wax, light at noon-day, tolerate such as are content with the light of the sun. Let not those who put on a white linen surplice to tell us we must love thee, hold in detestation such as preach the same doctrine in a coat of black woollen. May it be the same thing to adore thee in a jargon from an ancient language, as in a similar one formed on a modern one. May those whose garments are dyed red or purple, who domineer over a small part of a little heap of this earth, who possess a few round pieces of a certain shining metal, enjoy without vanity what they may call riches and grandeur. May others behold them without envy; for nothing is there in such vanities, thou knowest, to be envied; nothing is there in such grandeur of which to be vain. May all mankind remember that they are brethren; may they behold tyranny over the mind with abhorrence, and execrate the violence that robs industry of the fruits of its labor. If war be sometimes necessary, let us not destroy one another in the midst of peace; but employ our transitory existence in praising, even from Siam to California, in all the different languages of the earth, thy goodness, to which we are indebted for the present moment of that existence.

**BE GENTLE TO THE LITTLE ONES.**—A mother who was preparing some flour to mix into bread, left it for a few moments, when little Mary—with childish curiosity to see what it was—took hold of the dish, which fell to the floor, spilling the contents. The mother struck the child a severe blow, saying with anger, that she was always in the way. Two weeks after, little Mary sickened and died. On her death-bed, delicious she asked her mother if there would be room for her among the angels. "I was always in your way, mother; you had no room for little Mary! And will I be in the angels' way? Will there be no room for me?" The broken-hearted mother then felt that no sacrifice would be too great, could she have saved her child.—*Lafourche (La.) Republican.*

An exchange tells of a negro who insisted that his race was mentioned in the Bible. He said he heard the preacher read about how "Nigger Demus wanted to be born again."



## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### GERMAN INDEPENDENT CONGREGATIONS.

The Free Religious Association is on terms of friendly intercourse with the Association of the German Independent congregations in this country. An official communication was received by us a year ago from the Executive Committee of the German Association, containing a statement of the history and plan of their organization, and proposing such representation and co-operation in our movement, as could be effected without interfering with the independence of either body. To this communication a cordial response was made at the time, and the President and Secretary of the German Association were invited to attend our annual meeting in Boston, last May, as representatives of that large section of the general free religious movement which their organization embodies. Unfortunately, they were unable to comply with the invitation. But a good many of the members of the German Free Congregations have also made themselves members of the Free Religious Association, and have manifested a warm interest in its welfare. It is felt on both sides that the two bodies are working in the same direction. These German Independent Congregations are among the significant religious signs of the times; and we propose to give here a little sketch of the movement of which they are the result, as contained in the communication above spoken of. The letter was written by Mr. Alexander Loos, of Philadelphia, the Corresponding Secretary of the German body. We quote *verbatim*, excepting that in two or three instances we have taken the liberty slightly to change the phraseology, to make it conform a little more to English idioms.

"The principle of Protestantism, as proclaimed in the Reformation of Martin Luther, failed, in spite of its inherent truth, to assert itself in the development of the Protestant church, on account mainly of the timidity with which those who claimed to be its rightful representatives and interpreters, shrank from following it up to its last consequences, and from proclaiming with true moral courage, the absolute freedom of the individual in religious matters from any other authority than that of reason. But the mighty impulse which the Reformation had given to the regeneration of science, and to intellectual development in general, could not be stayed; and its results can clearly be traced, in that steady and all-embracing advance of the natural sciences and philosophy, which characterizes the centuries following the Reformation, and which has led in our time to the frank and full assertion of the absolute supremacy of reason in the domain of the human intellect, on the part of all those who are entitled to any claims as leaders of their race, and as honest seekers of truth. The blind obstinacy with which the church and its representatives attempted to stay this tide of human progress,

by piling up against it the petrified tablets of their creeds, necessarily produced another rupture, and gave rise to that religious movement in Germany, which, about twenty-five years ago, led to the nearly simultaneous formation of independent organizations, coming out of the Roman Catholic as well as out of the Protestant Church. While these new organizations necessarily reflected somewhat the differences traceable to their different antecedents, they soon discovered, as they followed the natural course of development, their essential unity in the acknowledgment of the supremacy of reason, in all religious matters; and this unity found expression in the formation, during the year 1850, of a union of all free religious congregations. This movement naturally aroused suspicions and invited the most arbitrary and bitter persecution on the part of the governments, especially against the leaders of the movement, some of whom, in consequence, sought and found a hospitable refuge in these United States. Here they still faithfully cherished the ideas, for which they had suffered persecution and martyrdom in their native country, and labored to win new disciples for them, in the land of their adoption. The result was the formation of similar independent congregations on this continent, which, on the 7th of April, 1859, entered into a union under the name of the "Association of the German Independent Congregations of North America."

These Independent Congregations, (known among the Germans as "Freie Gemeinde") are, as their name indicates, absolutely independent of each other as to the affairs of each society, and only join in the general association, for the sake of the general objects of religious liberty and progress, for which all the societies severally and collectively are laboring. There are some ten or twelve societies actually belonging to the general association, in different parts of the Northern and Western States; and as many more local organizations under somewhat different names are practically co-operating with the general association, though not nominally joining it. There is also a considerable individual membership from the German population scattered through the country. And the influential organization known as the "Turner-Bund," which comprises about 150 local organizations of "Turners," has at one of its recent conventions practically declared its adherence to the principles on which the "Association of the Independent Congregations" is founded. The two bodies are co-operating in many respects for the same ends, and make in the aggregate a strong power among the Germans in this country.

The President of the "Association of the German Independent Congregations" is Mr. Fred. Schuenemann-Pott, of Philadelphia, and editor of the official organ of the Association, published monthly in the German language under the title, *Blätter fuer freies Religioeses Leben*. He also travels a good deal through the country, giving lectures among the German population in behalf of the free religious principles, of which he is an able and zealous defender. The last general convention of the "Freie Gemeinde" was held at Sank City, Wisconsin, in October, 1868.

NOTICE.—The Reports, in pamphlet form, of the Annual Meetings of the Free Religious Association for 1868 and 1869, (at 40 and 50 cts. respectively), REV. SAMUEL JOHNSON'S Essay on "THE WORSHIP OF JESUS," (50 cts.) and an Essay on "REASON AND REVELATION," by Wm. J. POTTER, (10 cts.) can be obtained by addressing the Secretary, Wm. J. POTTER, New Bedford, Mass.

The Report for 1868 contains addresses by O. B. FROTHINGHAM, JAS. FREEMAN CLARKE, ROBERT COLLYER, CHARLES H. MALCOM, JOHN P. HUBBARD, OLYMPIA BROWN, JOHN WEISS, T. W. HIGGINSON, F. E. ABBOT, A. B. ALCOTT, and others, each presenting some distinct aspect of the religious tenden-

cies of the times; also a long address by WENDELL PHILLIPS, specifically prepared for the Association, on "THE RELATION OF RELIGION TO PHILANTHROPY;" Essay by F. B. SANBORN, on the same subject; Essay by W. J. POTTER, on "PRESENT TENDENCIES OF SOCIETY IN REGARD TO RELIGIOUS ORGANIZATION AND WORSHIP;" the specific Reports of the Executive Committee of the Association, and Letters from M. D. CONWAY in England, and KESRUB CHUNDER SEN, of India.

The Report for 1869 contains addresses by FROTHINGHAM, WEISS, ABBOT, HIGGINSON, PROF. DENTON, J. H. JONES, RALPH WALDO EMERSON, C. A. BARTOL, LUCY STONE, HORACE SEAVER, ROWLAND CONNOR, and others; Essays by JULIA WARD HOWE, DAVID A. WASSON, and RABBI ISAAC M. WISE; and Annual Report of the Executive Committee.

Some of these addresses are as conservative in their theology as others are pronounced in their radicalism,—the Association having offered a free platform to all phases of religious thought.

#### CURIOUS EPITAPHS.

[From the Boston Commonwealth.]

A writer in the London *Scotoman* has a crop of epitaphs, several of which are quite fresh.

Here is one on a person named Chest:—

"Here lies at rest, I do protest,  
One Chest within another;  
The one of them is very good;  
Who says so of the other?"

On a very old man:—

"He lived to 105 because he was strong,—  
100 to 5 you don't live so long."

On Martha Shiel:—

"Poor Martha Shiel has gone away;  
Her would if her could, but her could not stay;  
Her had 2 bad legs and a baddish cough;  
It was her two bad legs that carried her off."

Mr. Proctor's antipathy to medical men did not save him from the common fate of humanity:—

"Here lives John Proctor,  
Who lived and died without a doctor."

On Professor Walker, who wrote a treatise on English Particles:—

"Here lies Walker's Particles."

On Doctor Fuller:—

"Here lies Fuller's earth."

On a dustman:—

"Cease to lament his change, ye just,  
He's only gone from dust to dust."

Dr. Chard's medical practice seems to have been large, if not particularly successful:—

"Here lies Dr. Chard,  
Who filled half this churchyard."

The following is a quaint mixture of specific information and sentiment:—

"Here lies two babes as dead as nits,  
Who died of agonizing fits:  
They were too good to live with we,  
So God took them to live with He."

On another babe:—

"Since I was so quickly done for,  
I wonder what I was begun for."

The maker of the following epitaph is clearly of the opinion that Jones's ruling passion will be strong after death. Its profanity spoils it:—

"Here lies the body of Joseph Jones,  
Who ate while he was able;  
But once o'erfed, he dropt down dead,  
And fell beneath the table.  
When from his tomb to meet his doom  
He'll rise with other sinners,  
Since he must dwell in heaven or hell,  
He'll choose where he'll get the best dinners."

On a woodman:—

"In Kent so good I was lopping wood,  
And down fell from a tree;  
I met with a check and broke my neck,  
And so death lopped off me."

There is no evidence that Jonathan Pound was an Irishman, but his epitaph contains an unmistakable bull:—

"Here lies the body of Jonathan Pound  
Who was lost at sea and never was found."

Rev. Mr. Dye, of Fairfield county, Connecticut, was travelling through Western Ohio, mounted on a tall, lank, raw-boned animal (a good frame to build a horse on), when he came to the junction of two roads, and not knowing which might lead him to his destination, asked a ragged, dirty looking urchin, which of the two roads would lead him to W—. The boy, in a rough and uncouth manner, said, "Who are you, old fellow?" Mr. Dye, being greatly astonished at the child's incivility, replied, "My son, I am a follower of the Lord." "A follower of the Lord, eh? Well, it makes mighty little difference which road you take, you'll never catch him with that boss."—*Temperance Standard*.

WISE.—1. Learn one thing at a time.

2. Learn that thing well.

3. Learn its connections as far as possible with all other things.

4. Believe that to know everything of something is better than to know something of everything.—*Prof. Durie*.



## NAPOLEON AS A HATER.

Napoleon hated much and bitterly. He hated Pichegru, he hated Moreau, he hated Toussaint L'Ouverture—the poor, brave black man—he hated his brother Louis, he hated Madame de Stael, he hated Pitt, he hated the Queen of Prussia, he hated Sir George Cockburn, he hated Lord Bathurst, he hated Sir Hudson Lowe—not a very loveable man under any circumstances, it may be admitted; but still it was a little too bad of Napoleon to loathe the unhappy Governor, as he did as soon as he set eyes upon him, and after his first interview with him, to send away untasted a cup of coffee, declaring that the Governor's very looks had poisoned it. But I have no wish to re-open that old St. Helena sore. Let by-gones be by-gones.

The camp-bed at Longwood was not precisely a bed of roses; and at fifty-one, ruined, banished, in jail, separated from your wife and child, blistering on a rock, or shivering in a leaky bungalow, with your coat out at elbows, mutton at two-and eleven pence a pound, and no salad oil obtainable—with the knowledge of having slaughtered a good many innocent men, and left many thousands of widows and orphans—with all this, and an ulcer eating away your stomach, it is rather hard not to be allowed to hate your neighbors with feverish fierceness.

But the earlier hatreds of Napoleon were far less excusable, and they were the worst of all hatreds—the little ones. He was pettily jealous of Moreau and Bernadotte. He was afraid of the shrewdness, and envious of the wit of Madame de Stael, and hated her accordingly. His dislike of the patriot of St. Domingo was as ludicrous as it was wicked, and, with infernal ingenuity, he caused the hot-blooded negro, accustomed to swelter in the tropical sun, to be cooped up in a cold, damp casement, there to have chills and rheumatism till he died. He hated his brother Louis pettily, miserably, because Louis was quiet, unambitious, and conscientious, and, caring nothing for his crown, was still determined to do his duty to his subjects after he had been thrust on the throne. He hated Sir Sydney Smith, too, with a mean, personal hatred, because he drove him from before St. Jean d'Acre. He hated Ducis because he would not pen fawning lines in his praise; and Admiral Brueys—whom he would have struck with a horse-whip at Boulogne, had not the Admiral laid his hand on his sword—because Brueys, as a sailor, knew his duty better than he.—*Saturday Evening Post* (Phil.)

A NEW GODDESS.—*L'Union Chretienne* quotes the following from a German Roman Catholic theologian, Dr. Oswald. It gives new deductions from the dogma of the Immaculate Conception, which are thoroughly logical and necessary. The dogma of the Assumption of the Virgin is another perfectly logical result of the same dogma. Given this dogma and the theory of "development," and all the pertinent details which the human imagination can invent must come up one after another, and demand to be received as the doctrine of the Church.

"We maintain the co-presence of Mary in the Eucharist. This co-presence is a consequence of our Marian theory, and we must not shrink from any consequence. We believe that, in the elements of the Eucharist, the presence of Mary is complete, that she exists there entirely, body and soul. Of course it is necessary to admit, as preliminary to this, the state of glory and the ubiquity of the virgin body of the Holy Mother, but, for us, these are things which are already proved. Besides, and this is the essential thing, we must familiarize ourselves with the idea of a mutual and permanent inter-penetration of the body of Christ with the body of the Virgin, in one sole and the same place, that is to say, in the holy elements. In fact, what have we especially in the holy elements? It is the body of Jesus, his blood and his flesh, far more than his soul. Now from whence did he derive his body, if not, previous to his birth, from the body of his mother; and afterwards from the virgin milk with which he was nursed? Then, since physiological accuracy is not here the important thing, and since maternal dignity is expressed most of all by the milk (which, moreover, is derived from the blood), we have to regard the virgin milk as that part of Mary which exists (*primo loco*) in the Eucharist, and then, as an ultimate consequence, the entire body and soul of the holy Virgin is simply added to this. The blood of the Lord and the milk of the Virgin are there present together in the Supper. Then, in the chain of creations celestial and terrestrial, Mary is the link which, clinging to the Love of God, attaches humanity to divinity; so that Mary is not only the centre of humanity, but the centre of the entire universe."—*The Living Church*.

RELIGIOUS ORTHOGRAPHY.—"Come, brothering and sisters," says the leader, "I trust you'll okkepy the time. Let us be up and a doin' or a sayin' suthing for the Lord. If you have a word of exhortation, say on; if you feel nothin' but a glory, let it out!" Notwithstanding this encouragement, there were frequent and prolonged silences. At length a man rose in a distant part of the room, and, after vigorously clearing his throat, began at a high, nervous pitch: "Bruthren and sisters, I'm a poor ignorant creacher, as you know; I hain't had no advantages up there to Squit, where I was raised; and I've putty much forgot what little I did git into my head. But there's one thing I hain't forgot, and I hope I never shall, nither in this world nor to all eternity. Bless the Lord, bruthren and sisters, I hain't forgot how to spell Jesus—Ji-i-s-o-u-s!"—*N. Y. Independent*.

## ADVERTISEMENTS.

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1870.

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FRANCIS ELLINGWOOD ABBOT, EDITOR.

### THE MIRACLE QUESTION.

[Read to the First Independent Society of Toledo, Oct. 31, 1869.]

"Men believe that all those who explain miracles by natural causes or seek to comprehend them, deny God, or at least the providence of God. They think, forsooth, that God acts not at all, so long as he acts by the wonted order of Nature; and, on the other hand, that the forces of Nature and natural causes are idle, so long as God acts: they conceive, therefore, two powers numerically distinct from each other, to-wit, the power of God and the power of Nature." (Spinoza, *Tractatus Theologico-Politicus*, Cap. VI, §§ 1, 2).

"Miracle, whether against Nature or above Nature, is sheer absurdity." (Ibid. § 29).

"Providence is nothing but the order of Nature." (Ibid. § 39).

"For all who are a trifle wiser than the mass of men know that God has neither right hand nor left, neither moves nor is at rest, inhabits no locality but is absolutely infinite; and that in him are contained all perfections." (Ibid. § 38).

What is a miracle?

The term is very loosely used. Great and important controversies have been carried on concerning miracles, their credibility and incredibility, which might often have been settled promptly by the adoption of some simple and clear definition. The first thing for me to do this morning, is to state exactly what I mean by the word.

Every physical event or change takes place in strict accordance with universal natural laws, as a result of natural causes. Under the same circumstances, the same causes produce always the same effects. If you put quick-lime and water together, there will always be a great evolution of heat, and slaked lime will always be the product. Repeat the process a million times,—the result will always be the same. This constancy in the operations of Nature, this regularity and uniformity in all natural actions, is expressed by the term *law*; and when we speak of the invariability or universality of law, we mean that UNDER THE SAME CIRCUMSTANCES THE SAME CAUSES PRODUCE ALWAYS THE SAME EFFECTS. Hence we say that all events, or (not to raise here the question of freewill) all physical events, are *natural*, i. e. in accordance with the universal laws of Nature.

But, in saying this, it does not follow that we can discover the natural causes of all events, or comprehend the natural laws in accordance with which they take place. If this were so, science would have accomplished her perfect work, and study would be henceforth superfluous. A great many events occur whose causes and laws are still unknown, and the progress of science consists solely in the gradual enlargement of our knowledge in these respects. Thousands of changes take place every day within reach of our observation, of which we can as yet give no scientific explanation. The phenomena of climate, the changes of the weather, etc., are very imperfectly understood; nay, the processes perpetually going on in our own bodies are, in great measure, a secret beyond the reaching of even the profoundest physiologist. But, strange, mysterious, perplexing as events often are, we still feel justified in saying that all events are natural,—produced by natural causes, governed by natural laws. All human experience confirms this confidence, and would have been impossible without it. Increase of knowledge invariably reveals the close connection of all new phenomena with the old chain of cause and effect,—consists, in short, in the discovery of this connection. When, therefore, I say that all events are strictly natural, I but state the result of all human experience down to the present time.

Now when any strange event is reported to us,—any event as yet unparalleled in our experience,—two questions must be answered. First, what are the *facts*? Secondly, what is the *explanation* of the facts? The first question must be answered by an appeal to testimony; and the stranger the event is, so much the stronger must the testimony be. In proportion to the unusualness of the event, must be the strength of the evidence that it actually happened. Any event which does not actually contradict what we know of Nature, may be proved by sufficient testimony of the right kind; but if it is, or seems to be, in contravention of our positive knowledge, we cannot believe that the alleged facts are real,—or, at least, that they are correctly and fully reported. There is a practical limit to the power of testimony in producing belief. Suppose I come to you, for instance, and say that I saw yesterday a dog gnawing a bone in the street, you would believe me at once; if I say I saw him eat up a lamp post, you would charitably think me crazy, or delirious,—but you would certainly disbelieve me. Nor would it help my case to seek to prop my statement by getting others to corroborate it,—you would conclude that we were all crazy together, or trying to perpetrate a hoax, or insulting you. Nothing could convince you that a dog could really masticate and swallow an iron post. It is plain, therefore, that, while the testimony of man can prove anything in *harmony* with what we know of Nature, it cannot prove to us anything which is at variance with well-known natural laws. A great many very strange things doubtless happen; but, before we can become convinced of the actual facts, the evidence must be strong in proportion as the facts are strange; and even then, there is a practical limit, determined by our own good sense, which cannot be overpassed.

Who, for instance, dreams to-day of believing the miraculous cures of the blind man and the man with a crippled hand by Vespasian, although gravely attested by Suetonius [Vesp. 7] and Tacitus [Hist. iv, 81]? The Emperor is narrated by both historians to have wrought the former cure by anointing the blind man's eyes with spittle, thus strikingly recalling the similar story told of Jesus; and Tacitus adds that "living eye-witnesses attest both cures even at the present time, when there is no gain in the falsehood" [*utrumque qui interfuisse nunc quoque memorant, postquam nullum mendacis pretium*]. In ordinary matters the concurrent testimony of these two historians would be decisive; why, then, the incredulity with which this story is generally received? Because ordinary matters require only ordinary testimony, while extraordinary statements like these require stronger proof than can be given. It would take a miracle to prove a miracle. Strange facts can be believed, if they do not contradict known laws of nature; but if they do contradict such laws, they are incredible by well-trained minds.

The question of *fact*, then, being settled, the question of *explanation* remains. It may, or may not, be possible, to explain facts which are strange, but well authenticated. An event is said to be explained, when referred to a class of similar events whose causes are known. But a proved fact may still be anomalous, provided its anomalous character consists in transcending, not contradicting, this experience. Unexplained facts are the raw material of science. But in regard to them all, science always makes the assumption that natural causes and natural laws, as yet undiscovered, exist as their true explanation. The simple fact, therefore, that an event is as yet unexplained, does not make it a *miracle*, in the proper sense of the word, although, in recent times, theologians have endeavored to give the word this meaning, in order to escape objections they could not meet. Spinoza himself, the earliest thinker, perhaps, who for philosophical reasons distinctly rejected the ordinary idea of miracles, retained the name in the

sense of an event "whose natural cause we cannot explain by the analogy of any other customary event" (*Tract. Theol.-Pol. Cap. VI, § 18*). In this sense, however, miracles become so common, so cheap, as to lose all theological value. Their evidential force, as proofs of a Divine Revelation, depends entirely on their being conceived to be wholly outside the sphere of Nature,—outside the great natural chain of cause and effect. They prove nothing, unless they prove the direct intervention of God in Nature for the purpose of making a peculiar communication to man.

Unexplained facts, therefore, are not miracles proper, unless conceived to be due to other than natural causes. We are thus led to the true conception of a miracle, the true definition of it, as AN EVENT IN NATURE WHOSE CAUSE IS OUTSIDE OF NATURE,—that is, AN EVENT EITHER CONTRARY TO, OR ABOVE, ALL NATURAL LAWS. Here we attain a definition which sets in a clear light the reason why Science and Theology have contended so persistently over the miracle question. Science asserts the strict universality of natural law; Theology asserts miracles as historical exceptions to natural law. The battle is between Yes and No, and it is idle to look for any compromise. Bear in mind, if you please, the definition of miracle here given,—an event in Nature whose cause is outside of Nature.

The great Spinoza, whose influence in the world of thought has been that of an intellectual giant, has, in the passages chosen for my text, pointed out the absurdity of conceiving Nature and God as two powers, distinct and capable of conflict. What is this power thus set over against God, which he must first subdue and overrule, before he can manifest himself to man? What are natural laws but the self-imposed methods of his own activity, the regular channels of his out-flowing life, the uniformities of self-manifestation determined by Eternal Thought? It is this exclusion of God from Nature which is the root of all possible atheism. If I were driven, as Christian Theology would drive me, to conceive of God as existing outside of Nature, and obliged now and then to make an irruption into it for the purpose of proving his own existence, I could not possibly retain a particle of faith in him; I should become, what I see many a man of noblest instincts and powers has become already, a complete disbeliever in his existence. It is the conception of Nature as identical with the living self-manifestation of God, that keeps the altar-fires of faith still burning in the inward temple of the soul; but it is part and parcel of this conception that miracle is impossible. Whatever events occur in Nature (and I pretend not to pre-determine them), they must be natural,—they must, therefore, be Divine; for Nature is nothing but the activity of God. I thus lay the axe at the very root of atheism, by discarding utterly all distinction between God and Nature, except that of the Self-Manifesting and the Self-Manifested. It is this hostility between God and Nature, invented by Theology and popularized by the Church, which has made atheism; and the notion of miracle is the root of it all.

In rejecting with such emphasis the idea of miracle, let me not be understood as denying the possibility of any particular *fact*,—I deny only that theory of proved facts which destroys their harmony with all other facts by assigning to them other than strictly natural causes. All facts have ultimately one cause—that Omnipresent Force in Nature which science, in recent times, has proved to be identically ONE under manifold forms of manifestation. As to the reality, in historical truth, of any particular fact, I demand simply a degree of evidence proportioned to its strangeness. I recognize with deepest humility the exhaustlessness of Nature,—her infinite productivity of new phenomena, combined with absolute unity of law. Far be it from me to dogmatize on what lies beyond the narrow out-look of my cell in this vast "house of many mansions," this illimitable universe of God. "The course of Nature's phases," says Car-



lyle, "on this little fraction of a planet, is partially known to us; but who knows what deeper courses these depend on,—what infinitely larger cycle our little epicycle revolves on? To the minnow, every cranny and pebble and quality and accident of its little creek may have become familiar; but does the minnow understand the ocean-tides and periodic currents, the trade-winds, and monsoons, and moon's eclipses, by all which the condition of its little creek is regulated, and may, from time to time (unmiraculously enough), be quite upset and reversed? Such a minnow is man,—his ocean the immeasurable All; his moonsoons and periodic currents the mysterious course of Providence through aeons of aeons."

With this boundlessness of resources and complexity of laws which Nature reveals to every thoughtful student, it would be presumptuous indeed to declare *a priori* that any particular event is absolutely impossible,—enough to declare that, be it what it may, it shall still be of the same warp and woof of which the seamless robe of the universe is woven. When I am told that the waves of the Red Sea fled asunder in dismay at the voice and outstretched rod of Moses, and suffered the fleeing hosts of Israel to tread with unwetted feet the highway of safety over its floor of sand, I weigh the fact itself (if it be a fact) in the scales of science, and look for its explanation to some other source than the legends of a barbarous tribe. I inquire, is the alleged fact unique? Has it no parallel? May not some rare phenomenon of the place have coincided with the danger of the hour, and offered a fortunate exit from destruction apparently sure? The story does not stand alone. Plutarch relates that, to Alexander of Macedon, halting on the shores of the *Mare Pamphylicum*, God opened a pathway through the flood, in order to compass the overthrow of the decaying State of Persia; and Josephus, historian of the Jews, offers this tale as an apology for seeking to create credence in the narrative of Exodus,—as a confirmation of that old marvel of Hebrew History by another instance more acceptable to Roman prejudice. Nor is the fact of this precipitate retreat of the Red Sea unsupported by the allegations of modern travellers, some of whom claim that the "strong East wind," mentioned in the Bible as the cause of the event, occasionally produces at this day the same phenomenon. Be this as it may, I will quote from the *Boston Journal* for Dec. 20, 1867, an account, borrowed from the *New York Tribune*, of a very similar phenomenon which happened the previous week at Niagara Falls:

"A strong easterly gale sent the waters of Lake Erie westward, leaving the Niagara River lower than was ever known before. Buffalo Creek was so low, that all the vessels in it were grounded, and Niagara Falls was a rivulet, compared with its native grandeur. The American branch of the Falls was so emptied, that one could travel in its rocky bed without wetting his feet, and mysteries never before revealed came to light that day. Rocks that heretofore were invisible appeared in all their grimness, and great were the terrors of the finny tribes. The Three Sisters, a cluster of islands in the middle of the river, could be reached by foot-passengers, and many crossed where human feet had never trod before. Below the Falls was the wonder of wonders. The water was full twenty feet lower than usual, and the oldest inhabitant gazed in amazement at the scene. Near Suspension Bridge, the famous rock at Whitmer's Mill, which just projects above the surface in common times, and upon which a drowning man caught and was rescued several years ago, towered twenty feet above the level of the exhausted floods."

In the light of this apparently well-attested but singular event, the old story of the escape of the Israelites through the Red Sea acquires some plausibility, at the expense, however, of its miraculous character. A fortunate coincidence may have been handed down to posterity as a miracle, with sundry decorations and embellishments added unconsciously by grateful hearts and active imaginations. In like manner, a volcanic eruption may have destroyed Sodom and Gomorrah, as it beyond question overwhelmed Herculaneum and Pompeii; the prophet Elijah may have been struck by lightning, or whirled away by a mighty tornado. But whether we can assign a basis for our guesses, or whether we feel sufficient interest in these old legends to guess at all, is a matter of no consequence. The point I wish to make is this,—that just so far as these stories of ancient miracles can be paralleled to-day, and thus disrobed of their supernatural investiture, so far they enter the domain of the credible, and become subject to the ordinary criteria of history; the evidence for them is no longer ruled out of court, and the germ of truth they contain may be sought for without absurdity. The miraculous interpretation of the fact,—that is, its explanation as due to a cause outside of

and above Nature,—must in all cases be set aside as irreligious; but the fact itself must be judged by the common rules of evidence. It is here that the famous argument of Hume becomes valid. If an event is alleged to have happened that directly contradicts all human experience,—as, for instance, the resurrection of a man really and unmistakably dead,—then the question is purely one of testimony. Theology, therefore, comes into court and rests her case entirely on the moral and intellectual weight of her witnesses. Before the Common Sense of mankind, as supreme judge, appear the two parties to the suit,—on the one hand, theology with her witnesses to prove the truth of the miracle,—on the other hand, science with her witnesses to prove the truth of universal law. Miracle is EXCEPTION TO LAW,—Nature is LAW WITHOUT EXCEPTION; and the issue is between these two.

For the sake of clearly bringing out this point, permit me to use a special instance, and see how the case stands. The gospels relate that one night the disciples beheld Jesus walking on the surface of the water, and that Peter walked equally well on the surface of the water until his "faith" gave way, when he straightway began to sink. The point involved here is, whether it is possible for a human body to walk on the surface of water without sinking.

Now science brings her testimony, that of numerous, intellectually disciplined, and careful observers, all agreeing without a dissentient voice, to show that any object which is heavier than water, bulk for bulk, will sink, and not even float; and that any object, no matter how light, will sink in the water, until the weight of the water displaced exactly equals the weight of the object itself. Now the weight of the human body usually exceeds a little the weight of an equal bulk of water; and although, by inflating the lungs, a man can just succeed in floating, when lying supine on his back, he cannot maintain himself in an upright attitude, except by the very violent exertion of what is called "treading water;" and even then he sinks down to his waist, or deeper. These are facts which science proves by the laws of hydraulics and the universal experience of mankind,—by mathematical deduction and the strongest possible induction.

On the strength of this testimony, Science says that the story in question is preposterous, a mere fable, and cannot be believed by well-instructed persons. Theology, in her turn, brings forward opposing testimony, which consists of three or four very imperfect and frequently incongruous biographies, written a great many centuries ago, by persons utterly unknown. So far from harmonizing among themselves these biographies clash with each other on very important points; and they are all filled with stories of events which, even if testified to by persons proved to be eye-witnesses, would, if said to have happened to-day in this city, find no more credence among Christians than among sceptics. What amount of testimony, what number of witnesses of the very highest character for veracity, would convince any one of you that a man actually walked across the Maumee River yesterday forenoon, without aid, trick, or deception of any kind? A thousand persons, of the best reputation for truthfulness, though all unanimous, could not convince any one of us of a fact so inconsistent with what we know. Why not? Because we should certainly infer that, however honest the witnesses might be, there must be a mistake, an illusion, somewhere; the story would be so strange, so incredible to us, that it would be far harder to believe it, than to believe that even a thousand persons, eye-witnesses, could be deceived by appearances. If this be so,—if we could not believe such an alleged miracle, though testified to by a thousand living eye-witnesses,—what weight should be attached to the testimony of three or four manuscripts of unknown authorship and date? Which is the stronger, the meagre testimony of theology to facts so contradictory of all human experience, or the overwhelming testimony of science to the universality of laws which we can verify all day long, and every day in the year? The persons most swift to credit the wonders of the Bible are the very persons who are most incredulous of the wonders of modern spiritualism; notwithstanding that the latter do not pretend to be miracles, and are attested by thousands who claim to have seen and heard them. For myself, I can believe neither; but, of the two, the evidence in favor of these modern wonders is a million times stronger than that in favor of the Gospel wonders. How happens it, that the very same events, which, if said to occur here and now, are scouted as incredible, become perfectly credible by being transferred to a place a great way off,

and shoved back into a period very long ago? Distance plays queer pranks with faith, as well as with sight.

"The Princess Ulrica of Sweden wished to test the reality of Swedenborg's intercourse with the spiritual world. She asked him to report to her the substance of a conversation which she had had with her brother, a short time previous to his decease, of the nature of which she was sure that no living person could have any knowledge. A little while after, to her amazement,—so the story goes,—Swedenborg fulfilled her request. But she would not accept the conclusion which seemed to follow from that test. Her answer was, 'How M. v. Swedenborg has possessed himself of this knowledge, I cannot guess; but I do not believe that he has conversed with my departed brother.' " (Hedge, Reason in Religion, p. 269). This is the spirit which modern miracles call forth; yet, strange as it may seem, it often co-exists with a contented, passive acceptance of miracles vastly more difficult to believe. Why is it that so many thousands of intelligent persons cling so tenaciously to outworn nursery-tales fit only for children?

Dr. Hedge, a Unitarian clergyman of some note at the East, may speak for a pretty wide class of educated minds. "I contemplate the portrait of Jesus," he says, "as presented in the gospel; and it seems to me so great and real, that material nature, with its uses and forces, looks shadowy beside it; so solid and commanding, that all things must needs be subject to it. And, after all, I find in miracles no difficulty greater than I encounter when I reject them. I know of no canon of criticism by which I can eliminate every thing miraculous from the record, and yet retain the rest. If I reject them, I must reject the whole; and, rejecting the whole, I do such violence to historical evidence as would undermine all history, and annihilate the past." (Ibid. p. 278, 279).

In these words there is an almost childish petulance. "If I can't have the whole, I won't have any!" Such a spirit is less than manly. How often we hear it said, "If I give up part of the Bible, I must give up the whole!" and how frequently has the unreasonableness of this assumption been exposed by Unitarian writers! Yet here we find Dr. Hedge echoing the same stale cry. But, be the consequences what they may, the cultivated mind of to-day is called upon to yield these fabulous stories of miracle, as impossible of belief. I admit that, if all the miracles are cut out from the gospels, it becomes exceedingly difficult to construct any connected history out of the disconnected fragments; that our knowledge of Jesus, of his particular sayings and doings, becomes exceedingly small in quantity and exceedingly dubious in quality. By those, therefore, who have tried to work out a coherent biography of him without weaving into it anything of a miraculous character, little has been really accomplished. The features of that great personage who has, by his unrivalled influence, so profoundly modified the course of human development, seem to us as vague and indistinct as those shadowy faces which fancy quickly discovers in the sunset clouds, and as quickly loses. Yet as the same rich light plays over all the shifting piles of vapor, and lends to them, despite their rapid changes, a magnificence and beauty which attest the existence of a *sunken sun* below the horizon of the landscape, so none the less convincingly do these very stories, notwithstanding their miraculous element, attest, by the beauty of that divine spirit which irradiates them all, the incontestable existence of a sunken sun beneath the horizon of the gospels. The splendid hues of the evening clouds demonstrate, out of sight, a vast sphere of flame; and so does the spirit of love and self-sacrifice which pervades the gospel myths demonstrate, out of sight, a character divinely radiant. Such myths never cluster about mean or trivial souls. The fact, nevertheless, remains, that the historic Jesus is, in all but his large lineaments and dominant ideas, lost forever to human eyes. To all who can contemplate, soberly and dispassionately, the results of critical investigation, the fact that we know little of Jesus save the barest outlines of his career, stands established like a massive mountain; and although Faith, hurrying to find her Lord, distracted because she knows not where they have laid him, cries impetuously to this mountain in her path,—"*Be thou removed, and cast into the depths of the sea!*"—the mountain stands solid and unmoved.

Yet, deeply as we must regret our ignorance of Jesus in all authentic details of his career, why should any one feel bewildered or lost or shaken in spiritual poise? Miracles vanish like frostwork before the light and heat of the truth; yet the fact of Eternal Law



remains, as the groundwork of the noblest faith. The same spirit which lived in Jesus, lives to-day to attest the same everlasting Fountain of purity and peace. The streams at which he drank have not run dry; the inspirations which he quaffed are brimming in our own goblets now. It is idle to seek in the past the foundations or the securities of manly life; if they exist not in our own souls to-day, we have ourselves alone to blame. All wisdom and worth lie in contentment with the Eternal Order of the Universe,—in determination to repeat that order in our own lives. This great Whole, of which we are a part, needs not to be tinkered or repaired by miracle-mongers, but is grounded in Intelligence and Love as changeless as its Law.

#### THE PEABODY FUNERAL.

"Victoria" (not the Queen, we infer) writes as follows to the Boston *Commonwealth* concerning the funeral services held in honor of George Peabody in his birth-place, South Danvers, Mass., the name of which town was changed to Peabody a year or two ago, out of gratitude for past favors and a "lively sense of favors to come;"—

PEABODY, Feb. 9, 1870.

Wouldn't you like a letter about the funeral, and from a woman, too? Of course I need not say *what* funeral. Everybody knows. Has not all the world had its eyes on this quiet little town for weeks past, expecting to see it come off? And now that it has come off, don't everybody know all that they can know about it, till I tell them what I know about it?

#### PEABODY TOWN.

I think I won't begin, as I intended to, by telling you something about myself. One of our most "splendid"—that is the word everybody uses—female-lecturers gave us a talk this winter, and among other things, good and curious, said, "I thank God I was Boston-born." Boston being the only place, of course, where "cultured and progressive" people would permit themselves to be born. Were you born in Boston? Well, I can say that I thank my stars I was not Peabody-born. And why, do you think? Because, principally, this town, though an old one, has been the town of Peabody scarcely two years yet, and so I should not have been old enough to have gone to the funeral, and to have written you all about it afterwards. Isn't that a good reason?

#### THE ATTENDANCE.

The funeral was a great success. The town has come up to the reasonable expectation of all in doing honor to the great philanthropist. The decorations of the Institute, the church, and of the other private and public edifices, were in good taste, as I should think, who never saw the like before. Some were quite elegant. The well-known hospitality of the good citizens of the town was put to a pretty severe test, but we have only to show how true, warm and generous it can be on occasion. A huge crowd of people thronged the streets of the town from all directions at an early hour, and remained by thousands all day, despite the storm which set in with great severity before noon. Admission to the church was gained to some of us by going early and standing near the door, and then going into the galleries when the door was thrown open. Admission to the lower part of the church was had by the use of tickets, the means of obtaining which remains a profound mystery to most of us. We know that some got them, and some didn't. But though there was some grumbling, as there is apt to be where human nature is, it was clear that a church which would seat but 800 or 1,000 couldn't hold 20,000, and so somebody must stay out. It was all the better to be up-gallery. One could see better, and I soon found that most of us up there came to see quite as much as to hear or to mourn. Pretty soon the family and friends of Mr. Peabody came in. Then a long waiting, which was filled up by those near me in not very interesting talk about various matters, chiefly about "the Prince."

#### NOTABILITIES.

Finally, the Prince came. Everybody was all eyes at once, and the sad reflection was forced upon me that most of the good citizens of Peabody, who went into the right-hand gallery near the further end, went to Mr. Peabody's funeral to see the Prince! He is apparently a very nice Prince, and I was very glad he thought enough of his good mother's wishes to come to the burial of one she so highly honored. He wore jewels upon his breast, which, I presume, were emblems of "orders;" but I am not "posted" in such things. Mr. Thornton and the suite of the Prince were in full court-costume, and looked to our plain American eyes rather odd and barbarous. Then came in the Governors of Massachusetts, New Hampshire and Maine, accompanied by the "staff" of the former. I never saw a "staff" before. It was a painful thing. Such consciousness of responsibility must be a sad burden. It must make existence almost intolerable. Either this "staff" is much mistaken, or else it is the principal support, not only of the Governor, but of an enfeebled Commonwealth also. There were a great many notables present beside these—representatives of State legislatures, of municipal governments, of colleges, libraries, academies, and institutes, of the army and navy, and of the navy of Great Britain. We noticed particularly the tall form of Rev. Dr. Sears as he came in, as noble a looking man

as one would ever want to see. He has a face full of sweetness and strength. If he is not a genial talker and a good story-teller, then I am mistaken. I know I should adore such a man for a minister.

#### ADAMS AND WINTHROP.

Across the church was pointed out to me Charles Francis Adams, whose small stature does not make him very imposing, but whose face shows remarkable keenness and power. After studying that face awhile, I thought I could see why the sharpest and ablest diplomat in all England could not get so much as one move the start of him in that great game of diplomacy in which for years they stood matched against each other. Mr. Winthrop, who was the orator of the day, looked feeble. He evidently has travelled not only into the afternoon, but far toward the sunset, of life. But the force and vigor of his mind seem unimpaired.

#### THE SERVICES.

The services were uneven. I should say, though I don't go to meetings and funerals as often as I ought, and so am not a first-rate judge. The singing was superb, though I heard somebody say they thought there was no need of going out of town for singers when we have many very good ones at hand. The oration, or eulogy, was all it should be—all even the most ardent had hoped, even knowing the orator, the occasion, and the subject. The Scripture lesson was appropriate and apt; save that there was nothing in it of the great Bible doctrine of the resurrection and immortality—a thing one rather expects in the Scripture lesson at a funeral. I overheard one of our ministers making the same criticism afterwards, and so I feel more at liberty to state my own views.

#### A SUPPRESSED "ROW."

It is enough to say of the other services that they were not equal to the occasion. But then, there were rumors abroad all day, that a "prominent clergyman," whose name appeared on the programme, refused to do his part. So it fell on young shoulders, and it is no wonder he couldn't carry it easily or successfully. This being "left in the lurch" just at the last-moment by the minister is very embarrassing at a funeral, and occasioned much talk, some of which was more emphatic than complimentary. I had no idea ministers ever "kicked over the traces," or "balked," or were subject to "little unpleasantnesses." Whenever I have seen them they have been very docile and lamb-like. Ladies are generally very fond of ministers, you know. I am. So I was surprised and grieved. I hear the "dear man" "cut up savage" with the genial committee who went to smooth things over with him. So there is a "pretty kettle of fish" in our peaceful town, and at a funeral, too, of all places! The reverend gentleman's friends blame the committee; and the rest of mankind, after having the committee's story, think the reverend gentleman's difficulty came from his too ardent desire to "shine." But, if I have got hold of the right story, there is at the bottom of the whole trouble a disagreeable mess of sectarianism, and that always breeds a "row." I can't begin to tell you half of it, and shall not try.

#### SECTARIANISM.

But it has been clear, so some of the committee say, that a certain member who has been more officious than modest or scrupulous, has meddled from the start for the meanest sectarian ends, and by means of the family whom he has been constantly going to with advice and persuasion has compelled the committee to do several rather ungracious and unpleasant things. The first plan was, we are told, to put the services into the hands of the clergy of the town, and they were notified accordingly. Afterwards, by his interference, backed by certain other members of the committee, these clergymen were shoved off entirely; and certainly, if I could tell you all, by the most underhanded and contemptible means—in some cases, by the unauthorized action of one or two members without the sanction of the committee. Of course this was rather aggravating, and we are told there is but one sentiment among the clergymen and their parishes as to the shabbiness and indecency of the whole thing. I am sure I can't blame them for feeling outraged. I can imagine how I should have felt once, if somebody had proposed, as I expected he would, and having got my consent, as I dare say he would, had then given me the go-by, and taken up somebody else. Ministers are very sensitive, you know—brittle, as one might say, like "China ware," and need to be carefully handled.

#### TOWN-TALK.

The rumor about town is to the effect that the youthful divine who "did" the services was quite up to the standard of sectarianism of the gentlemen by whose unauthorized interference he was selected for a part, and that he usurped the duties which had been assigned to one of the local clergy before the said "local" could make his appearance from the pew below, notwithstanding he had been informed, before going into the pulpit, that the other had been selected to do this part! I can hardly credit the story. It seems almost too mean to believe; and yet I have reason to know how small and contemptible sectarianism can be when it gets on the "rampage." I fear the good people who took upon themselves to bury Mr. Peabody according to strict denominational regulations had not learned very much of the spirit of his generous, liberal, unsectarian, and most Christian, career and character. Alas! for the depravity of men, especially churchmen.

#### VICTORIA.

Idle.—Eastman Johnson, the clever painter, on being asked by a friend what he had done the year past, replied, "Not much but getting married."

## Voices from the People.

#### [EXTRACTS FROM LETTERS.]

"I send you enclosed a P. O. order for \$6, for which you will please send *THE INDEX* with all the back numbers as follows,—[names omitted.] I have been a subscriber for, and an attentive reader of the *Radical Magazine*, for the last three years, and being fully in harmony with its spirit and aims, I find its pages a source of rare enjoyment. It is therefore with peculiar pleasure that I welcome the appearance of another organ, which is to be devoted to no special form of Religion, but builds on the Religious element which is universal in the human soul, which recognizes no authority outside of the human consciousness in any book or church. I believe the race has now reached that point of development in which the grand truths embodied in the Affirmations, may find recognition and acceptance in many souls, inspiring them with a higher trust, a better hope, and leading them to purer and more exalted lives. With this belief I am an earnest and zealous friend of your enterprise, and shall give it aid and encouragement to the extent of my feeble ability. I hope to send more subscribers soon."

"Please find enclosed P. O. order for \$2, to pay for *THE INDEX* for one year. I have discontinued the *Liberal Christian*, as I am not pleased with its late tone and spirit. It has turned its face backward and is alarmed at all new truth, be it ever so good. I want the truth as the only thing that can make one free indeed, and love and goodness must follow."

"In view of the grand religious movement of Keshub Chunder Sen and his adherents, what a pity we cannot have a missionary sent by them to enlighten Christian America. I would give \$50 per year for his support. We need such an agency to refute the base slanders of the Christian church that they have heaped upon the 'Heathen world.'"

"Having seen a notice in *The Radical*, that you were to issue a paper called *THE INDEX*, I enclose one dollar for which you will please send me the paper six months, and I will strive to aid the circulation in this vicinity, for I have read many of your thoughts with much pleasure and profit."

"*THE INDEX* improves with each number. The fifty affirmations are excellent; but at the mast head so long seem a little like colors one must swear by, like a creed binding one to more than thirty-nine articles. If I were an adverse critic I should make that point."

"I have given *THE INDEX* an editorial notice, and have mailed a copy of the paper to you. If you should feel disposed to exchange, I should consider it a favor. That you may prosper in your undertaking, and that the cause of Free Religion may in you have a glorious champion, is the wish of —."

"We are rather hungry for earnest words and thoughts just now, and a few of us feel that we have been fed on the husks of Religion about long enough. And hence bid you welcome whether we quite agree with all your positions or not."

"Will you please send me five copies of the first issue of your paper. I enclose fifty cents; if they are more than ten cents each, will remit the difference. Any number having your Fifty Affirmations will do."

"Believe us, you have our best good wishes. Spare not, but talk it bold and strong. There is nothing to be gained by the poor-pussy argument, so make the chips fly and be the *Index* hand-strong."

"Your Affirmations are very generally admired. I will work for the *INDEX* willingly, but so many suppose super-Christian is anti-religious doctrine."

"I am pleased with your paper and think it may be the means of reaching many who would not read more radical papers. The liberals are too close-fisted."

"Am very much pleased with the paper, it meets a want I have long felt; several persons have spoken of it to me."

#### LOCAL NOTICES.

The Independent Society meets next Sunday morning, March 6, as usual, at 10½ o'clock, A. M. Sunday School at 12. No evening service. The public are cordially invited.

The Free Evening School for men and boys is held every Tuesday and Friday evenings at 7 o'clock, at No. 20 Lenk's Block.

The Free Sewing School for girls is held every Saturday afternoon at 2 o'clock in the same place.

Mrs. M. J. Barker has kindly consented to act as Agent for *THE INDEX*, and will call on our city subscribers in person to receive their subscriptions.



## Poetry.

## CUPID STUNG.

[Translated from Anacreon.]

On bed of fragrant roses,  
In shade of leafy bowers,  
The careless Love reposes,  
Nor heeds the fleeting hours.

But 'midst the blossoms hiding,  
A bee unnoticed lay,  
Which, from its covert gliding,  
Stung Cupid in his play.

Half running and half flying,  
To Venus quick he sped,—  
"O mother, I am dying!"  
With sobs and tears he said.

"From crumpled rose-leaves darting,  
A winged serpent sprung,  
And bitter pains imparting,  
My aching finger stung!"

But she smiled at his anguish,—  
"If you a sting resent,  
How, think you, must they languish,  
O Love, whom you torment?"

1855.

ASTERISK.

## The Index.

MARCH 5, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

The present number of THE INDEX is issued in the absence of the editor at the East. Our readers are requested to make allowance for any typographical or other errors that may occur in consequence.

The Superior Court of Cincinnati have issued a perpetual injunction against the enforcement of the order of the Board of Education, excluding the Bible from the Schools. It is probable that the case will be carried up to the Supreme Court. If anything can be devised more absurd than this cramming of Protestantism down the throat of the community, we shall be glad to hear of it. The end is not yet. The repeal of the Missouri Compromise was no gain to Slavery; the Cincinnati injunction will be no gain to bigotry.

## JUSTICE TO THE DEAD.

William Lloyd Garrison criticizes the funeral honors paid to George Peabody as excessive and disproportioned to his deserts. He makes out a strong case. Mr. Peabody gave liberally, and in the main wisely, money that could not long be his and that added absolutely nothing to his own personal enjoyment,—receiving in return royal and popular acknowledgements that evidently did add to it very largely. We do not doubt that he sincerely wished to do good; and he has set an example of munificence which makes other men of immense fortune feel very uncomfortable under the public eye, unless they, too, learn to give. He thus helps dragoon millionaires like A. T. Stewart into their duty, and thereby renders good service to society. But if he had been solely a shrewd speculator, counting on a return of *cent. per cent.* on his investments, he could have discovered no better use for his funds. The simple fact is that Mr. Peabody's donations, dazzling as they are to the eyes that see the rich man's talent

larger than the widow's mite, cost nothing in self-sacrifice, and paid largely in public praise. There is no reason to eulogize him as a man of exceptional goodness. He gave nothing in private charity, and it is said it was his habit to drive a hard bargain. For what he was and for what he did, he should have full credit. But there was nothing about him, except his large donations, to attract any especial attention from the public, or to command its gratitude. And far deeper gratitude is due to services far less conspicuous.

For, be as silent about it as he may, no true American, no true lover of human liberty, can either forget or forgive Mr. Peabody's lukewarmness (to avoid a harsher term) towards the cause of equal human rights in our great civil war,—his pro-slavery sympathies or his opposition to the "Personal Liberty Bill" in earlier days. We count it no duty to forget these things. When challenged by public opinion to join the chorus of laudatory acclamation over the bestowal of leaves and fishes, our tongue sticks in our throat. We should have been more grateful for one hearty word of encouragement, fresh from Mr. Peabody's heart, in the hour when every such word from prominent men was a new recruit to the army, than for all the money he has donated. We value gifts which bring the giver, and can do without them when he stays behind. The humblest soldier that bled his life away on the battle-field or in the hospital, and gave it, as thousands did, because he loved the cause he died for, has earned a thousand-fold tenderer remembrance from the republic than George Peabody. We would honor the one with moderation and large reserves,—we have no words to speak our debt to the other. The American people will love him best who has best *loved* mankind.

## HOMES FOR THE POOR.

A letter from Mr. James Hole, published in the *London Daily Telegraph* and dated Jan. 17, suggests a modification in the management of the Peabody Fund. He says:—"Let working men's cottages be built, and let the whole cost be lent to the purchaser of such dwellings at the rate of 4 per cent., the whole sum of principal and interest being repayable within fourteen years, the period usually taken by building societies. The subscriptions payable by the purchaser would not be greater than the sum he now actually pays as rent. Arrangements might be made, on behalf of those who from any cause were unable to continue the payment of the subscriptions, for a return of the amount actually paid off, less a deduction for expenses."

Notwithstanding the size and ample accommodations of the buildings erected in London by the trustees of the Peabody Fund, it is reported that they are by no means filled, and that for some reason they fail to attract the classes for whom they were designed. A natural and laudable instinct of independence disinclines the workingmen to avail themselves of Mr. Peabody's plan of associated homes. They want homes of their own. They want seclusion and domestic privacy as much as their wealthier fellow-citizens. It is the industrious and well-behaved workingmen,—those who show the most energy and steadiness of character,—in whom this feeling is the strongest. They do not wish to herd together, but prefer to sacrifice something of physical comfort for the sake of securing an

independent home. The preference springs from a good root,—from the sturdy individualism of the "Anglo-Saxon" character. The wisest beneficence will assuredly take it into account as an essential element in the problem how best to help those who try to help themselves, and instead of associated homes, will aim to supply to the industrious poor individual and private homes. Rev. E. E. Hale, of Boston, has already pointed out this better method of helping them. If Mr. Peabody had had a more truly democratic spirit, he would not only have been a truer friend to his country in her great ordeal, but also have accomplished far greater good than has actually resulted from his praiseworthy attempts to better the condition of the "working classes." (We use this phrase under protest, for the non-working classes, whether poor or rich, are the refuse of society.) If he had been less conservative, he would have had no sympathy with an oligarchy based on the principle that "capital should own labor;" and, by having a more thorough comprehension of their real wants, he would have benefitted the poor far more effectively than he has done. We cannot help relating these two things to each other,—the *defect in his patriotism*, and the *defect in his philanthropy*. They had one and the same cause, namely, the absence of a deep sympathy with human rights and with the independent spirit which a consciousness of those rights always engenders.

Mr. Hole adds:—"A reading room, common hall, and other valuable improvements are all capable of being introduced under this scheme,—a scheme which has been exemplified on a small scale by Colonel Akroyd, M. P., in Halifax, and also by a few gentlemen in Leeds, of whom the writer was one." We hope to see this scheme carried out, not only in England, but also in America.

## A REPLY.

In the *Independent* of Feb. 10. "Penholder" writes nearly a column from Chicago about THE INDEX. Not a word of bitterness,—not an ungenerous insinuation,—not a sneer. On the contrary, what this orthodox believer says, is so kind in tone, and so far beyond any conscious desert of ours, that we have not "egoism" enough to reprint his words. But he is, nevertheless, as frank as liberal,—makes some direct criticisms, and puts some direct questions, which we have no right to pass over in silence.

1. The Fifty Affirmations, he says, betray an intense "egoism." Possibly. Every man of convictions is, in one sense, an egoist; and we have as strong faith in Free Religion as "Penholder" has in Christianity. It may be egoism to trust one's own insight into truth; but it is no more egoistic to believe in the Commonwealth of Man, than it is to believe in the Kingdom of Heaven. If conviction is at first hand, not borrowed on trust, it is egoistic; and what the world needs most profoundly is men of original convictions. It is no personal *ism* that we are interested in,—rather ideas of universal sweep, which are forces sufficient for the reconstruction of society, and the purification of character. Devotion to these is not, in the bad sense *egoism*, but *altruism*,—not absorption in self, but earnest endeavor to bring a blessing to mankind.

2. "It must be cold out there, Mr. Abbot. 'Faith in Man' is a dreadfully cold thing



alongside of 'Faith in God' and 'Faith in the Christ, the Savior of Man.' No! It is FAITHLESSNESS that is cold. Faith in man is the enthusiasm of humanity,—the heat and light and life of God in the human soul. It is the white-hot centre of a divine fire, beside which all other fires are snow and ice.

3. "I am afraid it would not help my fellow-laborer who tries to comfort poor shipwrecked fellows that are stranded in our county poor-house; I am afraid it would not help that merchant friend of mine who goes to the Bridewell every Sunday morning, and who tells thieves and prostitutes about Jesus the friend of publicans and harlots." What else helps them? What sends any one to the rescue of the poor and outcast, but *faith in their humanity*,—faith that a nobler self lies latent under the vice and crime of their outer lives? It is this faith shown by another in their native nobility, hidden like a jewel in the dung-hill of their moral degradation, that touches and melts their hearts into new hope and fresh aspiration after better things. Your appeal will come with ten-fold greater power, when you stop talking about this "love of Jesus" for them, and show your own love by helping them out of the ditch. Awaken their self-respect,—give them a fair chance in society,—lift off the weight of social proscription that crushes them down into the mud,—*open a career* for every hopeless and disheartened victim of wrong public opinion; and, our word for it, Faith in Man will be an angel here on earth, lifting the criminal and the prostitute into the honest life they have sighed for in their hearts this many a long year. Yes—your test is a good one. Judge between Christianity and Free Religion by their fruits. Stop this waste of money in building expensive churches,—dismiss these costly choirs,—cease these everlasting exhortations about salvation from imaginary devils, and drive out the devils of ignorance, and vice, and pauperism. Secure by wise reforms the RIGHT SOCIAL CONDITIONS for virtue and intelligence, and then stimulate each poor fellow to try once more, with the aid of your sympathy and strong, helping hand. This is the work of Free Religion,—not the lengthening out of church-membership rolls. "By their fruits ye shall know them."

4. "Being a man of heart, you can be shaken by things that may come upon you. What then? You must have something to take the place of the Christ then." True—we can picture possible and probable events that almost stop the beating of the heart. But vicissitude is the lot of man, and *must be borne*. There is no escape, with or without the Christ. We will bear it in the manliest fashion that we can, making no boast of heroic endurance, nor yet quarreling with the inevitable laws of Nature. To us, these laws are God's. We would not change them. We ask no exemption from them. We seek no favors that are not granted to all without respect of persons. We have faith enough in the infinite Rectitude and perfect Benignity at the core of Nature, to live from day to day without fear of what must befall. This, at least, is sure,—we must win our own victories, or endure our own defeats. Sorrow must come. If we can bear it,—well. If not,—well also. But we should scorn our own weakness, if cowardly fear for to-morrow were to affright us from convictions or duties of to-day.

## Communications.

### THIS SIDE "THE GATES."

"The Kingdom of Heaven is at hand."

If but those pearly gates so bright  
Would only open to my sight,  
And let heaven's glories stand revealed  
To eyes that now alas, are sealed;  
Show me the radiant shining One,  
Beaming with love—his vengeance gone;  
The golden streets, the cloudless sky,  
The spotless robes, the tearless eye;  
'T would be assurance, ah! so blest,  
I'd gladly turn to that "sweet rest,"  
Leave earth's wild jar, its pain and care,  
To dwell forever peaceful there.

Or, could I see, as others do,  
Within those gates an earth, *all new*,  
Purged clean from every earthly stain  
Of sin and misery and pain;  
Where every wish that's now denied  
Would then be more than gratified;  
If 't would not seem like selfishness,  
I'd gladly prove such happiness;  
But is not this too like the thought  
Of the rude savage who, untaught,  
Believes that heaven's a hunting-ground  
Where game forever will abound?

Thus near the gates will Reason stand,  
And shut them with a stern, cold hand,  
Bidding me turn my eyes away  
And trust the Power that holds to-day,  
Who surely in His wondrous plan,  
Will do the very best for man!  
Cease dreaming vain, though blissful, dreams!  
Look well to earth, which brighter seems  
When we no longer will compare  
Its facts with fancy's visions fair;  
These make our *life* the "covered way,"  
And *death* the opening unto day.

Be still, ye questioning doubts that rise!  
I would not pierce the veiling skies;  
Beneath them I'd new beauty find,  
Nor walk through earth's Elysium blind.  
I will not for the future fear,  
But take the good that's now and here.  
I'd make the bright things still more bright;  
I'd love the dark things, if they're right;  
I'd say with cheer, I *will*,—not *must*,—  
Accepting with the firmest trust  
Even the pains that God doth send,  
As proofs that He is still my friend.

If this new faith in things that *are*  
Could keep our thought from wandering far  
To seek the beautiful, the good,—  
If in our hearts we only could  
Bring heavenly love and rest and light,—  
Earth would become an Eden bright.  
If we to other's faults could be  
Full of all tender charity,  
Speaking with love, or else be dumb,  
Then would, indeed, the "kingdom" come;  
And we this side "the gates" might stand,  
Singing with joy,—*"Our heaven's at hand!"*

### THE TOLEDO SOCIETY.

DEAR BROTHER ABBOT:—A thrill of delight tingled through my being, as I read in THE INDEX of February 12th the noble procedure of the First Independent Society of Toledo, toward the seceding minority of its members. The Roman Catholic Church formerly imprecated curses upon seceders and their posterity. For aught I know, such is yet their practice. In the Protestant portion of Christendom, some of the evangelical sects continue to feel it to be a christian duty to follow with acts of excommunication and words of opprobrium, men and women who after having lovingly co-operated with their labors and their property in building up a church, yet, from subsequent change of belief, feel it to be their duty to withdraw.

When will Christendom believe the last great voice which, according to its sacred book, issued from heaven—"saying, Behold the tabernacle of God is with men?" When will Christians become conscious that, when they anathematize or excommunicate men and women for honest differences of opinion on religious matters, they anathematize and excommunicate the dwelling place of God?

The action of the First Independent Society of Toledo in resolving to repay to its withdrawing members whatever money they had contributed to build their church, was honest: and in inviting them to attend their social and religious meetings, and to use their church was courteous. How luminously does it contrast with the action of many Christian churches in like circumstances! If these are the first fruits of free religion in co-operative action, I earnestly desire its further propagation. I would that the Christian churches held and practised a higher code of honesty and courtesy than now governs them.

Free religion needs not cathedrals or domed or steepled edifices. It tends to verify Emerson's Aphorism. "God builds his temples in the heart, on the ruins of churches and religions."

"The glories of our birth and state  
Are shadows: not substantial things:  
Only the actions of the just  
Smell sweet and blossom in the dust."

Boston, Feb. 15, 1870.

A. E. GILES.

### QUIT YOU LIKE MEN; BE STRONG.

FRIEND ABBOT:—In the *Independent* of the 10th inst. I notice a criticism upon THE INDEX and its editor by "Penholder," the *Independent's* Chicago correspondent. I am not volunteering a defence of you, Mr. Editor, for you are abundantly able to take care of yourself; but I beg leave to submit to "Penholder," and the class he represents, whether Paul in the words I quote from his writings at the head of this article, does not justify the exalted opinion of human nature which the Free Religionists entertain, but which the orthodox so flatly deny. He was addressing Christians, urging them to the highest religious attainments; and yet his ideal character was not that of a Christian but a *man*. "Quit you like men," says he, "created in the image of God; never forget your high origin, and your capabilities of doing and getting good." Did Paul merely flatter these Corinthian Christians? No, he *praised* them, which is a very different thing, and encouraged them in the battle of life by reminding them of the *strength* and the *dignity* of human nature.

"Penholder" thinks that faith in man would be a poor instrumentality in reforming the vicious when compared with faith in God. But he knows that the most complete preventive to falling, and the most powerful agent in reforming the fallen, whether man or woman, is, to cherish the feeling of *self-respect*. Take the characters he speaks of, the drunkard, the vice-made pauper, or what is more hopeless than either, the trading, scurvy politician, who combines all the attributes of thief, coward, and spaniel. Even upon such wretches you urge the duty of self-respect. But what do you *mean* by self-respect? Is it the esteem one has for his present attainments in virtue? Why, there is nothing at all in his character which he or others can possibly respect! Do you mock him by asking him to esteem that which is loathsome? Do you tantalize him by urging him to exhibit strength when he is conscious of nothing but weakness? You mean by self-respect a remembrance of the native dignity of human nature; and when the hope of heaven, and the fear of hell, and all other motives fail in the work of reform, if you can blow into a flame the spark of self-respect which still smoulders amidst the rubbish of his character, you are full of encouragement.

Ask the conductors of our Penitentiaries and Houses of Refuge whether they do not succeed best in the work of reforming the convicts, when they adopt the idea of Paul in the words quoted, and appeal to their sense of honor and truthfulness. Ask the managers of the Midnight Missions of New York what is the greatest difficulty in the way of reclaiming the fallen women of that city, and they will tell you that it is the utter *distrust* they have of themselves, and the *distrust* that society has in the soundness of their conversion to a moral life. Although statistics prove that the vast majority of them have been driven by *poverty* to a life of shame, so that they are more unfortunate than criminal, the hopelessness of their condition grows out of the fact that society, thinking its morality a better type than that of Jesus, regards the sin of these women as unpardonable, and cannot say as he did:—"Go and sin no more." The loss of self-respect is the loss of all hope of reform.

When the orthodoxy of this nation had imbruted four millions of men by making them slaves, and by teaching them that slavery was a Bible institution; and when the time came to lift these men into freedom, it was found that the great difficulty in humanizing them was in restoring to them the sentiment of self-respect. It was the enlistment of them as *soldiers* that first furnished the leverage for this work of elevation. For in the army self-respect is only second (if that) in a soldier, to the duty of obedience. And hence the supreme importance of the amenities and courtesies of military life which give the army the reputation of being a school of honor.

I think it may well be questioned whether the present crowded condition of our State Prisons is not the natural outgrowth of the doctrine of total depravity as against the Free Religious doctrine of the dignity of human nature. When a mother looks upon her new-born babe, the Priest at her elbow tells her it is a child of wrath, and if it dies, must burn forever in hell-fire, unless its original sin is washed away by the water of baptism. But baptism only saves the child from the torments of everlasting fire in case it dies in infancy. As it grows up it is regarded as an incipient, undeveloped devil incarnate, the whole head being sick, and the whole heart faint, covered with wounds, and bruises, and putrifying sores. This description of human nature is waileed in the lugubrious prayers of the pulpit, inculcated in every sermon preached, repeated at the weekly prayer meeting, and daily in family worship, morning and evening. Camp meetings and revivals represent the flames of hell as crackling and waiting for the "natural men," the impenitent sinners, as their lawful prey; and that the only way of escaping this eternal burning is to be converted and join the church. Now I ask whether such teaching, from infancy to manhood, saturating the very being of the child with its evil influence, does not necessarily rob men of all self-respect and self-reliance, by appealing constantly to *fear*, the basest passion of the soul, and making them, what all men, and even all brutes, despise—cowards? Does not such doctrine lead men by a quick step into vice and crime, which they are taught to believe and feel is their *natural element*?

God knows I am no Unitarian. In breaking away from the bondage of superstition, I was invited to enter into this half-way house, and also the one on the opposite side of the road, Universalism; but they were so poorly furnished, and so cold and cheerless within, that I hastened onward and upward to the



glorious temple of Natural Religion where I now worship. But let "Penholder" visit the prison at Joliet, or any other, and learn the history of its inmates, and I venture to say that he will find few or none of the convicts to have had their characters moulded in the school of Channing, who taught that a human being was a child of God, not of the Devil,—that he is capable not only of high intellectual, but of moral and religious development, and that he should respect himself too much as a man and an heir of immortality to yield himself up a slave to the mastery of sin.

I would respectfully advise "Penholder" before I close, that the tide in the religious affairs of this country has turned, and that in due time Free Religion will take the helm in reformatory matters, and prove to the world that its divine doctrine of *faith in man* is the one that will abolish evils by preventing them.

BEZA.

### SUPERNALISM.

Fingunt simul credantque.

It will readily appear, to the candid, I think, that in this investigation we should bear in mind the distinction which should always be made between Mediumism, i. e. the conduct of human beings, and the "Mystic Rap," i. e. the phenomena which cannot be accounted for by any forms of force known to the scientific world. The Rap has occurred; well, so has the earthquake and the meteor. The shattered meteoric stones have impinged upon our planet. How come they to do so?

Suppose, now, we concede, as I am ready to do, that Judaism, Christianity, Mohammedanism, and Modern Mediumism have each been caused by *faith* in the Mystic Rap? This admitted, then we may inquire as to the nature of the human mind, and those susceptibilities to which all forms of Supernaturalism makes its appeal.

There are three of the mental functions without which the Mystic Rap is nothing but a *rap*, and without which Paul said, "preaching is vain, and faith is also vain." Let us name them:—

1. *Credulity*. We are assured by those who are considered as good authorities in mental science, that this faculty gives the love of the *wonderful*, the marvelous, and mystical. It is fond of the new, the strange, and miraculous. Indeed, the term miraculous signifies the mystical, something we cannot explain.

Theology has carried the explanation of this term into a signification of supernaturalism, or phenomena produced by supra-mundane forces, which *interfere* with the laws of this world. And according to this definition, the Mystic Rap of modern times is a miracle,—as really so as anything described in the "sacred writings."

Hence we find that the miracle is always the greatest to him who has the greatest faith. The Mystic Rap is always the *hottest* to him whose credulity is the most easily excited. He who is the most ignorant magnifies the most. And here we may see the basic foundation of Christianity, in that it is nothing without Credulity or Faith. Modern Mediumism is a human movement based on faith in the Mystic Rap.

2. *Fear*. How frequently Supernaturalism appeals to this function of the human mind in the Bible, I need not stop here to show. Fear was appealed to in Judaism as the motive power in all forms of government. The fear of God was the highest element in piety, and so much was said of God's anger, wrath, jealousy and vindictiveness, that he is from first to last, represented more as an object of dread and fear than one of paternal love. And in this respect Judaism was unquestionably the germ of Christianity, which represents God as consigning the larger portion of the human race to the agonies of an endless hell, where "the fire is never quenched, and the smoke of their torment ascendeth up forever and ever."

And, in one respect, Christianity may be said to have exceeded Judaism in its power of playing upon human fear. For what else do we find so much said of, as that old boss "devil, who goeth about as a roaring lion seeking whom he may devour." Indeed, Christianity would be incomplete without the devil; and as to those mental epidemics called "revivals," nothing of the kind could be got up without that invisible personage who is believed to have a cloven foot and a forked tail.

3. *Hope*. And it has been truly said that "Hope springs eternal in the human breast." It is Humanity's title to the future good. We hope for the future by the same *Authority* that we find in ourselves—filial, fraternal, parental love. It is an instinctive emotion of humanity.

See, now, by what stories CREDULITY, excited by the Mystic Rap, works upon the organs of Hope. To the Jews it said:—

"You are God's favorites, above all other nations, and to you he will give this land, and you shall be his chosen people forever."

To Jesus it said:—

"You are the Son of God in such a sense that, if you were to ask Him, He would send you more than twelve legions of angels for your defence."

And so Jesus, might have continued to believe, had it not been that he soon after found himself so much distressed in view of death upon the cross, that he imagined this very God, his Heavenly Father, had really forsaken him; and so, overwhelmed with grief, he bowed his head in a swoon, and his disciples believed he was really dead. How real the mistake was in respect to his death, is plain from the fact that a few hours later we find Jesus alive, and eating his dinner precisely like any other hungry man.

So in Modern Mediumism. See here what a promise

is held out by Credulity to Hope; for this is precisely what it says to Humanity:—

"Mediumism is a *Royal Road* to a knowledge of heaven, and the condition of all the dead now in their graves. Approach a medium, and, the conditions (for faith) being favorable, you may hold conversations with any one of your relatives or friends who are dead." This is the promise which mediumism holds out to the credulity and hope of Humanity,—a promise compared with which Christianity cannot be said to be real gospel.

Feb. 5, 1870.

L. R. S.

## Miscellaneous.

### THE TRIUMPH OF MANHOOD SUFFRAGE.

[From the N. Y. Nat'n.]

The Fifteenth Amendment—which provides that "the right of citizens to vote shall not be denied or abridged by the United States, or by any State, on account of race, color, or previous condition of servitude," and that "Congress shall have power to enforce the prohibition by appropriate legislation"—has received the ratification of the requisite number of States, and its adoption will, doubtless, shortly be proclaimed. We have given elsewhere some reasons for considering the theory that any State can recall its ratification before the proclamation of adoption to be without foundation. The reconstruction process may now be considered closed for all practical purposes, all excuses for inserting fresh "conditions" in the Constitution of the two States still remaining "out in the cold" being removed. Moreover, the agitation against slavery has reached an appropriate and triumphant conclusion, and the negro, from being the subject of the strangest struggle in the history of civilization, sinks into the rank of an ordinary and somewhat heavily weighted wayfarer on the dusty and rugged highway of competition. We can understand a thoughtful Southerner feeling awe-stricken as he looks at what has come to pass. The very feelings which he most carefully fostered, and made his boast and glory, have been converted into instruments of torture, under which he daily writhes. His pride of race, for instance, makes black equality tenfold the humiliation it would be to any other man. His contempt for the North, which he taught his children in their cradle, has made his subjugation bitter beyond the bitterness of any other recorded conquest. Every reproach he has ever heaped on the Yankee has given the Yankee sword a keener point, and the Yankee order book a deadlier sting. Even his hostility to "isms" has given the people who love "isms," and live by them, an influence and weight in politics and society which, but for his hatred, they would never have had. He has the consolation of knowing that free love, communism, rationalism, woman's rights, "agrarianism," free schools, and everything else of the kind that he most hated, owe a great deal of whatever success they have achieved to his dislike of them. We class them together, simply because this was a way he had himself. Now that it is all over, and he sees the negro on the bench (and the South Carolina bench, too) and in the Senate Chamber, he may sit down with the comfortable reflection that, considered from his own point of view, he has shown himself the greatest blunderer of the modern world. He ought to have the Fifteenth Amendment engraved on his tomb. No other epitaph would do him justice.

[We trust it will not be necessary, for the same reason, to engrave the "Sixteenth Amendment" on the tomb of the New York Nation.—Ed.]

### AN OUTRAGE IN THE NAME OF JUSTICE.

[From the Boston Herald.]

That was a hard case described in our Municipal Court record the other day. A poor woman, partly dependent upon the small earnings of her little child, a newsboy, parts from him in the morning, as usual. Some time after noon she receives intelligence, through the assistance of a kind-hearted reporter, that her boy is in trouble in the Municipal Court. She hurries to the Court, and finds that it has finished its morning business and adjourned. She inquires for her boy, and learns that he has been arrested, tried (before Judge Chamberlain) and sentenced to the House of Reformation, and actually sent over, to remain there during his minority,—over nine years. The boy's offence was stealing three newspapers, of the aggregate value of ten cents. The little fellow said it was his first offence, and that he was led into it by an older boy. Does the cause of justice demand such swift proceedings in the case of a petty offence? Does it justify blasting a young life and breaking a mother's heart for a single offence, which the best instructed child might be led into? The boy asked that word might be sent to his mother; but the reasonable request was refused by the officer who had charge of him, and it was only through the kindness of an outside person that the poor woman heard of it at all. When she was informed of what had happened at the court, she was driven almost to despair. How would it have been, Messrs. Judges and Officers, if the boy had belonged to a rich family? How are much greater offences by older persons "hushed up" and privately settled? If it can be shown that this was not an outrage in the name of justice, let it be done. Otherwise, let those who committed the outrage be punished for it.

[This is the way in which Society turns juvenile offenders into hardened criminals. A few kind words

would have done more to divert the poor boy from the dangerous path he was entering, than all the nine years of imprisonment for stealing ten cents. It makes one's heart ache to hear of such cruelty and injustice, without the power of righting the wrong. May the "good time coming" swiftly come!—Ed.]

### GEORGE PEABODY.

[From the Boston Commonwealth.]

Charles W. Felt (probably of Salem, Mass.) writes to the *Evening Post* from Manchester, Eng., Jan. 8th last, saying: "I was in London in October and November, 1861, having a letter of introduction from Edward Everett to Mr. Peabody. I was astonished and mortified to hear Mr. Peabody, in the course of a short conversation, indulge in such expressions as these: 'I do not see how it can be settled, unless Mr. Davis gives up what Mr. Lincoln says he is fighting for—the forts the South has taken—and then separate.' 'You can't carry on the war without coming over here for money, and you won't get a shilling.' 'Harriet Beecher Stowe was over here, but I would not go to see her, though I was invited, and now she writes that this is *our* war. Such things don't go down over here.' I entered Mr. Peabody's office, feeling that I was bearing a kindly introduction from one of the noblest Americans at home to the noblest American abroad. I took leave of Mr. Peabody pleasantly, and I made one other call upon him, but I could only regard him as recreant to his country in the time of her greatest need." And the *Post* is moved thereby to say, as well as of the so-called "obsequies" which have crowded the daily papers for a week:—

"In one respect these demonstrations are honorable to the feeling of the people. They are meant to express a cordial approbation of the conduct of a rich man who has given away his money for public objects. So far they are very well, but it should be known that when his country had need of the money of her rich citizens, he buttoned up his pockets and refused it. This should abate somewhat the enthusiasm of the general applause. Besides, it should be remembered that Mr. Peabody was a shrewd money-maker, who held men to hard bargains, and never gave anything in private charity. He gave largely, even in his lifetime, to public uses, and in his lifetime enjoyed the reputation which this munificence gave him. He took his pay on the spot. He was eminently prosperous and successful in the accumulation of money; and he had no children to whom to leave it, and part of his princely fortune he bestowed while alive in such a manner that the whole world should hear of it, and the greater part of the rest, after his death, in benefactions of the like notoriety."

### A CELIBATE GOVERNMENT.

[From the Woman's Journal.]

Many often wonder why our national housekeeping is carried on in such a slipshod manner. But people would not be surprised if they only remembered that "Uncle Sam" is an old bachelor. This is the whole secret. He has been trying to keep the political house without a woman to aid him. As a natural consequence, he reaps the usual harvest of old bachelor troubles. Unmended holes in his pockets often occasion the loss of a pocket-book. Buttons gone from his coat put him in a dilapidated condition, and poorly protected from the weather. His rooms are in "promiscuous order." His servants, wasteful. His health suffers for want of proper nursing in times of sickness. But all this is to be changed. His friends, seeing his aversion to the companionship of women, are working to get him into "ladies' society." Parties have been gotten up for that purpose. A large one at Cleveland; others in Washington, Boston, and many other places. Many letters have been written. The result is, he has been gradually getting a better opinion of women. He has been putting them into some of the important posts required for doing his large and varied business, and finds they do well.

And now I learn (though this, dear Journal, is told in strict confidence, and must not be repeated), "Uncle Sam" is engaged to be married! The marriage certificate has actually been applied for. The officer who is to issue it will number it as the *sixteenth*, and there is no question that when "Uncle Sam" gets this certificate, it will result in a *great amendment to his constitution*.

Northampton, Mass.

SETH HUNT.

"HOW MUCH IS HE WORTH?"—The true test of man are his moral, his intellectual, and his industrial worth. These are true factors of man's solidarity; they are the corner-stones of democracy, the granite and eternal pillars of republics, and until our characters are transfigured and permeated by these great truths, our republics are but as dreams and our democracies but as words that turn to lies upon the lips.—*Journal of Education*.

THE HAPPY ONES.—In Laibach (Austria) the parochial minister, Josef Suppan, preached as follows in the Cathedral:—"Beloved in Christ! Happy are you who cannot read, because you are not tempted to read the bad books and newspapers in which our faith and its ministers are ridiculed."—*Weekly Express* (Toledo.)

THEIR HEART IS AT HOME.—It shows plainly a beautiful trait in the Bavarian Bishops, that they have ordered with touching unanimity the trifle of 360 bottles "exportation-beer" to be sent to Rome for preliminary use at the Council.—*Nachricht aus Deutschland und der Schweiz* (N.Y.)



## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### THE FREE RELIGIOUS ASSOCIATION.

BY O. B. FROTHINGHAM.

We repeat once more our continually reiterated asseveration that the Free Religious Association has no published or cherished creed. We have said this a great many times and we expect to say it a great many times more, for no idea finds its way into the so-called religious mind so slowly as this,—that a religious body can be anything but a sectarian body. The word religion has so long been associated with a form of organization, a form of worship, a form of behavior, or a form of words, that even people otherwise intelligent, refuse to believe it possible that an association should allow its members to think and speak, each for himself, and not feel committed or compromised by their so doing. Line upon line, precept upon precept, therefore, is our motto. We did not, however, suppose that the occasion for this reiteration was to be afforded by those from whom we this time take it.

The *Liberal Christian*, with the reckless zeal that has characterized its conduct recently, since the summary dismissal of its too liberal editor, Wm. T. Clarke, endeavors to fasten on the Free Religious Association whatever odium it can attach to its own interpretation of Mr. Frothingham's discourse at Horticultural Hall, on the afternoon of Sunday, the 30th of January. The readers of THE INDEX are not interested probably, to know what might have been the precise doctrine of that discourse on "The Revealed and the Hidden God." As reported, evidently with candor and care, in the *Boston Daily Advertiser*, the *New York Tribune* and the *Christian Register*, it seemed to convey no doctrine that was either startling or new. The frank and outright protest against the accredited views of revelation, whether as instituted in a church, formulated in a creed, printed in a volume, or imparted to individual souls, may have struck some as audacious, though there was no very good reason why it should. But the doctrine that God is an object of faith, not of knowledge,—that the Infinite may be surmised, conjectured, sought, believed in, longed for, aspired after, but cannot be known,—is so exceedingly familiar to all thoughtful minds, and so exceedingly precious to all devout hearts, that any misunderstanding of it, or dread of it, or dismay on account of it, causes a feeling of simple amazement. None have affirmed this doctrine more earnestly than Unitarian writers, when opposing the dogmatic familiarities of the orthodox believers. In the two strong chapters of his volume entitled "Reason in Religion,"—the chapters on "The Retreating" and "The Advancing God,"

—Dr. Hedge states the same idea with an exhaustive power, that Mr. Frothingham's presentation laid no claim to, and with a display of argument that the Horticultural Hall lecturer could not have added to, had he wished. But Dr. Hedge, being inside the denomination and Mr. Frothingham outside, the statement that is simply impressive in the one case becomes dreary, dark and despairing in the other.

This, however, is not to the purpose; let it pass. Whatever may be thought of Mr. Frothingham's doctrine of "The Unknown God," whether it be better or worse, negative or positive, gloomy or cheering, atheistical, pantheistical, tritheistical, bitheistical, or theistical, it must be understood that his position as President of the Free Religious Association, does not in the faintest measure commit the Association to his opinions, or furnish ground for ascribing a particular theory of God to a single individual member of it. So far is it from being true that this Association has any solidarity of belief, that its very existence is a protest against such solidarity. Its purpose is to accustom people to think for themselves, to allow, nay to encourage, their neighbors to think for themselves, and to familiarize their minds with the habit of living in entire respect and sympathy with excellent men and women of every shade of religious and philosophical belief. Its first business is to break up these heavy masses of consolidated opinion, and resolve them into separate men and women, into groups of humanity drawn together by ties of human confidence and affection. The bare fact that no opinions whatever exclude from the Association, that the Calvinist may be a member along with the Universalist, that the Trinitarian may stand there side by side with the Unitarian, that Pantheist and Positivist are alike welcome, that the Hebrew Monotheist, and the Hindu theist may cordially meet there on equal terms, is guarantee enough that no one of these can dictate to the rest. Of course no person will be likely to connect himself with the Association, who does not believe Religion to be something more and something more important and vital than a religion or *his* religion; he must be prepared to rank his speciality, however dear, below the great comprehensive thing that constitutes the substance of all faiths, and includes them all; he must be open to the perception in his neighbors, whoever they may be, of the same original and underlying verities; in a word, he must be more a man of faith than a man of opinions, more a believer than a dogmatizer, more intellectual than sectarian, more spiritual than sentimental, and more human than anything else; but with this reservation, a pretty large one, it must be confessed, though not an extravagant one to ask, believers of every name may join the Association, and by so doing may assist in promoting a new and richer fellowship of faith.

It was the thing to be expected that those who planned and organized the Association should become its first officers and directors. It was also to be expected that these men and women should belong to the number of those who had broken away from Ecclesiastical organizations, and discarded traditional beliefs. None but mystics or radicals, people who soared above creeds or people who struck down below them, would be likely to hit on such an idea. But the idea, once suggested, is common property. Its originators enjoy no monopoly of it. No class of minds can ap-

propriate it, or can desire to hold an exclusive interest or control in it. The sooner any such danger, or any such appearance of danger is removed, the better. The management of the affairs of the Association, might very properly be placed in conservative hands, in orthodox hands, if such could be found entirely free from the stain of sectarianism. Henry Ward Beecher, judging him by his recent introductory to the *Church Union*, would make an admirable presiding officer. That men, whose private opinions are unpopular, and whose public position renders them to some degree notorious, represent an Association so wide in its scope, is, no doubt, a misfortune. The proposition should have come from the mystical side, not from the critical; but it is as it is; and it is as it is, because technical religion so far absorbs the public mind that genuine religion is covered over and pushed out of sight. Whichever party assumed the responsibility of projecting the Free Religious Association, would perhaps have to bear the imputation of an irreligious purpose in their endeavor, and submit to be called Nothingarians, or something worse. The abandonment of so much as must be abandoned, namely, the idea that religion is identified with any names, formularies, worships or modes of culture whatever, will cause that they who abandon it will seem to have very little remaining. But patience will undoubtedly have its perfect work; and that perfect work will be religion, in place of several hundreds of religions.

NOTICE.—The Reports, in pamphlet form, of the Annual Meetings of the Free Religious Association for 1868 and 1869, (at 40 and 50 cts. respectively), REV. SAMUEL JOHNSON'S Essay on "THE WORSHIP OF JESUS," (50 cts.) and an Essay on "REASON AND REVELATION," by WM. J. POTTER, (10 cts.) can be obtained by addressing the Secretary, WM. J. POTTER, New Bedford, Mass.

The Report for 1868 contains addresses by O. B. FROTHINGHAM, JAS. FREEMAN CLARKE, ROBERT COLLYER, CHARLES H. MALCOM, JOHN P. HUBBARD, OLYMPIA BROWN, JOHN WEISS, T. W. HIGGINSON, F. E. ABBOT, A. B. ALCOTT, and others, each presenting some distinct aspect of the religious tendencies of the times; also a long address by WENDELL PHILLIPS, specifically prepared for the Association, on "THE RELATION OF RELIGION TO PHILANTHROPY;" Essay by F. B. SANBORN, on the same subject; Essay by W. J. POTTER, on "PRESENT TENDENCIES OF SOCIETY IN REGARD TO RELIGIOUS ORGANIZATION AND WORSHIP;" the specific Reports of the Executive Committee of the Association, and Letters from M. D. CONWAY in England, and KESHUB CHUNDER SEN, of India.

The Report for 1869 contains addresses by FROTHINGHAM, WEISS, ABBOT, HIGGINSON, PROF. DENTON, J. H. JONES, RALPH WALDO EMERSON, C. A. BARTOL, LUCY STONE, HORACE SEEVER, ROWLAND CONNOR, and others; Essays by JULIA WARD HOWE, DAVID A. WASSON, and RABBI ISAAC M. WISE; and Annual Report of the Executive Committee.

Some of these addresses are as conservative in their theology as others are pronounced in their radicalism,—the Association having offered a free platform to all phases of religious thought.

THE ELEMENTS OF NATIONALITY.—The elements of Nationality for American Republicanism are—

- (1) Universal Suffrage.
- (2) Uniformity of Naturalization.
- (3) National System of Education.
- (4) Uniform System of Currency.
- (5) Uniform System of Postal-intercourse.
- (6) Unfettered Press and Pulpit.

Other conditions of nationality are merely evolved from these six elements, as water is evolved from a combination of oxygen and hydrogen gases. For instance, Banking forms a part of a system of currency, and national currency really includes Taxation. This will not be admitted by many persons, but close scrutiny will produce the conviction. It is not necessary that we should do much more than enumerate the elements. We do not desire to enter into the merits of rival systems. The unsettled questions among European currency-doctors we do not intend to pronounce upon. The peculiar virtues of paper, and gold, and silver, or any other article, as a medium of Exchange, we are not presumptuous enough to attempt to determine. Our only purpose here is, to insist on the necessity for sound and lasting combinations of the elements of National power, progress, and permanency.—From "*Great and Great Questions for American Politicians*."



## "FEATHERS."

[From the Woman's Journal.]

One of the most amusing letters ever quoted in any book is that given in Curzon's "Monasteries of the Levant" as the production of a Turkish sultana, who had just learned English. It is as follows:—

Note from Adile Sultana, the betrothed of Abbas Pasha, to her Armenian commissioner.

CONSTANTINOPLE, 1844.

MY NOBLE FRIEND:—Here are the feathers sent my soul, my noble friend, are there no other feathers leaved in the shop besides these feathers? and these feathers remains, and these feathers are ugly. They are very dear, who buyes dheses? And my noble friend, we want a noat from yorself; those you brought last tim, those you sees were very beautiful; we had searched; my soul, I want featherses again, of those featherses. In Kalada there is plenty of feather. Whatever bees, I only want beautiful featherses; I want featherses of every desolation tomorrow. (Signed) "You know who."

The first steps in culture do not, then, it seems, remove from the feminine soul the love of finery. Nor do the later steps wholly extinguish it, for did not Grace Greenwood hear the learned Mary Somerville conferring with the learned Harriet Martineau as to whether a certain dress should be dyed to match a certain shawl? Well! why not? Because women learn the use of the quill, are they to ignore "featherses"? Because they learn science, must they unlearn the arts, and above all the art of being beautiful? If men have lost it, they have reason to regret the loss. Let women hold to it, while yet within their reach.

Mrs. Rachel Howland, of New Bedford, much prized and trusted as a public speaker among Friends, and a model of taste and quiet beauty in costume, delighted the young girls at a Newport Yearly Meeting, a few years since, by boldly declaring that she thought God meant women to make the world beautiful as much as flowers and butterflies, and that there was no sin in tasteful dress, but only in devoting to it too much money or too much time. It is a blessed doctrine. The utmost extremes of dress, the love of colors, of fabrics, of jewels, of "featherses," are after all but an effort after the beautiful. The reason why the beautiful is not always the result is because so many women are ignorant or merely imitative. They have no sense of fitness; the short wear what belongs to the tall, and brunettes sacrifice their natural beauty to look like blondes. Or they have no adaptation; and even an emancipated woman may show a disregard for appropriateness, as where a fine lady sweeps the streets, or a fair orator the platform, with a silken or velvet train which accords only with a carpet as luxurious as itself. What is inappropriate is never beautiful. What is merely in the fashion is never beautiful. But who does not know some woman whose taste and training are so perfect that fashion becomes to her a means of grace instead of a despot, and the worst excesses that can be prescribed, a *chignon*, a hoop, a panier—is softened into something so becoming that even the Parisian bondage seems but a chain of roses?

In such hands, even "featherses" become a fine art, not a matter of vanity. Are women so much more vain than men? No doubt they talk more about their dress, for there is much more to talk about; yet did you never hear the men of fashion discuss boots and hats and the liveries of grooms? A good friend of mine, a shoemaker, who supplies very high heels for a great many pretty feet on Fifth Avenue, declares that women are not so vain of their feet as men. "A man who thinks he has a handsome foot," quoth our fashionable Crispin, "is apt to give us more trouble than any lady among our customers. I have noticed this for twenty years." The testimony is consoling—to women.

And this naturally suggests the question, What is to be the future of masculine costume? Is the present formlessness and gracelessness and monotony of hue to last forever, as suited to the rough needs of a work-a-day world? Yet it is to be remembered that the difference in this respect between the costumes of the sexes is a very recent thing. Till within a century or so, men dressed as picturesquely and gracefully as women. No satin, no velvet was too elegant for those who sat to Copley for their pictures. In Puritan days the laws could hardly be made severe enough to prevent men from wearing silver-lace and "broad bone lace," and shoulder bands of undue width, and double ruffs and "immoderate great breeches." What seemed to the Cavaliers the extreme of stupid sobriety in costume, would pass now for the most fantastic array. Fancy Samuel Pepys going to a wedding of to-day in his "new colored silk suit and coat trimmed with gold buttons, and gold broad lace round his hands, very rich and fine." It would give to the ceremony the aspect of a fancy ball; yet how much prettier a sight is a fancy ball than the ordinary entertainment of the period!

Within the last year or two, the rigor of masculine costume is a little relaxed; velvets are resuming their picturesque sway, and instead of the customary suit of solemn black, gentlemen are appearing in blue and gold editions at evening parties. Let us hope that good sense and taste may yet meet each other, for both sexes; that men may borrow for their dress some womanly taste, women some masculine sense; and society may again witness a graceful and appropriate costume, without being too much absorbed in "featherses." T. W. II.

UNKIND.—A drunken man who had slipped down, thought it singular that water always freezes with the slippery side up.

## ADVERTISEMENTS.

## THE INDEX

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1870.

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To Capitalists and Manufacturers.

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In 1840 was 1,220.

In 1850—3,829.

In 1860—13,784.

In 1866—24,401.

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The City is located on the Maumee River, four miles from Lake Erie, and has the best harbor on the Lakes. Nearly 2,000 miles of railroad and over 800 miles of canal centre here.

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FRANCIS ELLINGWOOD ABBOT, EDITOR.

GRIEF AND ITS COMPENSATIONS.

[Read to the First Independent Society of Toledo, Nov. 7, 1869.]

"From seeming evil still educing good."

James Thompson, *Hymn*, line 114.

In taking as my morning's subject "Grief and its Compensations," it is not my purpose to treat it delicately, nor to deal in any "professional" common-places. The Orthodox pulpit claims the right to announce verbal promises from God, holding out glorious compensations in a future life for all the sorrows of believers here on earth; while the so-called "Liberal Christian" pulpit, distrusting the genuineness of these promises, yet not quite daring to look the grisly facts of life full in the face, dispenses semi-philosophical honey sucked from evangelical clover-tops, which tickles the palate but destroys all appetite for meat and potatoes. Whoever has once thought himself out of the Church-nursery hungers for food more substantial than honey,—thirsts for drink more refreshing than milk-and-water sweetened with a lump of New Testament sugar. The parched throat craves a draught fresh from the ice-cold mountain-springs of Nature. I would deal with human sorrow not as a clergyman or priest, which I am not, but as a man who would tell his fellow-men what he has learned in his own experience of life. The surgeon may be the kindest of benefactors; and the unwholesome diet of the Church sometimes creates tumors for which his knife is the only remedy. False views of life, of the universe we live in, and the laws that govern it, have embittered many a heart, and lent to the natural sting of grief a sharpness and a venom that engender despair. When brought to the test of experience, they give way, and pierce like a broken reed the soul that leans upon them. In the hour of sudden anguish we need more than ever the strength of great ideas to support us. Under the influence of modern thought, the faith of multitudes who fancy they believe the popular theology is secretly undermined; and when the rains descend and the winds blow, they discover with dismay that the fabric they trusted in as a sure refuge from the storm crashes in ruins about their heads. Unprotected and bewildered, they find themselves exposed without warning to the fierceness of the tempest. Having been taught that all doubt of the church doctrine is a veritable sin, they suffer the tortures of an upbraiding, misguided conscience, in addition to the natural agony of bereavement or loss. Our age affords myriads of such cases of artificial, unnecessary misery; we have all, I suppose, witnessed many such,—perhaps experienced the evil in ourselves. I have myself known many instances of persons, reared in the orthodox belief, who were utterly overwhelmed, thrown off their balance, on the occurrence of some great disaster; they had been taught to expect some Divine deliverance as the reward of their faith, and, finding none, suffered excruciating pains through self-accusation of imaginary sins. If affliction is believed to be punishment, as so many are trained to believe, then natural sorrow is sure to be intensified by unnatural remorse; the burden is doubled, and the aching soul is crushed to the ground beneath it. A lady who had been in the habit of attending a Unitarian Church lost her little child, in whom her whole being seemed to be wrapped up. Her mother and friends, who

were orthodox, instead of seeking to soothe her misery, poured vinegar into the bleeding wound, by telling her that God sent this great sorrow in penalty for the sin of going to the Unitarian Church,—that, unless she repented, joined the Orthodox Church, and gave her heart to Christ, God might smite her other children also, and leave her in utter desolation. The poor broken-hearted mother, after enduring torments unspeakable, was over-persuaded, and did as she was urged; but she found little relief, after all, and remains to this day ill at ease where she is, yet not quite strong enough to break her bonds. Such cases, I believe, are common, and will be common, until the power of superstition is destroyed throughout the land.

Now in this matter of human sorrow I want to deal sincerely with myself and you. The facts of life are stubborn things; and however we may theorize, they change not for our theories. The simple truth abides, and will not be blinked out of sight, that we are sometimes roughly handled in this world of ours. No feather-beds are spread to catch us when we fall. The pathway before us is never raked and rolled, like the avenue of a gentleman's villa. Providence never steps to our side with an umbrella, in case it rains. No—so far as my observation goes, we must take the weather as it comes, and it never comes arranged with any special reference to our convenience; we must provide against it, or take our wetting. If we stumble headlong over a stone, we are left to lie there until we choose to get up; we must rub our own bruises, or let them ache; we may bump our heads never so hard, but we befool ourselves, if we expect Providence to pick us up or to "kiss the spot to make it well." There is a rigor in universal laws which looks like cruelty, while we are smarting under pain. We are taught in childhood that God is our Heavenly Father, overflowing with tenderness and ever waiting to catch us in his arms, the moment we miss our footing; and when we slip and break an arm or a leg, our first impulse, perhaps, is to accuse him of hard-heartedness. The Heavenly Father seems to be a Heavenly Step-father, at the best. I speak bluntly, it may be; but I think I utter the unspoken feeling of many and many a heart that has been suddenly made to bleed. There is so terrible a discrepancy between our early instruction and our own experience, when we come to the pinch, that faith secretly congeals into despair in many a noble spirit. There is no agony, however sharp or tumultuous, so terrible to bear, as this slow freezing-over of the fountain of faith,—this gradual turning to ice of the life-springs within our own souls. To some, at least,—to many of humanity's noblest children, I believe,—the conviction that man is the sport of wind and tide, born without a destiny and dying without a hope, makes that seem the happiest hour of life in which we leave it forever. If this conviction is the reflex of the truth, it cannot be reached too soon; there is no lasting good in self-delusion, be the delusion never so fair and bright. What I want,—what you want,—what every earnest spirit wants,—is to find the truth at all costs. If the truth is only a skull and bones, after all,—well and good; I will nevertheless embrace it as my dearest friend. There is a pride of veracity in every free soul that scorns a voluntary self-deception, though the bliss of a thousand heavens should be the reward of believing it. "Give me realities,—or go your way!"—that is its language to the church; and because the church responds with a pageant of gaily-colored bubbles that the first pin will prick into eternal nothingness, it turns its back on the church in stern rejection. The fact,—the hard, knotty, implacable fact,—is this, that what men call Providence is fair as a lily to-day, black as a thunder-cloud to-morrow,—gracious to-day as a lady's smile, terrible to-morrow as a tiger's fangs. Stern and rough usage befalls us all alike; sinner and saint, the just and the unjust, receive impartially, not merely the

sunshine and the rain, but also the flood, the conflagration, and the earthquake. That is the iron fact; there is no use in trying to dodge it,—we have got to make the best of it as it is.

The case, then, stands thus. The Power that controls our life and shapes our destinies, is no indulgent parent, dispensing bonbons all day long; if it is indeed moved by an infinite tenderness for man, this tenderness must be compatible with inflexibility of law and extreme ruggedness of demeanor. If, as is taught us, "all is for the best,"—that is, if all events and all experiences shall in the end work good to you and to me and to every living soul,—then we must discover, if we can, a possibility of infinite tenderness assuming this seemingly harsh form of manifestation. The optimism of faith in a perfect Goodness demands at least as much as this, as the very condition of its own existence.

Now there are very earnest and sincere minds that refuse to recognize this possibility,—that assert, on the contrary, with emphasis, that the fact of pain in Nature, and especially in the life of man, disproves the possibility of perfect Goodness in the heart of Being. These men are entitled to respect, to a very high respect, for the honesty with which they mean to face the facts. In a powerful chapter of his "Principles of Biology" (vol. 1, pp. 340—344), Herbert Spencer dwells on the universal existence of pain-causing instincts and appliances throughout the animal kingdom, shows that "throughout all past time there has been a perpetual preying of the superior on the inferior, a ceaseless devouring of the weak by the strong," and points out especially the existence of two or three dozen species of parasites that infest the human body, often producing great suffering and death. He concludes with this significant sentence:—"With the conception of two antagonistic powers, which severally work good and evil in the world, the facts are congruous enough. But with the conception of a supreme beneficence, this gratuitous infliction of misery on man, in common with all other terrestrial creatures capable of feeling, is absolutely incompatible."

The moral courage and inflexible love of truth which will make a man accept and proclaim a conclusion such as this, commands my profoundest respect: I sympathize deeply with the character that thus shrinks not from the crucial test. But our question is not one of character, but of fact. Is Spencer's conclusion rightly drawn? Does the fact of pain disprove perfect goodness in the Omnipresent Power? I cannot disguise it to myself, and I will not disguise to you, that this is the ugliest question, the ghastliest doubt, that the soul must meet in its hour of anguish. Let us meet it now, like men,—now, before the storm bursts upon us, that we may be protected beforehand. "In time of peace, prepare for war;" in time of spiritual quiet, prepare for the terrible struggle that shakes sooner or later the soul of every man.

So far as the pain of lower animals is concerned, I frankly confess I see no way of reconciling it with perfect goodness, or assigning for it a sufficient reason. The presumption is so far against perfect goodness in the universal Power. But it is certainly illogical to claim that, because we see no sufficient reason, therefore no sufficient reason can possibly exist. The argument from human ignorance cannot be pushed so far. Spencer assumes that all the misery he describes is "gratuitous," that is, without cause or reason; and it is only because of this assumed "gratuitousness," that he denies the possibility of a supreme beneficence. I admit, gratuitous infliction of pain would be incompatible with supreme beneficence; but how does Spencer know this infliction of pain to be gratuitous? Simply because he can see no reason for it. But there may be a reason for it, notwithstanding. Even human beneficence will sometimes inflict pain for a reason; as when the surgeon amputates a limb. I maintain that Spencer's conclusion logically overshoots his



premises; it is assertion, not argument. Beneficence does sometimes inflict pain; and it may be beneficence that inflicts all the pain in Nature. We cannot dogmatically assert that it *is* beneficence,—I admit the doubt. But neither can Spencer assert that it *is not* beneficence,—I claim the doubt. Leave, then, this question of pain among animals undecided; Spencer has not decided it. Let us turn to the question that concerns *us*,—is pain among men compatible with supreme beneficence?

Remember that beneficence may inflict pain *for a reason*; bear this in mind. The question is, then, can any reason be assigned for the infliction of pain on man, sufficiently probable to incline the scale in favor of supreme beneficence? That is all we can expect. I am not trying to dogmatize, but to get at the truth as nearly as I may. Can we, then, discern or conjecture any reason for the infliction of pain on man, as the result of natural laws, which shall prove a sufficient basis for belief in a Perfect Goodness? Is it possible that the stern usage man often receives from Nature may have its ultimate root in Eternal Love? When you and I are wounded in spirit almost unto death, are we really idiots if we cherish a faith that all our pain is, at bottom, a loving gift of God? Or does reason set the seal of her approval on this faith, as, at least, more worthy of us than blank despair? This is a question that surely will come home to every soul sooner or later,—that has come home to some of us in terrible earnest. It will never be answered, if we persist in looking at our individual case; you may seek, and pry, and guess why it is that this particular grief should burst upon your head, but all to no purpose. Quit this mousing in your special case,—look out into the wide world of human life; a special reason you will never find, but a large, universal reason,—and no other will lie at the root of a universal law,—may perhaps be found. When you are tired of seeking to comprehend the reason of your individual affliction, turn to the world about you, and seek to discover if affliction ever brings a benefit. Perhaps thus you are on the highway to the explanation of your own sorrow.

When Spencer declares that there *cannot* be a supreme beneficence, because he sees no reason why it should inflict pain,—that, because pain is a part of Nature's order, therefore there cannot be a good God,—he is like an ignorant peasant, who, being told that the earth is round, should start off to test it, come to a valley, and declare, forthwith, that the earth *cannot* be round, because the curve of the valley bulges the wrong way. A larger survey will show the peasant that the earth *is* round, notwithstanding the contrary curve of the valley; a larger survey will perhaps show Spencer that God *is* good, notwithstanding the seeming contradiction of pain. How shall we gain this larger survey?

I think the objection that lies against God's goodness on the score of human suffering will disappear, if it can be shown that human suffering brings with itself a more than counter-balancing good. That is, if a law of compensation exists, by which grief becomes, as it were, the cash price of the highest benefit, then I think a reason is found for the infliction of pain which destroys its alleged gratuitousness,—overthrows, therefore, the dogmatic negation of a supreme beneficence. If a great evil is the condition of a greater good, as the cutting of quivering flesh is sometimes the condition of restored health, then, I claim, we have no right to stigmatize Nature as malevolent, or non-benevolent, simply because pain exists. The question assumes this form,—is there a compensation for human grief which reconciles the occurrence of disaster with a constant beneficence or Providence of Law? We need, we sorely need, a clear conviction on this point; for it touches our peace most nearly. If sorrow is aimless and gratuitous,—if our great losses are truly such, and not rather the rough and prickly burr that contains a nut well worth the picking,—then surely we have cause to shake with terror at every step we take. Life will become infected with universal cowardice, which is cousin-german to universal selfishness; and sorrow, when it comes, will be a poisoned arrow, bearing death to character as to joy. But if otherwise, how changed the case! A pain, dealt by a beloved hand from motives of love, can be endured,—not without wincing, perchance, yet without despair. Convince me that suffering is the price of my highest good, and I have, at least, every motive for heroic endurance and profitable use of it. My faith in that which lies behind the manifest ruggedness of my destiny, becomes then a secret and in-born strength that gives me the victory over all.

There is, I deeply believe, a true law of Compensation, a part of the great system of Nature itself, justifying the conviction that, savage and cruel as may be the apparent dealings of Nature with me, she means well by me, and not ill. If I set the highest value on outward possessions,—houses or horses, money or friends,—I should not feel so. From all these I must part. But valuing private character and public usefulness as the single yet double pearl of great price, I recognize in grief a very sincere, though homely, friend. Education in the noblest knowledge and highest excellence,—that is the great compensation that pays a golden guinea for every tear. Development into grander life and wider beneficence,—I count this the one goal of all ambition that may worthily be cherished. In this divine alchemy by which sorrow transmutes itself into spiritual education or development, I find a guarantee of gain that solves all question in my heart concerning its origin. "By their fruits shall ye know them." It is the *fruits* of grief that prove the seed divine. Take a single instance. The life of Lady Byron, revealed since her death by Mrs. Stowe, seems to have been burdened with a weight of sorrow imposed on few. Domestic happiness wrecked forever, in a manner that was outrage to every finer feeling,—constant contumely and malignant slander from him whose power to wound was greatest,—secret grief that was buried out of hearing of the voice of sympathy,—that is one side of the picture; but, on the other, continual bounty and self-sacrifice and devotion to the cause of the oppressed and the poor,—that is the other side. Here grief, there surpassing spiritual beauty,—root and fruit.

"And now the veil is lifted from the shrine  
Whereon thy heart was offered; all is known;  
No idle walling o'er young hopes o'erthrown,  
No craving for the world's vain tears was thine.  
Thou knewest of a duty more divine,  
And therefore, thro' the weary years alone,  
Sate with thy grief, which others could not own,  
Thy life went on. Oh noblest of thy line!—  
With titles that the world could never sound,—  
While the full blaze of that disastrous star  
Which rose upon thy bridal shone around,  
Thy one poor lamp of love burned faint and far;  
But now his splendor passes into shame,  
And thy sweet faith is more than all his fame."

Here, then, shall we find the key to a great compensation in the sufferance of pain. *Grief is a divine education of the soul.* But with one proviso—that we profit by it, not squandering its high opportunities or perverting its high lessons. The proviso is all-important. For I do not find in grief any arbitrary or capricious thrusting of spiritual blessings into our hands. The compensations of sorrow in the increase of noble character depend absolutely on ourselves. I do not believe that sorrow is any such "blessing in disguise" as to bring a magical prosperity under the roof that harbors it. It is either a blessing or a curse,—*which*, depends on you. Fight it, and it will fight back, dealing worse blows than it receives. Welcome it, learn of it, profit by it, and no friend that ever sits at your fireside shall leave so grand a benediction. Misfortune ill-borne is doubly distilled disaster. Witness the poor men whom loss of property too often drives into the grave of the sot. We are free to make or mar. As in all else, so also in this. The pulpit preaches much sentimentally about the divine mission of sorrow. It is a diabolic mission, souring the temper, case-hardening the heart, corrupting and weakening the will, unless, by our reception of it, we recognize its natural uses and lessons. A disappointment may be the baffling of a life, unless we conquer it by wise and manly patience. Put your sorrows as compost about the roots of your virtues; cover them well with soil, lest they breed a pestilence in your neighborhood. If I pamper my affliction, pet it, make much of it, grow proud of it as a mark of distinction which ranks me among the aristocracy of poetic miseries,—and this foolishness is a mark of all young Byrons, whose vices soon breed misanthropy,—then I nourish a viper in my bosom, and warm my own ruin into activity. On ourselves alone it depends whether the great blow that stuns us shall paralyze our moral natures, or, after the first sharp agony, shall incite to nobler living. It takes a great blow sometimes to break into the charmed circle of our selfishness, and remind us of the great suffering world outside. There is no compensation for us, but unmitigated injury, in the catastrophes of life, unless we rise above them and put forth the divine energies of the soul. Make grief the provocative of purer aims, and you may yet hail it as your best and truest friend.

I hold it to be a truth of great import that, while grief ill-borne demoralizes and deteriorates, grief well-

borne—borne with fortitude and patience and wisdom—yields the soul a bountiful harvest of compensations. Increased moral power is developed by this battle with pain. It is *easy* to surrender and give way to despair,—easy to complain and mope and forget the wants of the world in our own private misery,—easy to become so absorbed in the indulgence of our own emotions, that by degrees we lose the consciousness of high duty to mankind. But it is very *hard* to suppress the pain in our hearts, and pluck out of the wound the barb that has pierced us. Yet grief is disintegration of character, unless we subject it to this heroic treatment. Before the first outburst of the tempest we are overborne, and we inflict useless agony on ourselves if we choose to break rather than to bend. In a stern struggle with disaster, nevertheless, lies its only power to bless us in the end. The effort we *must* make, painful as it is, to get the mastery of our own souls. There is no sadder sight than to see one permanently crushed and broken in spirit under sorrow. And there is no grander spectacle than that of a free soul rising superior to evil, distilling honey, like the bees of Samarcand, out of poison and death. Vigor of will and nobility of character are to be learned nowhere but in the stern school of misfortune. I count it, in the last outcome of life's experience, the chief of all blessings to acquire that toughness of fibre, that rugged force of character, which it is the especial function of a manfully mastered grief to create. The prize, friends, is well worth the war. No man, no woman, who has plucked this moral safety from the nettle danger, will ever accuse Nature, or her universal laws, of malevolence or cruelty; but rather with a full heart will learn to thank the Infinite Power, whose dealings are so rough in semblance, for the profound, unspeakable tenderness that thus confers the sublimest of all spiritual benefits.

Nor is it only the reflex benefit to ourselves that demands acknowledgement of gratitude, when the first fury of the tempest is overpast. There is a freemasonry of sorrow which knits into a solemn fellowship all souls that have quaffed the cup of anguish,—a divine sympathy with kindred pains which soothes the hearts of those who are still in the agonies of conflict, and gives a power, nowise else to be won, of pouring oil and wine into the fresh wounds of our fellow-men. The mere presence of one who has fought and conquered is a mighty reinforcement to the novice in grief,—to the raw recruit hard-pressed in the terrors of his first battle. Is it no compensation for our own past pain, to have acquired the faculty of stilling the pain of others? Surely it is an ignoble soul that is unwilling thus to purchase the capacity of truest benefaction. The characters of men are never ripened into mellowness, until they have been watered with the gall of bitterness. Look at the persons whom you most deeply reverence; is there not a sweet and nameless grace about them, a spiritual beauty of expression, that testifies of secret struggles with sorrow? We are never initiated into the brotherhood of souls until we have been baptized with the baptism of blood,—consecrated by the universal sacrament of tears. The power of rendering the highest moral service to mankind is derived from these inward experiences of pain; that divine "enthusiasm of humanity" which is the key to all magnificent benefaction can be gained in no other school. What noble spirit will not rejoice to have learned the art of benediction, even though he must first pay its price in throes of spiritual distress? It is no wild fancy of mine, but the carefully deduced result of soberest experience, that the wise, victorious endurance of grief is our education into the noblest character,—our development into the capacity of loftiest usefulness to man. To me, this spiritual gain is compensation, yea, more than compensation, for the fiercest and intensest pangs. Grief will be to us precisely what we make it,—our divinest friend or our bitterest foe. But the supreme beneficence is surely vindicated, if, from the apparent harshness and roughness of Providence, we are thus able to extract an overbalancing good. *Now*, before distress overtakes us, we ought to fortify our souls against the storm; and the conviction that pain is not the infliction of malignity, but rather the opportunity of highest achievement, is surely the best fortification we could desire.

COOL.—A confident Millerite, meeting Parker just as he was leaving Emerson's house, said to him:—"Friend, do you know that the world is coming to an end next week?" Parker replied:—"Oh! that don't concern me; I live in Boston." Passing on, he saw Emerson, and asked the same question. Emerson's answer was:—"Well, let it come to an end; we can get along full as well without it."



## PASSING EACH OTHER TWO TENDENCIES.

(From the Radical.)

It is probable that the Old Unitarians and the Liberal Orthodox will meet and pass each other on the road. It is not likely that they will mingle as one. The fact that they are approaching each other does not imply their union. The one is moving down hill. The other is ascending. That they will encamp together on the hillside, as some predict, we are far from believing. Consider the difference between the two. The Old Unitarian has been, so to speak, through the mill; at least, he is decidedly of that opinion himself. He has had experience and knows whereof he speaks. He has, he thinks, looked over the mountains of Rationalism, and he declares that all beyond is a cold and dreary waste. He was, to be sure, at first, fired with an unpopular idea. It led him out from among his fellow-men: it nerved him up to a degree of heroism. He took up his cross. He became, in a measure, hated and despised. He served his truth. His way was apart and alone. He cared not for popular favor. He was in earnest. And for a brief season he was really and vitally connected with the movement of American emancipation. He was professedly a Rationalist. His views looked at in the present time do not appear at all startling. And perhaps they were never so in themselves considered. It was his position, his attitude towards tradition and authority, rather than "the new doctrine" he offered, that may have created most of the alarm. If you begin with reason, where will you stop? Reason was the arch enemy. It would lead to Infidelity. Such was the prophecy. With this conviction in his mind came Lyman Beecher to Boston to annihilate Unitarianism.

Now the old issue has passed away. Apparently nobody cares very much whether there are three Gods or one revealed in Scripture. In fact, God has come to be of little importance in present discussion. Christ is the All in All. It may seem strange, but it is even so. Old Unitarians have somewhat to say of the Father; but the phrase awakens no special interest. You may let your speculations concerning God range to any limit, and you shall not lose caste. But if Christ be not confessed as a being of infinite perfections, your good standing as a Unitarian is not allowed. Yet, for the sake of your purse or of your influence in some direction, you may still be pressed to keep along with the denomination.

Thus time has wrought a change. Fifty years ago the Unitarian was toiling up the mountain, and his banner bore the one word, "God". To day, arrayed in purple and fine linen, he is travelling at his leisure down the road, and his banner displays the one word, "Christ." He is a Unitarian still, but his "Unity" has been transferred to the "Son." The "Father," as we have learned to say since the war, has been "mustered out of service."

The Old Unitarian will not admit this to be true. We do not speak from his confession. We only report the fact of his conduct as we see it. Doubtless he is not aware of the change. But the world looking on is likely to corroborate our testimony.

Now turn to the Liberal Orthodox. You are astonished to find how completely he is reversing the present action of the Old Unitarian. In the first place his face is turned to the summit. He has started on an upward march. He is drinking in the morning dew, and bracing himself with the morning air. He has awakened out of sleep. He has taken his departure from the camp of his fathers in the valley. His eyes and ears are open, his mind is alert. He is an inquirer, a seeker; he is filled with the prophecy of a new hope. He is in earnest. The times have changed, and he will not be persecuted now as he would have been formerly. But undoubtedly he has much to contend with. No matter. There is a might within him to conquer, and he has already lost the sense of fear.

What word is inscribed upon his banner? God? No. Neither God nor Christ. He has written there a new word. He has learned to say the word that is the inspiration of a new era. He does not realize his position; he does not yet see the vast import of the pledge he has given; but he has committed himself to a career as unlike that of his father before him as it well could be. His father wrought for God, for Jesus Christ; he will work for Man.

"Humanity!" This is the word he is inscribing upon his banner.

Undoubtedly he has much to say of Christ, of God. But now, God is for man, Christ is for man, even as the Sabbath is. He will glorify God by honoring man. His Christ is the human Jesus who went about doing good. The more he can make the humility of the Saviour shine, the more he finds his fellows ready to encourage him in his labor. In his mind's eye he no longer sees God as the awful judge seated on his throne; the humility of God is his theme; Deity condescends to dwell in the souls of men; he is the Friend, the Lover, the gentle Helper, who never forsakes nor leaves the sinner, but entrenches himself in every soul forever. God is revealed by Humanity.

We speak of tendencies. We anticipate results by observing the signs, by discovering what ideal impulse is driving men on.

At last it would seem that Orthodoxy itself has begun to learn the lesson it has repeated for hundreds of years from the life of its Lord: "Inasmuch as ye did it unto the least of these, ye did it unto me." It catches the spirit of these words, and must go on to interpret them into the rational meaning of to-day. Its interest in humanity will be aroused for the sake of humanity. As we have said, the vast import of

the change of feeling cannot be easily realized, even by those who share it. It involves a new intellectual process which will reveal an entirely different conception of God, of Man, and of Jesus. Who is God? What is God? Where is God? What is man, and what are his relations to God? How is man to elevate himself in the scale of being? These and similar questions have to be answered anew.

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"I have received the Prospectus of THE INDEX and also the first copy. We have a society organized here on the same plan as the Free Religious Association, and with views I believe identical with that. We read your discourse, published in THE INDEX, to-day, before our society, and it was pronounced the best thing of the kind we have had. We read the best lectures,—such as yours and other contributors to the *Radical*, before our society, beside original essays; yet it is the intention to deal principally with scientific subjects, and we believe in religion as a science. Our organization has been in existence nearly a year, and is gradually on the increase. We have read quite a number of Prof. Denton's lectures before the society and they are considered good. You may not want to know so much of us, still we would like to co-operate with you. I would like to see a grand demonstration next Spring, during 'Anniversary Week.' Should any of the 'big guns' East be coming West on lecturing tours, please make an effort to have them give us a call."

"My friend — sent me the first two numbers of your INDEX, and my spirit gladly bathed in a free atmosphere for a little while. Your action in the Syracuse Conference, the causes of your 'excommunication' in Dover, the clear height from which you spoke at the last annual meeting of the Free Religious Association and still speak in THE INDEX, seem to me like so many pauses in a flight which is ever upward. May not the ground-robin take delight in the soaring of the eagle, at least as far as she can follow it with her eye? Your free utterances must give wings to many a spirit, and gladden even while they sadden those whose action cannot be so outspoken as yours, because fettered by circumstances. I am convinced that some Free Religionists, perhaps many, may be so situated that it is best for them to be quiet except when compelled to speak. Nevertheless, they may be the very ones who most enjoy your happy freedom. May it never be circumscribed!"

"I received your Prospectus and like its direct, clear-ringing and unequivocal tone. But do not fall into the same mistake that many of our 'liberal' friends seem to be laboring under, for surely if 'Orthodoxy' is not essential to salvation, neither is the denunciation of Orthodoxy or avowal of more or less of Heresy essential to salvation. Some of our liberal friends seem to think the latter the one great essential; and hence they become no more truly liberal than some, the best, of our Orthodox friends. It seems to me time to let all that alone, while we pursue our own independent inquiries conscientiously, earnestly and undisturbed."

"THE INDEX has arrived and it seems to have the right ring to it. Dr. Hedge will find that wherever miracles are disbelieved, Christianity is disbelieved, and always will be. The very idea of Christianity is only conceived in miracle. Miracle is in the Christian confession. Christ taught men to live by miracle (6th chapter Matt.) Almost the last words Christ said to his disciples were, that the believers on him should be known to be so by their professing miraculous powers. How will he come on earth again to judge it, otherwise than by miracle? . . . Thousands upon thousands would rise to activity, if they thought there was any chance for a rational religion to gain a foot-hold among us."

"Have read your address and enjoyed it much. Find but one thing to question in it. Am I to infer from the unqualified way in which you say in the paragraph headed 'Testimony of Jesus,' 'It is in the first gospel and not in the fourth, that Jesus says,' etc., that you consider that a verbatim report, or make no allowance for probable distortions of his speech by Jewish writers?"

"Having read three numbers of THE INDEX I do not like to miss the fourth, but for some reason it failed to reach me last week. Please send a copy. I take pleasure in adding another subscriber to your list. Enclosed find two dollars and send the paper, beginning with the first number, to —. The boldness and candor of THE INDEX seem to command the respect of all parties."

"I enclose to you four dollars for which please send your paper to —. I like what you propose in your paper and shall be greatly interested in following your thought as you attempt to solve the religious problems which so crowd upon us in this thinking age. With my best wishes for your success."

"I have been anxiously looking for you for some time, and this day saw a notice of you in the *Independent*, and hope you are the person looked for. Here find a dollar, for which send me THE INDEX; send till it runs out."

"I shall be glad to have your paper, because I wish to know what you are doing and thinking, even if I do not agree very closely with you in the latter. One thing about it I like, the position you have taken, as with your views it seems to me the only honest and consistent one. I don't know what business men have in Christian pulpits who don't believe in Christianity. I don't see how they can honestly call themselves Christians when they reject everything peculiar to Christ's system. Either I am a disciple of Christ or I am not, and I am content to stand on one side of the line or the other. I hope sometime your searching and experience in life will enable you to find more in Christianity than you now find. But you must see what you can see. Whether you see more or less than I do, I am content to wait, and let time and eternity tell the result."

"If I accepted your definition of Christianity, I should accept your conclusion as well. But I hold that definition to be a mistake. What matters it that that definition is the popular one? It is not for that reason correct. If others, in their blindness, have mistaken the letter for the spirit, why should I on that account hesitate to prefer the spirit to the letter? I choose to define Christianity, not by what is local and individual in its history, but by what is spiritual and permanent; and on this ground I hold that we Radicals, of all the people in the world, have the best right to call ourselves Christians. But I respect your judgment and commend you for your independence; and I am quite willing to believe that Providence has called you to a work of which your position is an indispensable condition. I therefore bid you God speed in your labors."

## LOCAL NOTICES.

Rev. Thomas Vickers, of Cincinnati, will address the First Independent Society next Sunday morning, at the usual time and place. Sunday School at 12. No evening service. The public are cordially invited to attend.

The Radical Club will meet Monday evening, March 14, at the same place. The public are cordially invited. Subject for discussion (continued):—"Corporal Punishment in Families and Schools."

The Free Evening School for men and boys is held every Tuesday and Friday evenings at 7 o'clock, at No. 20 Lenk's Block.

The Industrial School for girls is held every Saturday afternoon at two o'clock, at the same place. On Thursday evening, March 10, an Amateur Musical and Literary Entertainment will be given in its behalf at the First Independent Church. Several ladies and gentlemen of well-known ability have kindly consented to assist in making this an occasion of interest and enjoyment. Tickets, 50 cents.

Mrs. M. J. Barker has kindly consented to act as Agent for THE INDEX, and will call on our city subscribers in person to receive their subscriptions.

## RECEIVED.

The Bible in the Public Schools. Arguments in the case of John D. Miner *et al.* versus The Board of Education of the City of Cincinnati *et al.* Superior Court of Cincinnati. With the Opinions and Decision of the Court. Cincinnati: Robert Clarke & Co. 1870. 8vo: pp. 420.

The Bible in the Common Schools. Superior Court of Cincinnati. In General Term, February, 1870. John D. Miner *et al.* versus The Board of Education of the City of Cincinnati *et al.* Opinion of Alphonzo Taft, J. Cincinnati: Robert Clarke & Co. 1870. Pamphlet: pp. 29.

Governor's Message, Delivered to the Two Houses of the Montana Legislative Assembly at Virginia City, Saturday, December 11, 1869. Herald Print: Helena, 1869. Pamphlet: pp. 14.

The Power of the Legislature to Enact Sunday Laws, to which is appended the Sunday Laws of Massachusetts. By D. W. Bond, Attorney at Law, Northampton: printed by Metcalf and Company. 1870. Pamphlet: pp. 20.

The Cornell University Register, 1869-1870. Ithaca: at the University Press. smcccxx. Pamphlet: pp. 126.

Taking God's Name in Vain: A Sermon preached by Rev. O. B. Frothingham in Lyric Hall, February 6, 1870. Printed by Request. New York: D. G. Francis, 3 Clinton Hall, Astor Place. 1870. Pamphlet: pp. 24.

The Origin, Progressive Development and Destiny of Man: Scientifically and Philosophically considered. By Abner M. Cook, of Coopersville, Ottawa Co., Michigan. Sent postpaid on receipt of price, 25 cents. Grand Rapids, Mich.: Daily Democrat Steam Press, Lyon street. 1870. Pamphlet: pp. 25.

The Church of Humanity: its Ground and Authority. A Discourse by M. G. Kimball, given at Freemasons' Hall, St. Louis, Mo. March 21st. 1870. St. Louis: Dispatch Book and Job Office, 313 North Third Street. 1869. Pamphlet: pp. 18.

Religious Growth: an Occasional Sermon delivered before the Wisconsin State Convention of Universalists, in Janesville, June, 1875. By Rev. R. S. Sanborn, of Ripon, Wis. pp. 8.



## Poetry.

BY THE SEA.

Dark loom the crags that gird the seething bay;  
 The thievish moon, Prometheus of the sky,  
 Hoards miserly her ravished gains on high,  
 And doles reluctant forth a niggard ray.  
 God! how the mad winds lash the indignant sea!  
 Like lion chafed, it roars against the stars,  
 And leaps in fury on the prison bars  
 That curb the fierceness of its sovereignty.  
 Hark to the smothered booming of the waves,  
 Deep in the bowels of yon dripping rocks!  
 Like jaws of Cerberus, hungry-yawning caves  
 Stretch wide their armed throats, and wait the shocks  
 Of surges black, that threatening onward come,  
 But routed back retreat in floods of froth and foam.  
 1857. ASTERISK.

## The Index.

MARCH 12, 1870.

*The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.*

*Contributors are requested to write on only one side of each sheet.*

*No notice will be taken of anonymous communications.*

In our issue of Feb. 19, we mentioned that "a certain Dr. Barnard" had taken subscriptions for THE INDEX in Michigan, which we had never received; and we warned the public against paying them to "persons not known to be responsible." We regret exceedingly that we innocently did injustice to a very worthy man. Dr. L. E. Barnard, of Battle Creek, Michigan, at the suggestion of a mutual friend, very kindly interested himself, without our knowledge, in obtaining several subscriptions for us very early in January; and one of the subscribers wrote to us on Jan. 24, complaining of not having received the paper. We waited more than three weeks longer, and then published the paragraph referred to. But the cause of the delay was, that Dr. Barnard had meanwhile lost his dwelling-house by fire, and in the confusion and anxiety of such a calamity forgot to forward the money. Before he saw the paragraph, however, he wrote us a very kind letter, enclosing the money and explaining the delay. We wish to make the fullest amends possible for our unfortunate mistake, although we cannot justly be blamed for it under the circumstances; and we state accordingly that Dr. Barnard is henceforth authorized to act as our agent, in collecting subscriptions for THE INDEX. We are not only completely satisfied with his explanation, but feel deeply pained that so annoying a notice on our part should have followed close on the heels of a great domestic disaster. Nothing but a sense of duty to the public induced us to give the warning; and we rejoice to find it utterly needless.

The Fifteenth Amendment is adopted, and needs only to be formally proclaimed to become part of the organic law of the land. Manhood Suffrage has triumphed—the triumph of Humanity Suffrage is so much the nearer. Henceforth Uncle Sam will be unable to tell the difference between white and black,—not because he cannot see it, but because he sees through it. So long, however, as he perceives the duality of male and female rather than the unity of humanity, he sees double, and justifies suspicion of his soberness. It is time for the Sixteenth Amendment.

A brave and generous man has passed away,—another of those heroes of the Great Rebellion whom it is a sacred duty for all who knew him to bear gratefully in mind. Lion-like in courage, yet woman-like in modesty and gentleness, he will not soon be forgotten.

"In Rollinsford [N. H.], Feb. 16, AUGUSTUS W. ROLLINS, aged 38 years, late Colonel of the 7th N. H. Regiment.

"Thus another brave, high-minded man, just in the prime of his manhood, has yielded his life, a victim upon the altar of his country. Possessed of a fine figure with manly beauty, pleasing address, and a most amiable disposition, he was the idol of his friends and universally beloved by his superior officers and companions in arms. The exposures of the battle-field, from his bravery and fidelity to his country, broke down his vigorous constitution, and caused a gradual failing of his health since his return home. This is not the place, neither will we presume, to lift the veil from sorrow so sacred, nor to offer unavailing words of sympathy for such a loss. This only we may say to his beloved kinsmen, and to his generous and kind-hearted friends, that if they mourn over the untimely grave, they have at least the consolation that they could not have made a more precious offering in a purer or holier cause. His dying hours were cheered by the tender solicitude of his relatives and devoted friends. COM."

Various inquiries have been addressed to us concerning the publication of the lectures now being delivered in the Horticultural Hall Course, Boston. None of them, so far as we know, has yet been published in full; but we understand that Field, Osgood & Co. propose to print them all in a volume at an early day.

## ABRAHAM LINCOLN.

The promised communication from Mr. Wm. H. Herndon, of Springfield, Illinois, the well-known friend and law-partner of President Lincoln, has been received, and will be published in our issue of April 2. Describing as it does the religious belief of Mr. Lincoln, and giving new and authentic information on this subject, it is a document of great historical value, and can hardly fail to arrest the attention of the whole American people. It shows that, like many of the greatest men of the Revolution, Mr. Lincoln was not, in the proper sense of the word, a "Christian," and that "Christianity" is not essential to goodness, if he is to be accounted a good man.

In view of the great demand which will undoubtedly be made for copies of this issue of THE INDEX, we shall be prepared to furnish them at the following rates:—

For 100 copies, . . . . .	\$3 50
" 50 " . . . . .	2 00

For less than fifty copies, the usual rate of five cents per copy will be charged. Orders should be sent in immediately, as the size of the edition will depend on the number ordered, and it may be impossible to fill them if delayed.

## THE "ENTHUSIASM OF HUMANITY."

The Unitarian Society of this city, which was organized last autumn by the withdrawing members of the Independent Society, gave an Oyster Supper last week, the net proceeds of which, amounting to \$110 16, besides a number of baskets of unused provisions, have been presented to the Orphan's Home in this place. It is with the greatest pleasure that we record this generous donation. If, instead of quarreling with each other, the churches of Christendom should enter with enthusiasm into a rivalry of good works, and

cease to labor for merely denominational or "society" interests, they would prove themselves indeed friends of mankind. It was a hope that the National Unitarian Conference would devote itself to such work as this, which drew many earnest radicals to its early sessions; and it was the disappointment of this hope that made them turn away at last in sadness. If the Conference had rejected its dogmatic preamble and devoted itself to humane, not "Christian," work, it would have done more to perpetuate the Christian name itself than it can ever do now. By cleaving to a creed, and refusing to take up the task of turning into practical philanthropic channels the great stream of religious energy and enthusiasm, it threw away the last chance of identifying Christianity with undogmatic religion. Dogmatism is doomed, and it dooms whatever body clings to it. The time will come when the fatal mistake of New York and Syracuse will be deeply rued by the Unitarian leaders. The issue between Christianity and Free Religion might have been for an indefinitely long period postponed; now it is fairly raised, and cannot be evaded. Sacrificing humanity to Christianity, the Conference did but precipitate an issue which it would gladly have escaped.

If the American Unitarian Association desires to serve the cause of Christianity effectually, let it do as the Unitarian Society of Toledo has done, and devote its funds to something better than propagandism,—let it stop building up a sect, and begin to build up the true welfare of mankind.

Unless Christianity shall cease to care first and last for its own interests,—unless it shall speedily redeem the grand opportunity which it flung away at New York and Syracuse,—its hold on the heart of the people will be soon lost forever. Free Religion has no sectarian ambition to serve, no ecclesiastical schemes to carry out, no theological system to propagate; it aims solely at the universal welfare of man, and it has only words of hearty sympathy for ALL who labor to secure it. The petty jealousies and selfish squabbles of the sects it holds in supreme contempt; but it rejoices in every true and noble work they undertake, and stands ready to co-operate with any or all of them in making men better, freer, and happier. It cares for nothing but this—the *real good of mankind*. O Christian Church! if you would live forever, abandon your mean ambitions, and FORGET YOURSELF IN THE CAUSE OF MAN.

## CHURCH AND STATE.

We commend the subjoined to the careful consideration of our readers:—

"The following call has been issued:—

"The Constitution of the United States makes no acknowledgement of Almighty God, the Author of national existence; nor of Jesus Christ, who is the Ruler of nations; nor of the Bible, which is the fountain of law and good morals as well as of religion. This has, from the beginning, been a deep matter of regret. It may have been an oversight; but it was, and is, both an error and evil. It does not reflect the views of the great majority of the people upon these great matters. It dishonors God. It is inconsistent with the character of nearly all our State constitutions, and with all the precedents of our early history. It has introduced, or furthered, views and measures which are now struggling for a baneful ascendancy in State and national politics; such as, that civil government is only a social compact; that it exists only for secular and material, not for moral ends; that Sabbath laws are unconstitutional; and that the



Bible must be excluded from our public schools. It is easy to see that laws for the prevention of intemperance, blasphemy, impurity, or cruelty may be objected to on the same grounds. And, indeed, we may expect that law itself will be defined to be the mere advice of the majority, with no proper penalty but the disapprobation of the public. The National Association, which has been formed for the purpose of securing such an amendment to the Constitution of the United States as will remedy this great defect and indicate that we are a Christian nation, invite all American citizens who favor such an amendment, without distinction of party or creed, to meet in convention in Pittsburg, on Thursday, the third day of March next, at 2 o'clock P. M.

"Among the signers to the call are Governor McClurg, of Missouri; Judge McCandless, of the United States District Court at Pittsburg; Bishop Huntington, of Central New York; Bishop Kerfoot, of Pittsburg; Bishop Eastburn, of Massachusetts; the Rev. C. G. Finney, late President of Oberlin College, O.; the Rev. J. Blanchard, President of Wheaton College, Ill."

This movement, taken in connection with the Sunday question, the Bible-in-schools question, the Sharswood decision in Pennsylvania, &c., shows that the conflict between Christianity and Free Religion bids fair to become an important political issue. It is extremely unlikely that any immediate results will follow this crazy convention; but the question whether we have an established religion or not, will have to be ultimately settled at the polls. The sects are all tending to a union on the basis of simple adhesion to Christianity; the friends of religious liberty will yet be obliged to act together, in defence of their great principle. Is it not plain to all persons of acuteness and insight, that the antagonism between Christianity (notwithstanding the great truths it inculcates, which are in no sense peculiar to it) and civil freedom is becoming more and more imperative in its demands on public attention? The Romish Church, by its foolhardy defiance of the American system of free, unsectarian education, is doing much to bring the great question into politics; and it is high time for the liberals of the country to assert their principles in unmistakable terms. Whoever expects this question to be settled without a bitter contest, gives little proof of foresight or knowledge of human nature. There is a BATTLE to be fought, every whit as fierce and perhaps as prolonged, as that between freedom and slavery; and we give these Christian reactionists fair warning that the first organized political action to introduce Christianity into the Constitution of the United States will be the signal for a struggle of which they little foresee the consequences.

He who makes a friend of life will find no foe in death.

#### CHRISTIANITY AND REFORM.

[From the Anti-Slavery Standard.]

Addresses upon the "Relation of Christianity to Reform," under the auspices of the Reform League, of this city (New York), will be given by Wendell Phillips, Julia Ward Howe and Rev. William Henry Channing, in Steinway Hall—on the Sunday evening following the Commemorative Meeting of the American Anti-Slavery Society. Lucretia Mott will also be in attendance, and, it is hoped, will address the meeting.

A BRAVE DEED.—On New Year's eve in St. Gall (Switzerland) a house suddenly took fire, and commenced burning with great fury. The inmates fled, and forgot in their terror a little girl. But her brother, a schoolboy, came running back, rushed through the flames and returned safe with his little sister on his arm. His comrades of the school of the canton, proud of their schoolmate, collected forthwith a hundred francs and deposited them to the credit of brother and sister in the savings' bank. The name of the brave boy is Bummeli.—*Nachricht aus Deutschland und der Schweiz.*

## Communications.

### A CORRECTION.

LAWRENCE, Kansas, 10th Feb. 1870.

Rev. F. E. Abbot, Editor of *The Index*:

DEAR SIR:—As one of the members of the small, hastily-called meeting, held in the fall of 1868, in New York, which you dignify with the name of "a caucus of radicals," I feel called on to deny your assertion that the radicals "agreed that they would not attack the Preamble, lest they should lose their positions." No such unworthy motive actuated those present at that "caucus." Messrs. J. May, O. B. Frothingham, and others will, I am sure, bear me out in my assertion. I gave my views of the action of the Conference in *The Radical*, a month or two afterwards. Those views remain unchanged, by all you so candidly and strongly advanced against them. If I, with others far wiser, have fallen into error, we are only where you were at Syracuse, and you must leave change in us to time and argument, not meanwhile slandering us.

Having said so much by way of protest, let me very heartily thank you for your many good words of positive truth.

Sincerely yours,

WM. SHARMAN.

[The above has been unavoidably delayed by our recent absence. It gives us great pleasure to be corrected in our misapprehension, which rested, however, on the direct testimony of persons who were present. Nothing could be further from our intention than to "slander" any one; and on Mr. Sharmar's authority we cheerfully retract the "assertion" complained of, although it was first made in the *Radical* for February, 1869, and has remained hitherto uncontradicted. We should be glad, as the case now stands, to receive a statement of the true reasons for the position taken by the radicals at that meeting.—Ed.]

### CONSERVATIVE AND RADICAL POLICY.

BY O. B. FROTHINGHAM.

The *Liberal Christian*, in its issue of Feb. 26, contains an article entitled "Harmony in the National Conference," which, as emanating from the highest authority, may be significant of the feeling and indicative of the policy entertained by no small or un-influential portion of the "Conservative Unitarians." There is a strong difference of opinion in commanding quarters, as is evident from a piece in the same paper, written by Rev. R. L. Collier, who appears to be in favor of stringent definition, and a policy founded thereon. This difference, for the present, we pass by, to comment on the article itself. The writer of it, whom we presume to be Dr. Bellows, being touched and impressed by the peace and pleasantness that prevailed at the recent meeting of the "New York and Hudson River Conference," indulges in the hope that a similar harmony may rule in the "National Conference," making it possible for both sides to meet in friendly council and join in hearty co-operation, remanding discussion on doctrinal differences to other more private occasions, or allowing them to sleep altogether. He recalls the fact of a common speculative lineage, a partnership in famous names and noble principles, a sympathetic cast of mind and character, a mutual respect, appreciation and love, personal attachments and intimacies, an equal interest in great social reforms, and questions of deep practical moment; and in view of them all, foreshadows a policy of reconciliation.

The article, we are persuaded, comes from the heart. We acquit it cordially of all duplicity, dishonesty, disingenuousness, and as heartily credit it with an affectionate and sincere desire that a deeper chord of brotherhood in thought and work may be struck. But while we give our warm testimony to the aim and spirit of the article, we are compelled to dissent from the policy it would inaugurate; to dissent, not in a tone of distrust, or defiance, or captious criticism, but in a temper that would consider candidly the best, because the most efficacious course of action for both parties.

That both Conservatives and Radicals, "Liberal Christians" and "Free Religionists," have in view the same ultimate objects, may be freely admitted. They both desire the elevation of personal character and the moral improvement of society; they both pray that God's Kingdom may come on the earth, in contradistinction from those who desire to save mankind from a future Hell. But the means by which either party hopes to attain this ultimate object are so different, and all organized associations necessarily make so much account of means, that it is hard to see how they can to any advantage confer together. The Unitarians are persuaded that without faith in "historical Christianity," in the church as a divine institution, in Jesus Christ as a specially endowed and sent Redeemer, little or nothing of an effective, positive character can be done to tone up humanity, either in individuals or in society. Something like this, under one or another definition, is their conviction. The conviction is deliberate and honest. They have a perfect right to entertain it, to avow it, to come to an understanding about it, to unite upon it, to declare that they prefer the active professional fellowship of those, and only those, who are in accord

with them on this matter. To call them bigots or creedmongers for doing this, is wholly unfair and illegitimate. It is unjust to charge them with exclusiveness, narrowness or uncharitableness. They are simply trying to do their work in their own way, which is the only way of doing it that they can engage in.

The Free Religionists, on the other hand, are persuaded that human nature, whether in individuals or communities, needs emancipation from the stress of these especial beliefs in historical Christianity, the Church, the inspired Word, the exceptional character and rank of Jesus Christ. They feel that these articles are at present not helping, perhaps arresting, personal and social development; and, feeling this, they seek to remove the impression of their particular importance, and to transfer faith from them to the soul's well accredited instincts, to the dictates of Reason, to the ascertained requirements of the moral Law, and to the intelligent convictions of Duty, the mother of all virtues and graces who, by universal consent of thoughtful people, sits throned and crowned in the heavenly places of the human heart. This belief of theirs, too, is deliberate and honest. They have come to it naturally, as they think, inevitably. It is not strange that they should rally round it, and in the spirit of it, do their part of the work of enlightening mankind.

These being the views, and such, consequently, being the attitudes of the two parties, we cannot see the advantage of their remaining together in the Conference, or keeping up any show of professional fellowship. We hold it best that they shake hands and part, in mutual respect and love. There is no reason why either should reflect on the other's honesty or earnestness, why there should be any accusations of improper motive, unfair dealing or disloyal affection. The "Unitarians" certainly are not to be blamed for desiring that the public should understand what they believe, or for wishing to be uncompromised by association with opinions they regard with dread. The Free Religionists do but act as self-respect, honor, and courtesy dictate, when they withdraw from organized connection with men who can get on better without them, and without whom they can better get along.

The question at issue is a plain one. Let the ministers and people decide, if they can, under which flag they can do most whole-souled battle. Then, having chosen the flag and given in the allegiance, let the battle against ignorance, error, superstition, iniquity, go on. Let both sides spend ammunition on the enemy, and cease to waste it on each other. Let each rejoice in what the other is doing, when it honorably can. Let each welcome the other's victory, when it is clearly victory of a larger idea over a smaller, a better principle over a worse, humanity over diabolism and the beast. Let there be two treasuries, two commissariats, two plans of campaign, two staffs of officers; and as there can be but one Supreme Leader, let him be the Spirit of Truth.

### FREE RELIGION.

Much has been said and written of late, in reference to the propriety and expediency of liberal thinkers dropping the name Christian. At first sight, one would suppose expediency the only argument that could be raised in opposition; yet there are those who believe, or profess to believe, that all grades of believers, even such as reject revealed religion, can be comprehended under this term with propriety. To us, this appears the height of absurdity. How can one who rejects nearly every theological dogma of Jesus Christ still persist in being called a Christian? Is it not utterly inconsistent? Can another parallel be found? Do such as believe the Prophet of Islam to have been but an average man call themselves Mahometans? Did the disciples of Nicholas Kopernik still retain the Ptolemaic name? Do men call themselves Spencerites who reject the theory of Evolution? Are men called Darwinites who doubt the theory of Development? The answer is plain. Men are rarely found so radically inconsistent. Why, then, make a distinction with the doctrine of Jesus? Why call those Christians, or Jesusites, who disbelieve what Jesus of Nazareth taught? Can we be Platonists, and reject Plato's philosophy? Can we be Calvinists, and deny the doctrinal theories of Calvin? But I hear one say, "I accept Jesus' doctrine of love and mercy, and only reject his claims to divinity." Very well, but then you are not a Christian, or Jesusite. Can one be a Comtist, and reject a portion of Comte's philosophy? Can one be a Darwinite, by accepting all of Darwin's scientific deductions except development? I accept, joyfully, some of the beautiful doctrines of Jesus, but reject all of his superstitious theories, including Supernaturalism; hence I am not a Christian. This does not constitute me a Christian, any more than to accept some of Darwin's views, would make me a Darwinite. It is the adoption of fundamental theories that constitutes discipleship, and no one can deny that the Messiahship of Jesus was his first and last great theory. Then why shrink from the truth? The great secret, after all, of this peculiar sensitiveness, on the part of some of our liberals, is moral cowardice. Unbelievers in Jesus, the Christ, can easily see their inconsistency, but the great bugbear of public prejudice comes up like an apparition before them, and the result is, they deny themselves. Leaving this out of consideration, it is certainly unjust to real, bona fide Christians, to teach the humanity of Jesus Christ under cover of Christianity. Let us be generous to the theologians. We are clearly outside of Christianity, and should be frank enough to admit it. By fair dealing, we shall lose nothing, and gain everything.



Natural Religion is beautiful, and suggests a nobler field of labor than the contracted theology of Christianity, but charity should be a prominent trait with us. There is great truth in the remark of Herbert Spencer, that under every form of religion there lies, at least, one fundamental verity, and each form serves as a sort of protective envelope, without which the truth-germ would perish. We stand, manifestly, at the head of all these; and as we move along, let us beckon kindly to such as tarry conscientiously by the wayside.

"In Faith and Hope the world will disagree,  
But all mankind's concern is Charity."

FRANK ENSO.

PINE PLAINS, Feb. 27, 1870.

#### MEXICO.

Of all European nations the Spaniards are most devoted to principle. They reject all accommodation and expediency. They are logical and consistent in their actions. Having accepted Christianity, they have not been rationalists, but devout men of faith, persecuting heretics for the glory of God, conforming their lives to their religion, not to their reason. The American Indian has the same character, in even a higher degree. There is no slavishness in him, no calculation of numbers, but war to the knife until he obtains justice. The Mexicans, composed of these two races, are the only people on earth that prefer anarchy to a government that they do not approve of. Having accepted the republicanism of Jefferson and other free thinkers, as the true principle, they will have absolute freedom or anarchy. Divided into the Church party and the party of freedom, there has been no compromise, but battle handed down from generation to generation. The Liberals have made steady progress, and have now nearly accomplished success. Anarchy must eventually give place to liberty. Their country has the best position and the greatest natural advantages in the world; and their greatness as a nation in the coming time, when evil principles shall give way to liberty and justice, is sure. But we Americans, descended from the races of northern Europe, have a limit to our greatness in our character. The expediency-philosophy is too much for us, and will surely check, though but for a time, our moral growth. Now that the old politics are dead, the signs of the times are unmistakable. Our Wendell Phillipses are wishing for a "strong government;" they "would rather be citizens of Paris and have all their actions regulated by a paternal government, than be citizens of Boston." Mill thinks that barbarians have no rights. [?] Tyndall, Carlyle, Tennyson, would like slavery for negroes, coolieism for Chinamen, despotism for Hindus, "strong government" for the Irish and Toryism for Englishmen. Only a small minority of Americans would prefer anarchy to a compromise with paternal government. In Mexico only is the real battle between Freedom and Despotism. When we have failed, Liberty will still have a strong fortress left that will never be taken.

J. T. C.

#### TIT FOR TAT.

BY T. J. MOORE.

MR. EDITOR:—The Rev. "Penholder," of Chicago, a correspondent of the *N. Y. Independent*, in his late letter reviewing your position as laid down in *THE INDEX*, says (referring to the thieves, robbers, and murderers of Chicago and the Five Points)—"I am afraid your faith in man would fail here." (Query. Sir, has your "faith in Christ," and your preaching and teaching in Sunday Schools, and your Young Men's Christian Association prayer meetings, and tracts, succeeded in saving them?)

Again he says:—"Thirty-six criminals, ironed and chained, are just being stowed into omnibuses to start for Joliet." Well, what has that to do with Mr. Abbot's being an infidel? He does not preach in Chicago, and you do.

Again he says:—"The noted Handy Andy, only twenty-one years old and of respectable parents (?) was sentenced for ten years." Of course his *respectable family* must be believers, or Penholder would not have called them *respectable*.

Lastly he says:—"The whole fraternity of scoundrelism is terrified and enraged." The Rev. "Penholder" evidently intends to make the world believe that the *whole* "fraternity of scoundrelism" are infidels. Now I will lay a wager of any amount that nine-tenths of all the thieves, robbers, murderers, and prostitutes of Chicago are believers in all your fundamental doctrines of Christianity.

What was the verdict of the *Christian* examination of the inmates of John Allen's *drunken house* in New York? It was that "all were believers, and most of the females had been instructed in orthodox Sunday Schools."

And in corroboration of this statement is the fact, that, when prayer meetings were held there, all (or nearly all of them) went down on their knees and sought for mercy at *your* throne of grace. Even old John himself went down, and he and nearly all the inmates were hopefully (?) converted!! Now had he or they been *infidels*, they would not have got on their knees at an orthodox prayer meeting. This trick of Christians attempting to palm off as infidels all their thieves, liars, robbers, prostitutes, and murderers, won't win. It is "too late in the day." "Penholder" wants Mr. Abbot to try his "faith in man" at the *Five Points*. I want to have him try his "faith in Christ" on the "fraternity of scoundrelism" in Chicago and Joliet, and to give it (his faith in Christ) a test. I suggest that he shall send his

Christian brother, Prof. S. C. Bartlett, down to Joliet and let him preach his sermon on Election as it is contained in the *Congregational Review*, and let him tell the culprits that "under this broader plan God had eternally purposed, to renew, sanctify and save a *part only* of mankind;" and also let him further state to them that, "as a part of the same broad (!) plan, God has eternally purposed" (be sure that he tells the poor deluded criminals that the decree was *eternal*), "to leave another portion of mankind freely to reject him and be *lost*;" and if this "precious and glorious" preaching doesn't reclaim them, it will be a wonder.

Now, Mr. "Penholder," if you will have Bro. Bartlett go down and preach this "glorious and precious" (this is what the Rev. Lyman Beecher called it) doctrine to them, and it should convert, say, half of them, I will engage that Bro. Abbot shall go down and preach his "faith in man" to them and convert the other half into vastly better men than Prof. B.'s converts. Come, what say you? Let us be up and doing. Infidelity is spreading.

Mr. Editor, I cannot close this letter without again referring to the "glorious and precious" doctrine of Election, and what adds to its preciousness is the fact that it is the *true Bible doctrine*.

Yours for truth and a rational religion,

T. J. MOORE.

SEARFIELD, Ill., Feb. 21, 1870.

#### WHAT IS CHRISTIANITY?

Were I to ask the Papist this question, his answer would be, the Pope, the Roman Church is Christianity. Or, were the question put to a Methodist, the answer would be, Methodism. The question put to a Unitarian, and the answer is, Unitarianism. And so of all the different sects in Christendom. The answer is, Christianity is what each one makes it by his belief in mediumistic "revelations."

Put this question to the author of Luke's Gospel, and the answer is the same; hence his record of "those things most surely believed." By "those things" he refers to mediumistic revelations.

This question being put to Jesus himself, we find exactly the same answer, when he says, "God hath revealed it unto thee." Peter had avowed his belief, that Jesus was the Messiah; and Jesus says that *faith* was not *human*, it was not from "flesh and blood," it was a *revelation* made in him by miracle, by the special act of God. It is, therefore, a *belief* in mediumistic revelations that makes Christianity. Jesus was a medium between God and man. So was Moses, who said—"I stand between the Lord and you."

Christianity is the faith which is exercised in mediumistic revelations.

Now I put the question to some of the foremost Liberal Christians of the present day—to Rev. James Freeman Clarke, and he says:—

"Christ accepts the great prophetic idea of a Messiah who brings down God's reign into this life. It is the New Jerusalem coming down from God out of Heaven. It is the earth full of the knowledge of God as the waters cover the sea. It is all mankind laboring together for this general good."

I put this question to Rev. Henry Blanchard, and here is his answer:—

"I accept Jesus as the world's greatest teacher."

Next I ask that good man, whom I heard Theodore Parker call "the silver-tongued orator," a man educated in the New England orthodox faith, and he says:—

"Christianity is the highest form of moral force ever known."

And now comes the main question. Is the highest moral force in human nature, or outside of it? Is it developed by human culture from the Love Relations, or is an *exotic*, a mediumistic "revelation," something added to man which does not come from the development of his true manhood?

Let me see now, if the following postulates are not correct:

1. All we know of Christianity is what we learn from human life. But human conduct, human hope, love and faith, are not to be accounted for by the difference in human brains. Is it not so? What Christian will attempt to show that the difference in the civilization of Hindus and Americans are not to be satisfactorily accounted for by the cerebral developments of these two nationalities? Compare one nation with another, and you will find that this civilization always corresponds with cerebral developments, without any regard to mediumistic revelations.

2. It cannot be made to appear from historical data, that Christianity has been most successful in uniting the human family in efforts for the greatest good of all. Far from this. As to the number of converts, Buddhism and Confucius have been more successful than Jesus or Christianity. And moreover, there have certainly been far more mediumistic discords in Christendom than have ever been known in India, China or any other form of Religion the world over. The greatest moral force is in the brains of the most enlightened people, and this, too, in despite of the superstition which results from mediumistic revelations.

3. The history of Christendom disproves this assumption in respect to the moral force of mediumistic revelations. Look at Italy, Spain, Mexico, South America, Ireland, and all of those nations where Christianity has been dominant. Look at the country where Christianity had its birth, and where this "highest moral force" ought to have made some demonstrations during the past eighteen hundred years. Were it true, as Mr. Phillips assumes, we

should find the "highest types of civilization" in Jerusalem and Rome!

4. Were Christianity such a moral force as is assumed, it would be found working its miracles without human brains, without the "flesh and blood," as was said by Jesus. And so, wherever Christianity has been preached, there, surely, we should find its moral force demonstrated. Christianity assumes that it was "revealed" for this very purpose of working miracles in multiplying its converts. But its success falls below every other form of religion outside of Christianity. In this respect Jesus has failed in his mission.

When speaking of Christianity, therefore, why only call it a "moral force?" Why not call it a "*belief*," a "*faith*" merely in mediumistic revelations? This is the *idea*, the thing meant. The more faith, the more Christian, the more Mormon "*revelations*." The more faith the more miracles, more witchcraft, more devil even. Is there, can there be, any "*revelations*" without *faith*? And does not Christianity itself inform us, that it was nothing more nor less than *faith* that gave to Jesus the power to work miracles?

And for the lack of this faith we are doomed to everlasting punishment. Hence Christianity is the subjugation of the human will, it is a condition of servility, you must wear a "yoke," you must not follow your own highest judgment.

Notice, also, what a very potent principle this mediumistic faith evidently is; by it we can "remove mountains," wither "fig trees," and "raise the dead." By faith Mr. Clarke can make a Messiah of Jesus; and by faith he "brings down" (from on high, we suppose) "God's reign upon earth." And so it is evident that without faith in mediumism God could never get "down to earth." And by his faith Mr. Clarke "fills this whole earth" with his own notions of things, "as the waters cover the sea." Nor do I see why a Buddhist might not say the same, and be a Buddhist still.

It is by this potent principle of faith that Mr. Blanchard sees in a medium of former days the "greatest teacher this world ever had," or perhaps ever will have: a medium who was so much deceived by his own faith that he really believed he had seen the devil fall like lightning from the sky, and who, in his teachings, interfered with the relations of life by enjoining hatred of relatives. Out of these relations come all we know of authority for virtue, and it was characteristic, certainly, of mediumism for this authority to be ignored by Jesus, as it has been by numerous other mediumistic teachers in ages past. But as to this "greatest of teachers" seeing the devil fall from the sky, it may be readily admitted that it required very large mediumistic eyes to see a sight like that.

And so it is:—

"Faith lends its realizing light.  
The clouds disperse, the shadows fly,  
The invisible appears in sight  
And God is seen by mortal eye."

Mediumistic eyes see an *invisibility*, they can see anything within the range of *credulity*.

Notwithstanding these facts, which it might be supposed all would see, (as they would, perhaps, but for the spell of mediumism), we hear men talk of obligations to Christianity for our civilization! The adoption of the Fifteenth Amendment to our National Constitution is referred to as the greatest triumph ever known of Christian civilization. As if the love of freedom were not an instinctive principle in the "flesh and blood" (referred to by Jesus), which does not recognize mediumism as its authority or the source of its existence. The love of freedom was always opposed by Christianity, while it is an instinctive tendency of humanity, and truly the "highest moral force ever known"—older than Jesus; older than all creeds, or mediumistic revelations from another world.

QUINCY, MASS., Feb. 22, 1870.

#### MR. PHILLIPS ON MOBS.

[From the Newburyport Herald.]

Mr. Phillips, in his lecture before the Lyceum, in speaking of the failure of republican institutions in great cities, said that he had rather live in Paris and have all his rights and duties prescribed for him by the government, and enjoy the personal safety and social tolerance of that city, than to live in Boston. The danger from mob violence seems to him greater than that from the whole power of the government. In Boston Mr. Garrison was dragged through the streets by a rope, thirty-four years ago; but for many years after he published a paper in Boston, in which he advocated sentiments very offensive to a majority of its citizens at the time. Within three years a subscription has been raised to make Mr. Garrison above the fear of want for the rest of his life. In France men whose opinions are obnoxious to the ruling powers are fined, imprisoned and banished. Victor Hugo would rather live in Paris than in Boston, but he has not been permitted to live there. Rochefort's paper is suppressed, and he is himself fined and imprisoned. Victor Noir is shot for his opposition to the government. This does not look like greater toleration of opinion and greater security than that which is enjoyed in Boston, even by Mr. Garrison. If republicanism is a failure in our large cities, imperialism is a failure both in city and in country.

A noble act is told of Dr. Weis, the late Bishop of Romish Bavaria. He often lent money to people in straitened circumstances, sometimes as high as a thousand florins. About six weeks before his death he returned to all of his debtors, by mail, their due-bills.—*Nachricht aus Deutschland und der Schweiz.*



## Department

### OF THE FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### ANOTHER LOOK AT FREE RELIGIOUS MOVEMENTS IN INDIA.

The *Hindu Reformer*, published at Bombay, contains in the issue for January 15th, an editorial article, enclosed in lines of mourning, to the memory of a native religious teacher, Anandashram Swami, who for a number of years has been devoting himself, with great zeal and self-sacrifice, to moral and religious reform, and to the general welfare of his fellow-countrymen, and who has recently met his death while still engaged in this benevolent work, in one of the provinces of Northern India. He does not appear to have been a member of the new Theistic sect, the Brahmo Somaj, but found opportunity, as a preacher in one of the holy orders of the Hindu faith, for the beneficent mission he had at heart. And his career is therefore additional testimony to the openness of India to religious reformation, which shall bring with it social and civil improvement, and to the power there is in the old religion to free itself from superstitions and abuses. The truth is, the universal elements of religion, those elements that are found to be the same in all the great faiths of the world, are to-day everywhere asserting themselves, and are casting off into decay and oblivion those specific and local beliefs which have kept the religions distinct. The tendency is now to find the sympathies of the different religions,—the points where they touch, and run into, and mutually support each other; those features which point backward to a common origin and descent, and forward to the consummation of religious unity in the actual recognition of human equality and brotherhood. The primary, moral, and spiritual sentiments are the same the world over, however differently developed and applied; and people are beginning to see that progress lies in finding and cultivating together this common ground, rather than in setting up any one form of faith, as having a specific authority given to it, to overcome and extinguish all the others. And it is this tendency which the Free Religious Association expressly represents. Hence it is, that we hold out the hand of fellowship and brotherhood to these native reformers of one of the most ancient religions on the other side of the globe. And hence the career of such a man as Anandashram Swami becomes of special interest to us. From the *Hindu Reformer* we extract this sketch of his life:—

"We have to notice with deep regret the premature death, at Mandvi in Kutch, on the 30th ult., of Anandashram Swami, and we do not know that we can go into mourning more appropriately for any other personage. He belonged to that class of characters which we believe to have been the chief agent in developing the thought and civilization of ancient

India, and which is peculiarly wanted at this juncture of our revival,—an earnest, intelligent, and cultivated man, not despising or despairing of the world, but appreciating it; abjuring its pleasures and giving up the cares of self, yet working the harder and more devotedly for it, to advance the cause of knowledge, of peace, of love, of country, and of humanity.

To sum up the leading wants of his life so far as they are known (for he was ever watchful and anxious to remain incognito), he was an educated native of Bengal, of solid parts and easy circumstances, who took advantage of one of our holy orders in order to exchange pleasure for toil, and dedicated his life to the public good. Under cover of a rule of the order he had entered, which required him to leave home for twelve years after initiation, he travelled for many years in Northern India and Hindustan proper and Rajpootana, and in the course of his wanderings and beneficent ministry, reached Western India, where he sought with characteristic shrewdness to work upon the minds of Princes, as the best agents for influencing the destinies and welfare of millions of fellow-beings. Although, therefore, he was assiduous in his attention to the spiritual welfare of the flock of men and women, young and old, who ever gathered around him, he specially devoted his energies to influence their condition through their rulers.

In this latter particular he seems to have followed the example of Confucius; and the article proceeds to narrate some of his experience in approaching the rulers of these interior Provinces. Some of them treated him cordially, and listened to his advice. Others treated him ill. Once he was imprisoned for exposing the misgovernment of his royal host. But he persisted in his mission of "truth-telling and good-doing;" and in several of the royal households won respect and his opportunity for benevolence and patriotic service. To the sovereign of Rajpootana, he became a disinterested and greatly valued adviser, through whose influence many measures were introduced for the good of the people. He labored to "reform the government of Jeypore, and his influence was not unfelt in Indore and Dhar." In Jeypore, his success was especially marked by the introduction of a constitutional government, in the place of the Sovereign's arbitrary will. He was noted for high moral courage and faith, and for great persistency in his work. "He fought patiently against moral odds, and in explanation of his conduct used to say, 'Where there is life, there is hope.'" The article recommends that the Provinces where he had labored should "construct some work of public use to mark their sorrow and their respect for their deceased benefactor,"—and proceeds thus:—

"A monument is sure to be erected over his remains at Mandvi; but it ought not to be a simple grave. It should be accompanied by a resting-place for the weary, or a school built and endowed for enlightening the ignorant. Surely this would be a small price for the gratitude and the credit of a State. We feel sure the people will willingly submit to a tax, if they know its proceeds are to be devoted to commemorate the life of him whom they had cherished, and who could with difficulty be made to accept of their proffered charity, beyond the barest needs of life. Certainly in honoring him they would honor themselves."

#### ANOTHER PICTURE.

It seems that there is a *muscular Parseeism* as well as a *muscular Christianity*, and that some of the wise heads of India see that a *muscular Hinduism* is needed to give vigor and harmony to other reforms that are in progress in that ancient religion. The *Hindu Reformer* for January 1st, has the following:

"The Parsee community are trying hard to develop the physical capacities of their nation. They have been encouraging every movement that leads to the accomplishment of this object, while the Hindu community are not only barren in organizing new movements that would improve their physique, but cannot even sustain any existing association, the object of which is the development of the body. We have been led into these remarks by a perusal of the report of the proceedings of a meeting for awarding a prize to the best cricketer, in which a large number of ladies and gentlemen of the Parsee community took an active interest. We turn to the Hindus, and—a sad contrast—we find that the only cricket club, organized under the auspices of influential members of the Marathi community, has been closed.

Hence it is that Hindus as a rule are very much inferior to the Parsees in their physique. There are not half a dozen Hindu gentlemen, natives of Bombay, who can boast of any of the active accomplishments of a gentleman, such as riding, shooting, swimming, &c. Our countrymen need scarcely be told that they cannot expect to rise high in the grade of mental and moral improvement, unless they attain to a proportionate height of physical development."

To the above let us add another picture, which mingles the comic with the grave. As one of the facts that show how intemperance, under the influence of British civilization, is invading Indian Society, and working its way even into the sacred upper classes, that have been proverbially temperate, the *Hindu Reformer* gives this item:—"A Brahmin—ghost of Manu guard us!—was sued the other day in the local small-cause Court by a Christian liquor-seller, for consuming a good quantity of his spirit, but omitting to pay for the same."

What must be the definition of "Christians" in such a community?

THE BIBLE IN SCHOOLS.—The wave-circles of discussion about the Bible in schools are gradually spreading more widely from the centre of that Cincinnati decision. Not a few ministers of unimpeached orthodoxy take the ground of Mr. Beecher, and are willing to let the Bible drop out of the secular schools. It is singular that while some are insisting here that this formal reading should be maintained, we should learn of the Turks that schools can flourish in which the rights of all sects are respected, and there is no attempt to teach any kind of religion. The Ottoman Lyceum in Constantinople, in which Christian, Jewish, and Moslem children are admitted on equal terms, and neither the Koran nor the Bible is taught, is a proved success. The number of pupils in this institution, already considerable, is steadily increasing. From Benares, in India, the sacred city of the Brahmans, we learn also of a project for a theological school like that which James Freeman Clarke proposed for Cambridge, in which all religions shall be taught and criticised; a church and school of "Truism", to be at once Pagan, Moslem and Christian, and give to all a fair hearing. It would be singular if Paganism should prove itself to be more catholic and comprehensive in its scope of religious knowledge, than the most enlightened branch of the Christian church.—*Rev. C. H. Brigham, in Christian Register.*

NOTICE.—The Reports, in pamphlet form, of the Annual Meetings of the Free Religious Association for 1868 and 1869, (at 40 and 50 cts. respectively), REV. SAMUEL JOHNSON'S Essay on "THE WORSHIP OF JESUS," (50 cts.) and an Essay on "REASON AND REVELATION," by WM. J. POTTER, (10 cts.) can be obtained by addressing the Secretary, WM. J. POTTER, New Bedford, Mass.

The Report for 1868 contains addresses by O. B. FROTHINGHAM, JAS. FREEMAN CLARKE, ROBERT COLLYER, CHARLES H. MALCOM, JOHN P. HUBBARD, OLYMPIA BROWN, JOHN WEISS, T. W. HIGGINSON, F. E. ABBOT, A. B. ALCOTT, and others, each presenting some distinct aspect of the religious tendencies of the times; also a long address by WENDELL PHILLIPS, specifically prepared for the Association, on "THE RELATION OF RELIGION TO PHILANTHROPY;" Essay by F. B. SANBORN, on the same subject; Essay by W. J. POTTER, on "PRESENT TENDENCIES OF SOCIETY IN REGARD TO RELIGIOUS ORGANIZATION AND WORSHIP;" the specific Reports of the Executive Committee of the Association, and Letters from M. D. CONWAY in England, and KERUB CHUNDER SEN, of India.

The Report for 1869 contains addresses by FROTHINGHAM, WEISS, ABBOT, HIGGINSON, PROF. DENTON, J. H. JONES, RALPH WALDO EMERSON, C. A. BARTOL, LUCY STONE, HORACE SEAVER, ROWLAND CONNOR, and others; Essays by JULIA WARD HOWE, DAVID A. WASSON, and RABBI ISAAC M. WISE; and Annual Report of the Executive Committee.

Some of these addresses are as conservative in their theology as others are pronounced in their radicalism,—the Association having offered a free platform to all phases of religious thought.

SNAPPING-TURTLE.—So Mr. McCook deplors his separation from us! He does—does he? And he desires to be united with us! He does—does he? Well, let's see. On what terms? "On terms consistent with truth and righteousness." That's fair. Certainly it is. Agreed, agreed, Mr. McCook. All, then, that you and your confederates have to do is—1. Accord to us liberty of opinion and speech. 2. Retract the slanders which you and they have spouted, and preached, and printed against us. 3. Repudiate and blot out the brutal record of that demonic gathering known as the Assembly of 1866. 4. Stop robbing us of our church property. 5. Come back to the conservatism and sound doctrine of Old School PRESBYTERIANISM. These terms are "consistent with truth and righteousness." We shall magnanimously let all else be among the by-gones. Of course, the prospect of the union which you say you desire is quite promising—eh?—*Missouri Presbyterian.*



## Miscellaneous.

### AFRICAN RELIGIOUSNESS.

[From Putnam's Magazine.]

Is the habitual use of religious expressions a proof of real religion? The colored people constantly use such expressions—and this, I think, more than anything else, has misled those who were unaccustomed to them. But it will be asked, Are not such expressions prompted by religious feeling? Generally, I think not. Why do they use them, then? From habit. A person may not be in the least a hypocrite, and yet use such expressions without thought or meaning. I have heard children on their way to school say, "I ain't late dis mornin', bress de Lord;" or boys at play, "I didn't lose dat ar marble, tank de Lord fer dat." What prompts these expressions? They repeat what they have heard their elders say, and these again speak after the fashion of their people.

But it is asked, are there no Christians among them? Undoubtedly. There are many who seem to have been directly taught of God, and who show the fruits of that teaching in their lives, but I have invariably found them among the quieter ones. Said an old woman, one of the "poor of this world, rich in faith":—

"Honey, I don't say dat ar ain't all right, but I can't feel ter do it. I used ter do it, an' I really b'lieved it war de Holy Spirit. I war in a heap o'trouble, 'peared like nuffin' didn't gib me no comfort, an' I prayed to de Lord to comfort me hisself; an' 'peared like sutfin' spoke right in my heart, soft an' quiet like, and I'membered how de Lord war not in de whirlwind, nor in de storm, but in 'de still, small voice'; an' I knowed dat ef He spoke ter us wid a still voice, He wants us ter speak ter Him de same way. So, honey, since dat ar time I nebber feelled one bit like hollerin' or stampin'."

And so I have almost invariably found it with those who were Christians in heart and life, as well as profession.

One strong argument against the idea of natural religious feeling in the colored people, is the fact, that as they become educated, it generally decreases. The reaction from excitement to indifference is natural and sure, and as the circumstances of their lives change, this feeling is weakened. Those who have been always or for many years free, manifest little of such disposition. It is a fact, painful and undeniable, that among the best educated of the colored people, there is a strong tendency to infidelity, which is in a measure forced on them by their circumstances. A highly educated colored woman said, not long since, in answer to one who remonstrated with her on neglect of religious services:—

"I don't know whether I believe in anything or not. So far as I hear anything about religion, I don't see much to believe in. If I went to church, I might, but I am shut out from that. I won't go to the colored churches, for I'm only disgusted with bad grammar and worse pronunciation, and their horrible absurdities; I can't go to your churches, for if I am admitted at all, I am put away off in a dark corner out of reach of everybody, as if I were some unclean thing, and I will not voluntarily place myself in such a position."

### THOSE GIRL.

The appearance in Toledo of the "two-headed girl" makes the following *jeu d'esprit*, clipped from the *Buffalo Express*, not wholly inappropriate to our columns:—

Those girl which were exhibited at St. James Hall yesterday is unquestionably the most singular plurality which erratic nature ever perpetrated, and gives rise to many perplexing suppositions and theories. Are they a quadruped, or are they a biped, or may they with propriety be termed a quadrupedal biped, are questions which we will leave for solution to more eminent natural scientists, and we will only discourse of our own ideas upon taking an observation of these what-is-it. First, think of its (their) early childhood. What a chorus of squalling they (it) must have been capable of producing, and what a continual administration of rations it (they) must have required. Passing on to girlhood, imagine the plurality of taffy and skipping ropes, and chastisements for disobedience of maternal injunctions. Next womanhood comes, and we pause with dismay. Suppose we were courting those girl, would we be entitled to their dual affections? Would our devotions be considered as belonging to it both? Or would it be incumbent upon us to pour out loving words into the gentle ear of one of it, while another enamored swain is basking in the loving smile of the other of it? And then matrimony—we can pursue the subject no further—those shoe bills, those milliner's bills. Appalling thought!

**THE GUILTY ONES.**—In Beregszasz, Hungary, a short time ago, a wagon in which sat the wife of one of the first officers of the district with her child, collided with an ox team and was demolished. The lady and child were dangerously hurt and were left lying in their blood under the broken wagon. All of which is very painful to report, but the joke came in when the Haiducks of the Comitai (police officers) took the "guilty" oxen to the Comitai-house to be punished for their misdeed.—*Nachricht aus Deutschland und der Schweiz.*

## ADVERTISEMENTS.

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1870.

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To Capitalists and Manufacturers.

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In 1840 was 1,220.

In 1850—3,829.

In 1860—13,784.

In 1866—24,401.

In 1870—35,000.

The City is located on the Maumee River, four miles from Lake Erie, and has the best harbor on the Lakes. Nearly 2,000 miles of railroad and over 800 miles of canal centre here.

Two new railroads are projected and in process of construction; one extending south-east through the coal field of Ohio to the Ohio River, the other extending north-west to the lumber districts of Michigan.

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The City is largely engaged in the manufacture of Railway Cars, Sash, Doors and Blinds, Trunks, Wheels and Bent Work, Sheet Iron, Tin and Copper Ware, Marble Work, Brick, Iron and Wood work of all kinds.

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FRANCIS ELLINGWOOD ABBOT, EDITOR.

### THE HEBREW PROPHETS.

[Read to the First Independent Society of Toledo, Nov. 14, 1869.]

The words *prophet* and *prophecy* have both a wider and a narrower meaning, of which the latter has within a few hundred years tended to crowd the former out of common use. Lord Bacon, who died in 1626, mentions (to quote his own words) "an exercise, commonly called *propheying*, which was this; that the ministers within a precinct did meet upon a week day in some principal town, where there was some ancient grave minister that was president, and an auditory admitted of gentlemen or other persons of leisure. Then every minister successively, beginning with the youngest, did handle one and the same part of Scripture, spending severally some quarter of an hour or better, and in the whole some two hours. And so, the exercise being begun and ended with prayer, and the president giving a text for the next meeting, the assembly was dissolved." Jeremy Taylor, an eminent bishop of the English Church who died in 1667, employed the word in a similar sense in the title of his treatise, "On Liberty of Propheying." As used by Lord Bacon and Jeremy Taylor, the word *propheying* means to interpret the Scriptures in the exercise of the Protestant right of private judgment,—in other words, to speak freely concerning religion out of the depths of one's own inmost convictions; and a prophet would be one who thus freely spoke. This, then, is the wider meaning of the terms in question.

In a passage of the great English philosopher, John Locke, who died in 1704, we find a new conception introduced into the word *prophecy*, although the older conception is still covered by it:—"Prophecy (he says, Paraphrase of 1 Cor. XII, note) comprehends three things,—prediction, singing by the dictate of the Spirit, and understanding and explaining the mysterious, hidden sense of Scripture by an immediate illumination and motion of the Spirit." The new conception I refer to is that of *prediction*; and, in the common language of to-day, this has become the chief idea suggested by the word *prophet*. The narrower meaning of the terms *prophet* and *prophecy* is thus practically confined to simple prediction,—the foretelling of future events by reason of a special illumination or revelation from God.

Now of these two meanings, the former comes the nearer to the meaning of the Hebrew word for prophet, *nabi*; and in studying the nature of Hebrew prophecy, it should be taken as the true meaning. "No term," says Dr. Noyes, perhaps the best Hebrew scholar America has yet produced, and translator of a large portion of the Hebrew Scriptures, "no term by which the Hebrew prophet is denoted in the Old Testament means predictor. He is called inspired speaker, seer, watchman, but never predictor or foreteller of future events." The Greek word *prophetes*, from which our English word prophet is directly taken, bore substantially the same signification, and was applied to any one who was supposed to *speak for a god* or interpret his will to men. Thus Pindar calls the blind old Theban, Tiresias, the prophet or "interpreter of Jove;" Apollo was also called the "interpreter of Jove" by Æschylus, while the Pythia or priestess at Delphi was called in her turn the "pro-

phet" or "interpreter of Apollo." If, therefore, we wish to know what the ancient Hebrews meant when they called a man a prophet, we shall come the closest to their actual thought, if we take the term in the sense of a *speaker* or *interpreter* [see Gesenius, *sub voce*],—one "who is, as it were, the middle person, the speaker and interpreter between God and man" [Bleek, *Eint. in d. A. T.*, p. 413],—one who simply announces or proclaims to his fellowmen whatever God has revealed to him directly.

Now this is not the usual or most widely accepted signification of the word. To nine persons in ten, it suggests the idea of an inspired *foreteller of events in the future*,—it may be in the remote future. The Hebrew prophets are commonly believed to have been men whom God miraculously enlightened with reference to the future, and sent as special messengers from himself to communicate this miraculous knowledge to men. Prediction is regarded as the chief, if not the only function of the prophet, as such; and, more particularly, prediction of the coming of the Messiah, the Jesus whose story is told in the New Testament, is regarded as the great burden of their message. Neither of these beliefs is correct. Although the prophets did undoubtedly claim to foretell future events on the direct authority of Jehovah, prediction was a wholly subordinate part of their function,—merely incidental to the real work they endeavored to accomplish. Furthermore, the promise of an individual Messiah as Redeemer and Savior is not to be found at all in the prophets Joel, Amos, Zephaniah, Obadiah, Nahum, Habakkuk, Haggai, and the later Isaiah [Bleek, p. 439]. It is plain, consequently, that the prophets as a class had some other function than that of simple prediction, and that the predictions they actually but incidentally made were by no means chiefly concerned about the "coming of Christ." The reason why a false impression with regard to their office has arisen, is not at all difficult to discover. The Old Testament has value in the eyes of devout Christians chiefly because it is supposed to have been written with distinct reference to the New Testament,—because the Jewish law, the Jewish history, and the Jewish prophecies, are supposed to have been merely a foreshadowing of the Gospel. Hence all parts of the Old Testament have been, and are, read with a prevailing desire of discovering hidden allusions to Jesus; and any passage that could, by the exercise of ingenuity, be twisted into a prophecy of him, has been construed as a divine intimation of his future advent. The violence thus done to every portion of the Hebrew Scriptures is almost incredible, and is, in many cases, wholly laughable. For proof of my statement, I would simply refer you to the headings placed at the commencement of each chapter by the early English translators. Chapters which no more allude to Jesus than they do to Robinson Crusoe, are gravely headed with titles mentioning the Christ, his kingdom, or his church. When you go home this morning, I recommend you to take down your Bibles, turn to Solomon's Song, and read the inscriptions at the head of each chapter and the running titles at the top of each page. If it were a fit book to read, I would recommend you also to read the chapters themselves for the purpose of comparing them with these headings and titles; but Solomon's Song is simply an amorous poem, with no more reference to the Christ than is contained in Lord Byron's Don Juan. It would be exactly as appropriate and truthful to prefix these headings to the various cantos of Don Juan, as it is to prefix them to the various chapters of Solomon's Song. I think that, by the most casual turning over of the leaves of your Bibles, you will perceive how thoroughly men's interpretation of the Old Testament has been warped and vitiated by the vagaries of orthodox theology. This simple experiment will show you at once why it is that the true function of the Hebrew prophets has been lost out of sight,—why it is that their truly great and grand

words have been overshadowed by their hap-hazard guesses at the future. Once get rid of this morbid appetite for Messianic prophecies,—once seek to read the prophetic utterances in the light of the context, the contemporaneous history, and the spirit of the age,—and you will realize for the first time what sublime thoughts burned in the souls of those brave, intense, "God-intoxicated" men. They had something better to do than to read fortunes like so many gypsies,—some end more practical and sternly earnest to gain, than to cast horoscopes like so many astrologers. The best life of the Hebrew nation throbbed in their hearts; and it is in their virile words that we must seek the clew to its history and spirit. One might as well try to read the glowing chapters of Isaiah or Jeremiah through smoked glasses an inch thick with lamp-black, as to read them through the spectacles of orthodoxy. Hence I say that he has no conception whatsoever of the true function of the Hebrew prophets, who sees in them mere predictors or fortune-tellers, or who hears in their predictions merely so many stammering efforts to pronounce the name of Jesus. Protestant theology has as effectually sealed the Bible to common eyes by its interpretations, as the Romish Church has done by keeping it in the Latin of the Vulgate.

If, then, prediction,—or, more particularly, Messianic prediction,—was not the true function of the Hebrew prophets, what was it? If they did not predict, what did they do? Who were they, and what was their business with the people?

Before I undertake to state what their true function was, I must say a little more about their predictions. For I have by no means denied that they did predict, or that they thought their predictions guaranteed or endorsed by Jehovah. What I wish to say is, that their predictions, when made, were incidental or subordinate,—that these very predictions had a purpose,—and that this purpose was higher than that of mere fortune-telling, the glutting of idle curiosity. First of all, let us inquire whether they had any greater power of predicting future events accurately, than other men of equal brain naturally possess. An example or two will be worth a whole ream of abstract arguments.

Several of the prophets, Isaiah, Ezekiel, Amos, and Obadiah, unite in predicting the most complete and terrible destruction against Edom, a country south of Judea. From a careful comparison of these various predictions, nothing could be more certain than that the prophets foretold this total overthrow and annihilation of Edom as about to take place at the time of the return of the Hebrews from the Babylonish Captivity, when they were expected to be in the zenith of their power. Now it is true that the Edomites, as a nation, have been destroyed; and so have the Jews also, as a nation. But several hundred years after the predictions ought to have been fulfilled, the Edomites were still prosperous and flourishing; later still, the Jews and the Edomites were amalgamated into a single nation; and not long before the birth of Jesus, Herod the Great, an Edomite by birth, became King of the Jews as well as of the Edomites. Now if I should predict that the Prince of Wales would die next year, and fifty years hence he should still be alive and well on his mother's throne,—or if I should predict a tremendous snow-storm to-morrow, and three weeks hence there should be a mild rain,—I should hardly venture to claim great credit as a prophet. Yet the prophecies concerning Edom found no better fulfilment. The difficulties in the way of proving their actual fulfilment are so great, that some interpreters, J. D. Michaelis for instance, suppose their fulfilment to be still in the future; while others seek to escape embarrassment in other ways.

So also the prophet Ezekiel, in his twenty-sixth chapter, predicts the destruction of the city of Tyre by a particular king, Nebuchadnezzar. "For thus saith the Lord Jehovah: Behold, I will bring against



Tyre Nebuchadnezzar, king of Babylon, a king of kings from the North, with horses, and with chariots, and with horsemen and a vast multitude of people. . . . And they shall make a spoil of thy riches, and make a prey of thy merchandize; and they shall break down thy walls, and destroy thy beautiful houses; and thy stones and thy timber and thine earth shall they lay in the midst of the waters. And I will cause the noise of thy songs to cease, and the sound of thy harps shall be no more heard. And I will make thee like a naked rock; thou shalt be a place to spread nets upon; thou shalt be built no more; for I, Jehovah, have spoken it, saith the Lord Jehovah."—[Noyes' translation.] Now only three chapters later, the same prophet Ezekiel himself announces the non-fulfilment of his own prediction, in the most explicit terms:—"The word of Jehovah came to me, saying: Son of Man, Nebuchadnezzar, the King of Babylon, caused his army to serve a great service against Tyre; every head was made bald and every shoulder was peeled; yet neither he nor his army had wages from Tyre for the service which he served against it. Therefore, Thus saith the Lord Jehovah: Behold, I will give the land of Egypt to Nebuchadnezzar, the king of Babylon, and he shall take her multitude, and take her spoil, and take her plunder; and it shall be wages for his army. For his wages for his service I will give him the land of Egypt; for they wrought for me, said the Lord, Jehovah." When, therefore, we seek the fulfilment of Ezekiel's prophecy of the utter destruction of Tyre, we find none; on the contrary, he himself announces its failure. Tyre has indeed been destroyed,—once by Alexander the Great, though it afterwards revived; and at the present day, only an insignificant village remains to mock its ancient grandeur. But no evidence exists that Nebuchadnezzar ever captured or destroyed it, except a passage in the Commentaries of the so-called St. Jerome, who lived nearly a thousand years later, and who tried to explain away Ezekiel's confession of unfulfilled prophecy, by saying that, although Nebuchadnezzar actually captured Tyre, the Tyrians had previously carried off all their valuables in ships; and that it was in this sense that Ezekiel referred to Nebuchadnezzar's receiving no "wages" for his toil. This is a fine specimen of the quibble theological. Josephus, the Jewish historian, states [Ant. X, 11, § 1] on the authority of Phœnician writers that Nebuchadnezzar did actually besiege Tyre for thirteen years; but he nowhere states that he actually captured it. Furthermore, the capture of Tyre is mentioned by no Greek or Roman historian whose works are now extant; and although Ewald and Hengstenberg contend for its capture, Gesenius, Winer, and Hitzig decide against it. Candid critics admit that an examination of the evidence of Jerome shows it to be worthless; and no solid reason whatever exists for believing that Ezekiel's prediction was ever fulfilled.

It would be easy to multiply instances of unfulfilled predictions of the prophets. The fact is, they predicted precisely as men predict nowadays, on the warrant of their own insight into natural causes; although it should be recognized that the prophets conceived themselves as having the direct sanction of Jehovah for their conjectures concerning the future. In this respect they resemble all other enthusiasts, who are wont to conceive themselves as in special favor with God. Some of the prophetic predictions turned out true, others false; but the same is the case with modern predictions. Theodore Parker prophesied the great war of the Rebellion, as did many others who believed in the "irrepressible conflict;" but such prophecies, like those of the Hebrew seers, were seldom, if ever, fulfilled in detail. Let this, then, be stated as a sure result of critical investigation, that prediction was no essential part of the function of the Hebrew prophets, and that their predictions were precisely analogous to those of other sagacious men, sometimes verified but oftener falsified.

To recur, then, to the main question, what was the function of the prophets? I would explain that their proper and peculiar function was that of *reformers*. They were "political counsellors, popular orators, and religious teachers" (Noyes). Their great aim was to preserve and establish on a stronger basis the ideas which underlay the national life of the Hebrew people, namely, that there is but one God, Jehovah,—that Jehovah made a solemn compact with Abraham, by which he set apart forever the descendants of Abraham as his own chosen people,—and that he would reward them for obedience to his laws, and punish them for disobedience. These ideas were the root out of which grew the whole national consciousness; and though they seem

to us, in part at least, very crude and narrow, we must remember that they were progressive ideas at that time, and have done much to develop a higher life in the human race. The ideas of the One God, of the sacred covenant with Abraham, and of the theocracy or government of the Hebrews by Jehovah as their national King, were as much the basis of Hebrew civilization, as the great ideas of liberty, progress and equal rights are the basis of American civilization; they were the best and highest ideas the Hebrew nation could then embody in institutions, and the prophets were those noble spirits who thrilled most deeply under the inspiration they imparted. Hence they sought to hold the Hebrews to greater fidelity to the radical ideas of the Hebrew State, just as Charles Sumner, William Lloyd Garrison, and Wendell Phillips have sought to hold the Americans to greater fidelity to the radical ideas of our own Declaration of Independence. The idea of Monotheism was to the Hebrews what the idea of Freedom is to the Americans,—the great corner-stone of their national existence. But it could hardly be expected that an ignorant and headstrong Semitic tribe should comprehend fully, and carry out into consistent practice, the principles which gave it all its historic importance, and which marked out for it a magnificent destiny. Retrogression and unfaithfulness to the law of its own being were sure to appear in the history of such a people. While the true Hebrews, therefore, were arrayed against the surrounding paganism, paganism found a party even among the Hebrews which sought to ally itself with the external foe,—a party now in the minority, now in the majority, but at all times a powerful element of discord in the State. This party were the "Democrats" of that day, doing their utmost to sap the national life and betray the national future. Opposed to these traitors to the national idea, was the party of genuine Hebrews, with the prophets at their head,—true exponents of the national life. The wealthy and powerful classes, the kings, nobles and priests, inclined strongly to the disloyal party, and sought alliances with the pagan nations round about; but the prophets denounced all such schemes, so dangerous to a State of which Monotheism was the organic law, and threatened Divine vengeance on all backsliders. Here is the secret of their predictions, which all turn on one great idea,—that God would reward his people, if faithful, with prosperity, and punish them, if unfaithful, with unspeakable woes. The *certainly of rewards and retributions*,—this is the key to all the prophetic predictions, which were sometimes general, sometimes special, but which always applied to the present and the immediate future, and were always based on surrounding circumstances. The rewards were at hand,—so were the penalties. Examine the alleged references to events far distant in the future, and they all prove to be misconceptions. The horizon of the times bounded the vision of the prophets. What influence upon the people could predictions have had, which would not be fulfilled for centuries? About as much influence as the predictions of scientific men that coal will be exhausted in the British Isles five hundred years hence have on the price of coal and the practical management of the coal trade in England to-day. The price of coal has not risen a farthing in consequence of them. It is simply preposterous to believe that the prophets could have sought to move the people by any predictions but those which appealed directly to their hopes or fears. The use of the prophetic predictions was always as *motives to action*. They were appeals to the people to forsake idolatry through fear of disaster, and to return to the true worship through hope of Divine favor. Hence I repeat what I have said before, that these predictions were always incidental, being reasons offered and appeals made in the cause of Monotheism; they were always uttered with a *purpose* to recall the people, if astray, or to confirm them, if wavering; and the predictions themselves were thus only a means to an end. The main function of the prophets was to establish the nation on its own national basis of Monotheism, to avert all entangling foreign alliances, to purify and deepen the moral consciousness of the people, to inculcate practical righteousness and repress all forms of iniquity. They were men saturated with faith in Jehovah,—tingling with electric inspirations and moral enthusiasm,—glowing with zeal for God and love for Israel. They were men often of most enlarged and humane sympathies, embracing the whole world in their yearning for the kingdom of God, and battling with pagan abominations in the cause of the human race. In very truth, the Hebrew prophets were *Abolitionists* of the olden day, burning

to abolish the shame of Israel, and revive faith in the sacred covenant with Abraham, which was their Magna Charta, their Declaration of Independence. Their work was essentially that of intense, enthusiastic reformers, believing themselves in terrible earnest sent by God to purify and spiritualize his chosen but wayward people. This was the real business of the Hebrew prophets; and how they would despise the efforts of Christian theologians to belittle it to that of gypsies! They felt themselves to be agents of God, deputed to administer his earthly kingdom,—not adepts in witchcraft or magic, dabbling in palmistry and telling fortunes to curious boys and girls. If they predicted, it was because they had tremendous faith in the law of righteous retribution,—not because it was their mission to furnish beforehand a few proof-texts to bolster up a system of dogmatic theology. Hand to hand they grappled with the vices and enormities of their age, put their shoulders to the wheels of progress, and dared to beard the royal lion of Judah even in his den. They wasted no hours in peeping through the key-hole of the future, but found their time abundantly occupied in being heroes and martyrs. In short, they were brawny men of Luther's stamp, fighting princes and priesthoods in the name of God, and trampling public iniquities under their heels. They had no taste for propounding conundrums to posterity, and bequeathing the answers to orthodox commentators alone.

The earliest prophets were oral teachers, and left no legacy of weighty words. Abraham, Isaac, and Jacob, all appear in this character,—still more prominently Moses: During the period of the judges, they doubtless continued their agency as public instructors; but Samuel first appears to have made the prophetic office distinctly recognized as such in the Hebrew State. He founded institutions, called "schools of the prophets," at Ramah, Gilgal, Bethel, Jericho, and elsewhere, in which young men were trained and specially educated for the work, living in communities somewhat after the fashion of modern divinity schools; but although these schools are still mentioned in the times of Elijah and Elisha, they disappear subsequently, and only individual prophets come upon the stage. The latest known prophet was Malachi, about 450 B. C.; while the earliest who reduced their prophecies to writing, Joel, Amos, and Hosea, flourished about 800 B. C. Thus the prophets whose works remain to us come within a period of about 350 years. They taught not merely by word of mouth, and by the pen, but they employed what may be called symbolic actions or acted parables, for the purpose of impressing the imagination more powerfully. For instance, when Abijah wishes to inform Jeroboam that he will become ruler of the kingdom of Israel, and that this kingdom will be sliced off from the kingdom of Judah, he takes his new mantle, tears it into twelve pieces, and gives ten of them to Jeroboam, saying, "Take ten pieces, for thus saith Jehovah, the God of Israel, Behold, I will wrest the kingdom from the hand of Solomon, and give thee ten tribes." This proneness to symbolical acts, which reappears in Christianity under the form of baptism and the Lord's Supper, is indicative of a certain spiritual childishness,—of an incapacity for purely intellectual discernment, and a fondness for pictorial helps to imagination, somewhat analogous to those of the well-known Kindergarten. All such symbolical actions become trivial as we develop our spiritual nature; but they seem more worthy of the rude age of the prophets than of our own.

The prophets, unlike the priests, were not a distinct order in the State, transmitting the office from father to son; nor was there any prerequisite but the inward call of Jehovah. "Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son, but I was a herdsman and a gatherer of sycamore fruit. And the Lord took me as I followed the flock, and the Lord said to me, Go, prophesy unto my people Israel." It is this inward call, however interpreted, whether as the supernatural voice of Jehovah or as the natural voice of God in the soul of man, which makes the only true credentials of the prophet in any age. For every age has its prophets,—souls that discern the infinite value of righteousness above all meaner goods, that dare proclaim their message at all costs, that seek first of all the purification of society from low aims and false ideals, that would crown each soul with the diadem of great principles, that would abolish all abuses by the free suffrage of repentant mankind, that would sow in each and every heart the divine seed of love to God and love to man. Alas, for every true prophet you will find a thousand priests. Yet unless we hear the



summons to do the prophet's work, and spring with alacrity to our task, we are but rotten timber, cumbering the ground. Show me one in whom the moral element dominates all the rest, and I will reverence a prophet anointed by God. Such a soul is a clarion call to quit our meanness, in which we daily grovel, and to stand erect, eager for noble service. Of all our needs, friends, we need most the prophetic unction.

#### FREE EVENING SCHOOL.

##### A Work of Charity—The Children of the Poor Drinking at the Fountain of Knowledge.

[From the Toledo Blade of March 2.]

Of the charitable institutions in Toledo, none are more deserving of public sympathy and support than the "Free Evening School," which is now in successful operation. The first proposition to establish this school originated some two months since, among active members of the "Radical Club," an organization connected with the "First Independent Society," over which Mr. Abbot presides. The plan for opening the school was finally perfected, and the first session was held about six weeks ago in the church of the Society named on Superior street.

A managing committee or directors of the school consist of Messrs. Guido Marx, Howe & Barker. This committee secured the assistance of several energetic and benevolent ladies, and with them commenced, with resolute hearts, the work of making their educational project successful. Circulars were issued stating the objects of the school, asking aid from the public and inviting children whose parents compel them to work during the day for their living, to come to the free school and spend their evenings in improving their minds. Each request of the circular met with a hearty response. The poor boys who work at the several manufactories in the city during the day flocked to the school, and sympathizing ladies and gentlemen volunteered their services as teachers or proffered their money to defray the expenses of light, fuel, books, slates, etc.

It finally became necessary to change the holding of the school from the church to other quarters. At this juncture Peter Lenk, Esq., offered the free use of a room in his block, corner Monroe and Summit Sts., to the committee. The offer was accepted and the committee set about to find seats and desks, when this want was supplied by the City Board of Education. The school holds two sessions each week; from seven o'clock till nine, Tuesday and Friday evenings.

The average attendance each session is between 75 and 80, all males. The ages of the scholars average between 14 and 30 years. Of course all who attend this school come neither from curiosity nor compulsion, but solely from a desire to acquire knowledge, and this is a gratifying characteristic not found in private or public schools. The pupils are regular and prompt in their attendance. In this particular the pupils of the city schools could find a worthy standard from these unfortunates by which to govern their punctuality and regularity.

From the natural results of the indigence which surrounds these pupils, the condition of their faces, hands and clothes, on their first appearance, was anything but slightly and agreeable to their teachers. Hence the latter found it necessary to give each new comer a first lesson in neatness of person and dress. Their hygienic and aesthetic suggestions were readily heeded, and the new comers appeared thereafter with clean faces and hands, combed heads, and the ragged, threadbare clothes as well arranged as possible.

As regards natural intelligence there is no class of scholars in the city who are superior to these dependents. They are quick in perception, tractable in discipline and orderly and courteous in their deportment towards their teachers. Though ignorant, they are not dunces. Each scholar is provided with a slate and pencil and with an arithmetic and reader of a grade suitable to their respective advancement. Some of the number are scarcely beyond their A B C's in reading, while others can read quite well. In arithmetic a few have advanced into the intricacies of fractions, but the majority are in the first principles of addition, subtraction, etc. Those who are taught penmanship receive their copies upon their slates.

In consequence of the limited size of the school-room the exercise of reciting in classes is dispensed with, and each teacher hears the lesson of his or her pupils in the same seats in which they study. This is one of the great inconveniences which the school now suffers. The constant and confused noise resulting from this method generally interrupts the concentration of the student's mind upon his study.

Though there is quite a number of teachers laboring in this school, still there is need and room for more. School books are also in demand and will be appreciated as donations from any one.

A sewing school for poor girls is also being conducted by the same good men and women who have charge of the literary school. This school has but one session a week, and that is on Saturday afternoons. At the last session 110 girls were present. They practise on cloth cut into garments for themselves by their instructors, and whatever they complete they carry to their homes.

Donations of cloths for these children to make into garments for themselves are much needed, and will be most thankfully received by the managing committee. In behalf of the two schools mentioned above we bespeak the deep interest and cheerful liberality of all our citizens for their support.

[We leave a few errors of detail uncorrected in the above account, which is in the main correct.—Ed.]

#### A GREATER THAN LUTHER IS HERE.

[From the Christian Register of March 5.]

MY DEAR JAMES:—I am afraid you will not live to see the "culmination" of the revolution that out-Luthers Luther. I agree with you that you have seen its beginning "announced in a newspaper." But I have always cautioned you that the prophecies in these modern sources of wisdom must not be considered precisely infallible. True, as you say, who can know so well as the editor of the *Index* what his lively little sheet may be able to accomplish?

But you must remember that printing is no new art. It is not quite as if this *Index* were the only paper in the world, or the first journal to fly from house to house among the people. A few candidates for the public favor still remain. Then, too, it's mere newness doth not commend it to everybody. The "well of English undefiled" in the Old Bible hath yet some charm for certain minds.

You bid me note that the separation of a Toledo parish from that vast body known as the "A. U. A.," inaugurates, according to the *Index*, "a popular revolution compared with which the Protestant Reformation was the merest child's play."

Luther's work I do not remember to have seen thus characterized before. He doth not appear to me to have been playing with dolls or ninepins. Nay, I have thought that in his physique, if his portraits do not belie him, there was a touch more, perhaps, of the sledge-hammer aspect than in the prophet of Toledo. But I know we sometimes push the matter of "muscular" faith too far. So let this pass. What makes me a doubter, James, as to the magnitude and overwhelming torrent of this new revolution, is, that I sometimes think that the French of the last century had possibly flattered their minds with equal expectations.

When the motto was—"There is no God, and death is an eternal sleep," may there not have been a sensation excited in the public mind of that day, in some degree approaching that which the secession of these warm spirits of Toledo from the American Unitarian Association hath begun to cause? I hear choice things said regarding the sweetness and courage of the editor of the *Index*. But unless all people are fashioned like him, may there not be a protestancy of the heart against his chilling creed, an attachment to the biographies of those men and women who triumphed *sub Christo Duce*, which may countervail his appeals to them to cut off the limb of the tree against which their ladder is standing? Then, too, inasmuch as we have shaken off our faith in the monasteries and Abbots of the past, why bow the knee to any Protestant Abbot, however oracular his utterance?

I will say no more now, James, but will only caution you to "look before you leap," and to be sure, since you "have no time" to examine the old "Evidences," that "the new revolution" will covenant to give you all the love, patience, sacrifice and joy of those "of whom the world was not worthy," before you find yourself spinning round in its vortex.

And I remain, in hope and trust, your ancient

UNCLE EPHRAIM.

["The Luthers are an extinct race," says *The Radical*. THE INDEX says *Amen*. In an editorial of Jan. 22, we wrote,—"Henceforth radicalism is the message of NO INDIVIDUAL PROPHET, but the dignified self-assertion of universal man,"—with more to the same effect, dissuading from all idolatry of persons. But we will scrupulously obey the Scripture injunction, Hos. iv, 17—" [Uncle] Ephraim is joined to idols; let him alone."—Ed.]

#### UNITARIAN THEOLOGY.

[From the Morning Star, F. W. Baptist.]

The steady drift of much of the speculative thought of the Unitarian clergy toward the absolute rationalism of Germany and the simple theism of science, has exhibited the necessity of having a formal statement of the main points of their theology brought out and published. In other words, there is a demand for a creed,—the very thing which Unitarians have often protested against and tried to ridicule. And not only have they been driven to the formation of a creed, but have felt compelled to make the acceptance of it a test to determine who may and who may not properly belong to their National Conference.

Besides this, the editorial management of the *Liberal Christian* has been changed in the interest of a definite theology, and to save it from aiding in the rationalizing movement. And Dr. Bellows has drawn up, in a series of nine not very brief articles, a statement of what he calls the theological views of the Unitarians. Though filling a long way short of expressing what we hold as significant and vital in the Christian system, yet we rejoice in this interest to escape the encumbrances of an unbelieving audacity, and to hold fast to some elements of biblical truth. Dr. B.'s exhibit of the Unitarian faith is by no means acceptable to all his brethren. There is quite too much faith to satisfy one portion, and perhaps too little to content another portion. Others still will be puzzled by its "glittering generalities." But it has awakened not a little interest; it has been widely circulated and variedly criticised, and it may herald the period when the two extreme wings of that body will be effectually separated by the creed line.

No man is a disbeliever who believes in virtue.

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"Your Prospectus has the genuine ring. Send me one copy during 1870. Enclosed find two dollars."

"I like your first number much, but hereafter shan't we have too much 'Affirmations' and too little 'Index'?"

"I think you are engaged in a grand work, and wish there were more free, outspoken men and women in the world. Tilton is a grand one, if he could afford to break his chains; but the world moves."

"Will you send me some specimen copies of THE INDEX? I want to try and get some subscribers for it. I feel so much more hopeful, so much richer and stronger, since you've commenced your glorious work, that I want to help a little."

"Having read, with great interest, the first number of THE INDEX, I am induced to subscribe for it, both from a desire to aid you in so good a work and from my interest in the cause. Therefore please find enclosed two dollars for one copy."

"I have carefully read the first six numbers of THE INDEX. I find nothing to which I object. I am so heartily pleased with these discourses, and the whole tone of the paper generally, that I will try every way I can to introduce it to others."

"I see by the papers that there is to be fought in Boston, this winter, a battle between 'Michael and the Dragon' (of orthodoxy), and that you are one of the captains on Michael's side. I hope you will publish the address in THE INDEX. I see that Wendell Phillips is not infidel enough to hurt orthodoxy."

"I am much pleased with its contents and read it with great interest. I have one regret, however, and that is, that the name of the Deity and the homage due to Him, is not made more prominent. To me the question of Immortality is not the vital one in the Religion of the Future; a man may be strictly religious without this hope, but he cannot be a religious being without a faith in, and a conscious recognition of, a Supreme Being."

#### LOCAL NOTICES.

The First Independent Society meets every Sunday morning, at 10½ o'clock, in the Church on the corner of Adams and Superior streets. Sunday School at 12. No evening service. The public are cordially invited to attend.

The Radical Club will meet as usual Monday evening, March 21. A fuller announcement will be made next Sunday morning.

The Free Evening School for men and boys is held every Tuesday and Friday evenings at 7 o'clock, at No. 20 Lenk's Block.

The Industrial School for girls is held every Saturday afternoon at two o'clock, at the same place.

Mrs. M. J. Barker has kindly consented to act as Agent for THE INDEX, and will call on our city subscribers in person to receive their subscriptions.

CARD OF THANKS.—The Committee of the Charity School desire to express their grateful thanks to the ladies and gentlemen who, by their aid, so kindly assisted them in making their entertainment of Thursday evening one of genuine enjoyment to those who were present, and a musical and literary treat which all unite in saying is seldom enjoyed by our citizens.

MRS. W. C. DANIELS,  
MRS. H. F. HOWE,  
Committee.

TOLEDO, O., March 12, 1870.

#### RECEIVED.

The New Dispensation. Dispensation of the Fulness of Times, or Christianity Explained By New Revelations; together with a Sketch of the Autobiography of the Author, Frederic Hyren. Boston: Alfred Mudge & Son, Printers. 1870. pp. 115.

Theology Simplified, in Three Parts. By Samuel Keese. Addenda, Reminiscences and Illustrations. New York: Smith & Son. 1867. pp. 62.

The Conciliator. By Samuel Keese. New York: Wm. C. Bryant & Co. 1866. pp. 36.

Moral and Religious Essays. By Samuel Keese. New York: Smith & Son. 1868. pp. 24.

A Key for the Conciliator to unlock the Mysteries of Orthodoxy, by Showing the Popular Scheme of Redemption to be Unscriptural and Anti-Christian. By Samuel Keese. New York: Smith & Son. 1869. pp. 60.

The Church and the People. By Samuel Keese. New York: Wm. C. Bryant & Co. 1866. pp. 18.



## Poetry.

## THE BANDUSIAN FOUNTAIN.

[A paraphrase from Horace, Carm. III. xiii.]

Bandusia's glory, fount serene!—  
 Than crystal far more clear, I ween,—  
 For thee the ruby wine shall flow,  
 For thee the blushing roses blow,  
 And, ere to-morrow's sun decline,  
 The offspring of the flock be thine,  
 Whose swelling brow and threatening front  
 Foretell both love and battle's brunt—  
 In vain; ere long his gushing blood  
 Shall stain with red thy limpid flood.  
 The fiery Dog-Star's scorching ray  
 Through thy thick covert cannot stray;  
 From sweat and toil and summer's heat  
 Thou offerest aye a cool retreat,  
 And on these shady banks of thine  
 The wearied ox may safely recline.  
 While thus I sing the rocky cave  
 Whence gushes forth thy prattling wave,  
 And the green holm-oak, growing near,  
 Reflected in thy waters clear,  
 Lo! other eyes shall soon admire,  
 And thou shalt other lays inspire,—  
 Till, grown at last of classic story,  
 Far distant lands shall know thy glory.

1856.

ASTERISK.

## The Index.

MARCH 19, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

The amateur entertainment in the church of the Independent Society, on Thursday evening last, given in behalf of the Industrial School for girls, was eminently successful, and cleared about \$113. The audience filled the building; and all were surprised by the vocal and elocutionary talent developed on the occasion. The managers of the entertainment are entitled to great credit for the completeness of their arrangements, and the energy with which they overcame all obstacles. The programme was as follows:—

Piano Duet Overture—Don Pasquale—Misses Haskell.

Chorus—Was brauset gleich—Abt—Toledo Sengerbund.

Trio—Atila—Verdi—Miss J. Haskell, Messrs. Gleason and Brown.

Reading—A. W. Gleason, Esq.

Solo and Chorus—Crowned with the Tempest—Misses Peck, Burton and Haskell, Messrs. Brown, Gleason and Butler.

Romanza—Robert—Meyerbeer—Miss J. Haskell.

Chorus—Serenade—Toledo Sengerbund.

Chorus—Miserere—Il Trovatore—Misses Peck, Burton and Haskell, Messrs. Brown, Gleason and Butler.

## "COMPARISONS"

Mrs. Julia Ward Howe, writing editorially in the *Woman's Journal* under the above caption, comments as follows on our recent lecture on Jesus and Socrates:—"The lesson we derived from Mr. Abbot's negations was this: 'Let us now go out and bring some true Christianity in the world. Let us dare to believe as Christ believed, to love as he loved, to work as he worked; and let us not dare to do otherwise, since the ease and remissness of our lives causes our divine Master to be slandered and misunderstood.'"

Does Mrs. Howe really suppose that her own life, or the life of her fellow-Christians, had anything to do with the estimate we formed of the life of Jesus? Is it incomprehensible that (waiving for the time all historic doubts) we should judge the gospel-character of Jesus

by itself alone? Mrs. Howe's own words, however, more than justify our judgment of it; for she confesses that she will not "*dare to believe otherwise than Christ believed.*" This is that very enslavement of the soul from which Free Religion seeks to emancipate mankind. Yet Mrs. Howe is wholly unconscious of it. She perceives that the Romanist is in bondage who dares not believe otherwise than the Church believes; but she fancies herself free, not daring to believe otherwise than Christ believed. What despotism could be more absolute than that which thus disguises itself as freedom, and puts fetters on the mind? This is the "kingship" which Mrs. Howe thinks we take in the "poorest and most superficial sense that can be given to it,"—which, however, we take in the sense she herself here gives to it. Such a kingship we hold to be incompatible with spiritual freedom; and all will see it to be so who "dare to believe otherwise than Christ believed."

When, after virtually asserting that we have "slandered" Jesus, Mrs. Howe immediately adds,—"*We have dealt with the spirit, not with the details, of Mr. Abbot's discourse,*"—we have nothing to say in reply to such criticism, except that Mrs. Howe does not understand the spirit of our discourse, and cannot, therefore, "deal with" it. Sincerely respecting her intentions, even in her severe strictures,—sincerely respecting her religious faith, and acquitting her of all blame for the unintentional injustice into which it has led her,—we are simply sorry that she finds the spirit of slander in the utterance of convictions not her own. Meanwhile we hope to co-operate with her in the just reform of Woman Suffrage; and we wish all possible success to the journal which she so ably helps to edit.

## THE CINCINNATI DECISION.

We are indebted to Messrs. Robert Clarke & Co., 65 West Fourth St., Cincinnati, for their very timely and convenient volume, just issued under the title of "*The Bible in the Public Schools,*" which gives in full the proceedings in the case of "*John D. Miner et al. versus The Board of Education of the City of Cincinnati et al.*" It is a handsome volume, worthy of the careful study of every American citizen. Never was it more evident that "votes should be weighed, not counted." If the opinions of the Judges had been weighed, the decision of the Court would have been reversed. The case, it is said, is to be carried up to the Supreme Court on a writ of error; but long before the Supreme Court can act on the appeal, this valuable book will enable every independent mind to decide the case for itself. For it is a case which does not turn on technicalities or nice points of law, but rather on the broad principles which lie at the basis of American civilization. Whoever knows the meaning of the words *liberty and justice and equal rights*, will discern the truth in this controversy, notwithstanding the muddy sophistries with which Judges Hagans and Storer have plastered it over. It requires, in fact, only an elementary knowledge of the Golden Rule, to reach a just conclusion in the premises. Turn the tables,—put the Catholics in power,—let the Catholic instructor read the Catholic Bible in his own way, *i. e.* with comments, as the Protestant instructor now reads the Protestant Bible in his own way, *i. e.* without comments,—and the dense fog would be wonderfully dispersed that now broods over the chaos of the judicial intellect. There would then be no need of any

appeal to the Supreme Court,—the Superior Court would then be found adequate to the ends of justice. Were it not for the principle involved, we would cheerfully consent to the retention of the Bible in the common schools, provided the volume of Messrs. Clarke & Co. should be used as a reading-book at the same time. There is many a bright lad of twelve who would get more out of the latter than out of the former.

We congratulate the Ohio Woman Suffrage Association, however, on the Cincinnati decision as it is. Woman's sphere is manifestly enlarging. Mrs. Partington once attempted to sweep back the Atlantic Ocean with her broom. The cause of woman's rights certainly looks hopeful, when, holding the in-flowing tide of human freedom in check with the broom of an injunction, Mrs. Partington sits serenely on the bench of the Superior Court of Cincinnati.

## THE JEWISH TIMES.

We are requested to notice the first number of the second volume of *The Jewish Times*, published in behalf of Reformed Judaism. It is ably edited by M. Ellinger, 7 Murray St., Room 5, New York City. Price, \$5.00 per annum. Not only to Israelites, but to all who take an interest in the progress of liberal religious sentiments, it is a paper of much value. Mr. Ellinger will be remembered by many of our readers as one of the speakers at the last meeting of the Free Religious Association in Boston. The manuscript of his excellent address was afterwards unfortunately lost through the carelessness of a reporter, and consequently was not printed in the published report of the meeting; but it was exceedingly broad and catholic in its tone, and was highly appreciated by the audience. *The Jewish Times* is one of the most interesting of our exchanges. It aims to develop the ancient religion of Judaea, emphasizing the universal truths it contains, and neglecting its limitations. In fact, it identifies Judaism with the universal religion of humanity, and is full of sympathy with modern progress and modern ideas. We have but one criticism to make upon its general position,—the same which we have made upon so-called "Liberal Christianity,"—namely, that the universal religion of humanity requires the abolition of all those distinctive features which separate historical religions from each other. We respect that veneration for the name and traditions of Judaism which appears in the *Jewish Times*, because it is intimately associated with the noblest sentiments of the human heart; but nevertheless it is our conviction that the name and traditions of Judaism, as well as those of Christianity, will fail to perpetuate themselves as part of the universal, free religion which is destined at last to absorb all the religions of the globe. The "call" of Abraham and his "covenant" with Jehovah, the "divine authority" of Moses, and other peculiar claims of the "chosen people," have no more value to mankind in general than the similar claims of Christianity. Will our Jewish brothers learn to forget their nationality in the consciousness of our common humanity, and abandon the myths of their historical religion? The religion of the future will not be historical, but spiritual; and the sacrifice is necessary. Reformed Judaism, like Liberal Christianity, is only a stepping-stone to a larger and higher faith.

"Exile," says Cicero, "is where there is no place for virtue."



## Communications.

### THE HINDU LEGEND OF KRISHNA.

In the "Asiatic Researches," by Sir Wm. Jones, I find the history of Krishna given thus. His father was a carpenter. His mother was a virgin of the royal line of Devali, and was miraculously obumbrated by a Dove. Miracles took place at his birth, such as stars clustering together over the place of his birth, angel-voices singing in the heavens, &c.

The reigning tyrant of the country, warned by dreams that one born at that time would overthrow him, sought to destroy the child, and directed the magi or wise men to seek him out and bring him back word, &c., &c. The parents, miraculously warned by a dream of the danger, fled to a foreign country and secreted the child among the shepherds.

Krishna performed many miracles, even in his youth. He held up a mountain on the tip of his little finger. He bruised the head of a terrible serpent, saved multitudes from starvation by his miraculous power in feeding them, raised the dead, descended into Hades and brought forth those long dead. He was pure, chaste, and benevolent,—washed the feet of his disciples, and preached very nobly and sublimely. He was at last seized by the Rulers, tried, condemned without cause, and put to death between two thieves: after which he rose from the dead, gave instructions to his disciples to preach his gospel to all the world, and in the sight of many went up bodily into the heavens.

On reading this account from so high an authority as Sir Wm. Jones, I am struck with the parallelism between it and that of the Jewish Messiah. I am aware that the Indian mythology, with its notions of a Trinity, was in vogue in India long ages before the time of Abraham; but what am I to conclude concerning these histories?

Have two personages teaching the same doctrine of a resurrection and future life, and preaching the same good morality, been miraculously sent upon the earth in times past? If so, the coincidence is most wonderful. If not, which is the original, and which the counterfeit? Will some one learned in these matters please explain? INQUIRER.

[The story of Krishna, as above given, is only one of many versions, which vary widely in their details. The resemblances to the gospel-story are less minute, though still striking, in the others. We have met with no satisfactory theory of the causes of the parallelism. There are but few positive data to go upon.—Ed.]

### THOUGHTS FROM MY NOTE-BOOK.

It is frequently asserted by believers in the divine authority of the Bible, that if we abandon our faith in this "revealed will of God," we are adrift upon the great ocean of life, without rudder, chart, or compass—travelling in a wilderness, beset with difficulty and danger on every side, without light for our pathway or a star in the firmament of heaven by which to direct our course.

It cannot be questioned, that an understanding of God's will concerning man is the one great necessity of his being—that, without this knowledge, life would be a miserable failure, and it were better had man never been born. It is not conceivable, therefore, that the Creator would leave him without a guidance so indispensable to the safe conduct of life, and wanting which, he were but the unhappy plaything of a malignant power.

As we cannot accept the authority of a book, claiming to be the infallible word of God, yet utterly incapable of maintaining this assumption in the court of reason and justice, on what shall we rely for safety? Where shall we find the law of God—the law of our life?

A calm consideration of the question furnishes abundant evidence, that we are not the victims of ignorance, or the sport of chance, but have a "sure word of testimony"—"a light which shineth more and more unto the perfect day."

We arrive at the knowledge of one God, by discerning the unity of design manifested throughout his works,—the same thought, wrought into endless variety, from simple to complex, ever elaborating itself into higher forms of power and beauty—here, there, everywhere, yet always the same. The men of ancient time did not discover this—they saw conflict where we perceive oneness, and therefore they had many Gods.

The earth performs its annual journey around the sun, moves on its axis, and is changed from a condition of chaos to one of order and beauty, by the action of *force within itself*—the law of God—permeating every atom and carrying out its own decree.

The vegetable life existing on its surface is developed and sustained—blooms, bears fruit and dies—by virtue of law *written within its own nature*. If we would discover it, we go to the plant itself, examine its every part, observe what climate, what soil, how much sunshine, how much moisture, it requires to produce its perfect condition. In no other way can we obtain this knowledge.

Just so in regard to the animal. We can discover the law of its life only by careful study of the animal itself.

The thought of God in regard to humanity harmonizes with that manifested everywhere else. He has not "revealed" to man (in the sense intended by Christians) how to feed and clothe himself, how to build habitations, how to supply himself with any of

the necessities, conveniences or affluences of life. He has not revealed the principles of trade and commerce, has not taught him ship-building, the steam engine, the railroad, the printing-press, the telegraph, or any of the steps by which he climbs from the savage to the civilized man. He has created him with naked body and hungry soul. He has *written within him the law of growth*—endowed him with reason, understanding, imagination, invention and mechanical faculty. His necessities and aspirations drive and stimulate him to discovery. With these he works out the problems of civilization—and how much more nobly, than he could ever do by aid of revelation! Man would be, and always remain, an infant only, were these problems solved for him by a power outside of himself.

God has revealed no social law to man. The experience of social needs teaches him, first, the ten commandments—Thou shalt not!—afterwards the more benignant, positive one. Slowly ("noble growth is always slow") he discovers how to bring order out of confusion, and beauty out of deformity. The laws of social life are *written in that life*.

God has revealed no physical law to man. He discerns it by pleasure and pain—by enjoying the consequence of obedience and suffering the penalty of infringement. The child does not avoid the fire by command of his mother—he thrusts his finger into the flame, and experiences that the law he has broken, is *his own law*. The laws of physical life are *written within that life*.

As God is ONE, his thought in regard to man's spirit and nature must have a like manifestation. He creates him with reason, understanding, love and justice—with an ideal of excellence forever unfolding into higher beauty—with "hunger and thirst after righteousness" and truth, and the universe within and without from which to gather this high nutriment. How much more lofty and symmetrical will be his stature having these elements of aspiration and growth, than it could ever become were he guided and guarded by specific "revealed" law, and confined to measured diet! The law of man's moral and spiritual nature is *written in man's soul* by God's own finger. This Scripture is nowhere else. Here we must go to read it. Whatever excellence we have yet attained has been acquired by discernment of this writing. The grand old things of ancient days—the heroic prophets and apostles of Bible history, have given us their best reading of this record. All due honor to them! In so far as they have discerned truly, these noble human brothers have ministered to our highest needs. The rest is hindrance, fetter, prison-house. The "fulness of time" has come for us to emancipate ourselves from this slavery to the dead past—to go out into the open universe of Truth and breathe freely. Truth can never harm us. It is the word of God, wherever written. It is the Tree of Life, whose fruit is for food—"its leaves for the healing of the nations." Let us put forth our hand and "take thereof and eat and live forever!"

"New occasions teach new duties,  
Time makes ancient good uncouth;  
He must upward still and onward  
Who would keep abreast of truth.  
Lo! before us gleam her camp-fires,  
We ourselves must pilgrims be,  
Launch our May Flower and steer boldly  
Through the desperate wintry sea,  
Nor attempt the future's portal  
With the past's blood-rusted key."

BREVITY.

### A DEFENCE OF HOMŒOPATHY.

MT. PLEASANT, IOWA, March, 1870.

F. E. Abbot, Esq., Editor of The Index:

DEAR SIR:—In looking over your paper of Feb. 28, I notice an article on "Sects in Medicine" by H. B. Baker, M. D., in which the premises, and hence the conclusions of the writer, in reference to Homœopathy as a system, are so manifestly misstated that, as a friend to truth, I cannot consent that the readers of THE INDEX should be led astray on the subject of medicine, any more than on that of Theology.

To the declaration that "without doubt the various schools of medical practice are comparable to sects in religion," we beg leave to take exceptions. There is just the difference between the two that exists between knowledge and belief. All systems of Theology are founded on tradition, or on the supposed teaching of so-called sacred books, the believer attaching himself to the one or the other according to his peculiar organization, capacity to comprehend, or degree of enlightenment; but a science or natural law is an entirely different thing. Belief or disbelief in the existence of such a principle has nothing whatever to do with it as a truth.

The savage who thrust his hand in the boiling pot to catch the living animal that disturbed the water, was as certainly scalded, as though he had been acquainted with the effect of fluids at that temperature on living tissues. He first had belief; his experiment gave him knowledge. Any one, therefore, who relies on belief alone in medicine, stands very much in the same position, and would run a similar risk of being burned, as Doctor Baker has run by putting his hand (or his foot) in the Homœopathic cauldron.

He says, interpreting the law—"Similia similibus curantur"—(one of the cardinal principles of Homœopathy), that its advocates suppose "all diseases to be caused by a specific agent or substance, and that each disease has its specific remedy or antidote, which in every case is the same substance which produces the disease;" and adds—"This I think is a fair rendering of the supposed law upon which Homœopathy is founded." He seems not to comprehend the difference between similarity and identity. Homœopaths do

not now, and never did believe, that diseases were curable by the "same thing that produced them;" neither is it necessary, as the Doctor would have us believe, that any similarity should exist between the agent or cause of disease and the remedy for its cure; but only that there should be a similarity in the symptoms or manifestations they are known to be capable of producing on the healthy organism.

The word Homœopathy comes from the two Greek words which signify *like* and *affection*, or disease, and not by any means the same thing or cause. In the first place, all our experiments with medicinal agents are made, not on the sick, but on the healthy, since in this way only can their specific or pathogenetic action be determined. Thus we learn, for example, that Opium produces stupor, slow full pulse, constipation, and a long train of symptoms peculiarly its own, and differing in many respects from those of any other drug. In practice, when we see all these indications presenting themselves in a patient, and we know they are not the result of Opium, we reason that the morbid agent (whatever it may be) has the peculiarity of acting on the same organs or tissues, otherwise the symptoms could not be similar. Knowing also that two positives repel each other, and that two similar substances cannot occupy the same space at the same time, we prescribe Opium in such small quantities as to preclude the possibility of its producing an aggravation; and this is the system according to which Homœopaths prescribe all their remedies for all diseases. As examples of the practical workings of this law, we may refer to vaccination as a prophylactic of small pox, the application of cold for frozen limbs, &c., and as

"—the universal Cause  
Acts not by partial but by general laws."

we have no hesitation in proclaiming this to be the only correct theory for the treatment of diseases with internal remedies.

The allusion to mechanical injuries, cutting instruments, &c., as an argument, requires no notice; but the following remark does require it. It is this:—"In fact we never hear of Homœopathic surgery." If the Doctor hears nothing of "Homœopathic surgery," it is his fault, not ours. Did he not hear of the circumstance that occurred on the 10th day of last July, in the city of Chicago, where in umbilical hernia four feet ten inches of diseased intestine were cut away, the ends carefully adjusted, and the life of the patient saved? If he did not, he must have been a careless reader, as the case was reported at the time in the papers; but his not having heard of it may perhaps be accounted for by the fact that the operation was performed by Dr. G. D. Beebe, a Homœopathic physician. Had he been an Allopath, the daring feat (for daring it was, and the only instance of the kind on record) would have been heralded all over two continents, as one of the wonders and triumphs of modern surgery.

But the most amusing part of the whole article is that in which the writer labors to make it appear that the members of his school are so exceedingly reformatory, as to be eagerly watching and waiting to embrace every new truth in science or religion whenever it may present itself. The facts show the contrary; for no orthodox sect in religion was ever more intolerant, conservative or prejudiced against new truths in theology, than the old school of medicine has always been towards all those who differed from it in reference to therapeutics.

We can scarcely remember one new or important truth in medicine having been advanced or proposed that was not immediately and unmercifully attacked by almost the entire profession.

When Jenner discovered and advanced his theory of vaccination, he was denounced as a charlatan, a pretender and quack; every misrepresentation was resorted to for the purpose of exciting the popular prejudice against him. It was currently reported that vaccination would convert a child into a calf, and instances were cited where horns, tail, and hoofs had actually sprouted out of those who had resorted to the operation.

In the case of Harvey's discovery of the circulation of the blood, the persecution was similar; and it is a well-known fact that no physician who at that time was over thirty years of age ever embraced the doctrine as long as he lived. We would therefore say to Dr. Baker, if he is disposed to accept newly discovered truths either in medicine or theology, and to keep step to the music of reform, he occupies a bad position for making accurate observations.

Respectfully,

C. PEARSON, M. D.

### VOLUTION.

BY J. T. C.

The real concrete things are:—1. Space; 2. Time; 3. Substance, and perhaps, 4. Nothing or 0 may be added. But it is a necessity of language to treat abstractions as if they were things by themselves; so that, taking the ultimate abstractions of substance, we have 1. Space, 2. Time, 3. Consciousness or Sensation, 4. Extension, 5. Position, 6. Duration, 7. Date or Time when, 8. Number, 9. Motion, 10. Quantity, 11. 0 as ultimate terms in which all phenomena are to be expressed. Substance is commonly regarded as made up of qualities (Extension, Position, Duration, Date, Number, Motion, Quantity) plus a substratum. In ourselves we know the substratum as Consciousness (Sensation.) As far as we can compare our substance with other substance we find them to be the same, hence it is very probable that the substratum of all substances is consciousness, as is assumed in the above list.

These categories, Space, Time, Substance, Nothing, remain constant. They cannot change into each



## Miscellaneous.

### PROPOSED DOGMAS OF THE CATHOLIC CHURCH.

[From the Jewish Times for March 4, 1870.]

The *Augsburg Gazette* publishes that portion of the Papal Syllabus known as *Canones de Ecclesia*, proposed to the Council at Rome as the new dogmatic scheme. The following is a translation:—

#### OF THE CHURCH OF CHRIST.

**CANON 1.** If any man say that the religion of Christ does not exist, and is not expressed in any particular association instituted by Christ himself, but that it may be properly observed and exercised by individuals separately, without relation to any society which may be the true Church of Christ, let him be anathema.

2. If any man say that the Church has not received from the Lord Jesus Christ any certain and immutable form of constitution, but that, like other human associations, it has been subject, or may be subject, according to the changes of times, to vicissitudes and variations, let him be anathema.

3. If any man say that the Church of the Divine promises is not an external and visible society, but is entirely internal and invisible, let him be anathema.

4. If any man say that the true Church is not a body one in itself, but that it is composed of various and dispersed societies bearing the Christian title, and that it is common to them all, or that various societies differing from each other in profession of faith and holding separate communion, constitute, as members and portions, a Church of Christ, one and universal, let him be anathema.

5. If any man say that the Church of Christ is not a society absolutely necessary for eternal salvation, or that men may be saved by the adoption of any other religion whatsoever, let him be anathema.

6. If any man say that this intolerance, whereby the Catholic Church proscribes and condemns all religious sects which are separate from her communion, is not prescribed by the Divine law, or that with respect to the truth of religion it is possible to have opinions only, not certainties, and that, consequently, all religious sects should be tolerated by the Church, let him be anathema.

7. If any man say that the same Church of Christ may be obscured by darkness or infected with evil, in consequence of which it may depart from the wholesome truth of the faith and morals, deviate from its original institution or terminate only in becoming corrupt and depraved, let him be anathema.

8. If any man say that the present Church of Christ is not the last and supreme institution for obtaining salvation, but that another is to be looked for from a new and fuller outpouring of the Holy Spirit, let him be anathema.

9. If any man say that the infallibility of the Church is restricted solely to things which are contained in Divine revelation, and that it does not also extend to other truths which are necessarily in order, that the great gift of revelation may be preserved in its integrity, let him be anathema.

10. If any man say that the Church is not a perfect society, but a corporation (*collegium*), or that as such in respect of civil society or the State it is subject to secular domination, let him be anathema.

11. If any man say that the Church, divinely instituted, is like to a society of equals; that the bishops have indeed an office and a ministry, but not a power of governing proper to themselves, which is bestowed upon them by divine ordination, and which they ought to exercise freely, let him be anathema.

12. If any hold that Christ, our Lord and Sovereign, has only conferred upon His Church a directing power by means of its counsels and persuasions, but not of ordering by its laws, or of constraining and compelling by external judgments and statutory penalties those who wander and those who are contumacious, let him be anathema.

13. If any man say that the true Church of Christ, out of which no one can be saved, is any other than the Holy Roman Catholic and Apostolic Church, let him be anathema.

14. If any say that the Apostle St. Peter has not been instituted by our Lord Christ as Prince of all the Apostles and visible head of the Church Militant, or that he received only the pre-eminence of honor, but not the primacy of true and sole jurisdiction, let him be anathema.

15. If any man say that it does not follow from the institution of our Lord Christ himself that St. Peter has perpetual succession in his primacy over the Universal Church, or that the Roman Pontiff is not by Divine right the successor of Peter in that same primacy, let him be anathema.

16. If any man say that the Roman Pontiff has only a function of inspection and of direction, but not a full and supreme power of jurisdiction over the Universal Church, or that this power is not ordinary and immediate over the whole Church, taken as a whole or separately, let him be anathema.

17. If any man say that the independent ecclesiastical power respecting which the Church teaches that it has been conferred upon it by Christ, and the supreme civil power cannot co-exist so that the rights of each may be observed, let him be anathema.

18. If any man say that the power which is necessary for the government of civil society does not emanate from God, or that no obedience is due to it by virtue even of the law of God or that such power is repugnant to the natural liberty of man, let him be anathema.

19. If any man say that all rights existing among

other. Space cannot become Substance. Time can not become Substance. Substance cannot begin in 0 or end in 0. Each category is eternal and always remains itself. This is also true of the ultimate abstractions. Thus, Motion can never become Sensation, or Sensation Motion. Yet Motion seems to originate Sensation; but this admits of an explanation. In order for the sensation in one substance to unite with the sensation in another substance, the two substances must come into contact.

The Number of Substance (in the sense used here) is a question of Integers. In common language we call things integers that may not be really individuals, but aggregates or parts of individuals. But a real concrete integer is an integer of consciousness, an individual. But as the word Individual implies the erroneous belief that an individual cannot be divided into several individuals, the word Integer will be here used in its place.

The law of integers is that substances in contact form one substance, one Integer, one unit. Integrity, or unity, is perfect in proportion to the perfection of contact. When the connection is slight, sensations are separated and there are different imperfect subordinate integers. If it were possible to bring two men into perfect contact, part to part, they would form one man instead of two. As Substance is divided into atoms, contact is not perfect and continuous in time, and therefore there are no perfect integers. Our surroundings are parts of our being in so far as we are in contact with them—the ego and the non-ego are not perfectly distinct. Moreover the ego is not perfectly connected in its parts. We are made up of subordinate integers. The atom is the lowest integer, and the sum of all atoms, the universe, is the highest integer. We are subordinate integers to the universe, just as our atoms, cells and nervous centres are subordinate integers to us.

One kind of motion may change into another kind of motion, and one kind of sensation may change into another kind of sensation. Phenomena are fully explained when stated in terms of the ultimate categories, of which Motion and Sensation are the most prominent. Consciousness (in its special meaning) is the sensation (consciousness) of an integer, and varies in perfection with the perfection of the integer. Volition is the motion of an integer. It is motion in accordance with sensations, the avoiding of painful contacts and the seeking of pleasant contacts. It is a change in the direction of motion, not in its quantity, for motion cannot originate or end in anything except motion. But, when a contact is sought or avoided, there must have been a prior contact either pleasant or unpleasant, in order for the integers concerned to know whether the contact would be pleasant or not. Hence Volition is designed motion.

The first contact could not have resulted from a prior contact (been designed,) because there was no contact before the first contact. This first contact, being undesigned, is fortuitous. Chance is undesigned contact. From this we get the universal law,—

Originally undesigned motion becomes designed by means of chance contacts.

The lower integers gradually form themselves, by coalescence, into higher integers, getting a greater mass of sensation; and these higher integers gradually become more secure from painful contacts. Imperfect volition becomes more perfect as design becomes more definite; and consciousness becomes more perfect as contact becomes more perfect and the mass in contact larger.

The motion is in accordance with the sensations because, so to speak, the sensations themselves are things that move. In language we separate the noun from the verb, but in the concrete reality there is no such separation. We are dealing with abstractions. Substance is the true thing by itself. It may be said that determination implies necessity, and that chance is also a form of necessity. But the personal determination of volition is very different from the impersonal determination of chance, and should not be confounded with it. The direction of a volitional motion is not the resultant of the direction of the motions preceding it; but the direction of an aggregate of integers will coincide with this resultant nearer and nearer in proportion to the number of integers.

**SARCASTIC.**—"Well, Judge," said our reporter, "you seem to have recovered your composure since yesterday."

Judge Stallo—I was not aware that I had lost it.

Reporter—Judge Storer threw some hard bricks at you, though. How did you feel?

Judge Stallo—Well, about as Professor James D. Dana is said to have felt on one occasion when a piece of brick came unexpectedly in his way. You know the story?

Reporter—No, what is it?

Judge Stallo—Dana, the mineralogist, was to lecture on granite, and had sent to his desk specimen pieces of its three constituents—quartz, mica and feldspar. The boys, for fun, abstracted the feldspar, and substituted an old piece of brick. Dana came in and lectured, illustrating by the exhibition of his specimens as he went along. "This, gentlemen," he said, "is a piece of quartz; this is a piece of mica; and this, (taking up the brick and looking at it with astonishment), is a piece of impudence." So I thought Judge Storer's opinion, looking at it beside the hard quartz of Judge Taft, and the glittering mica of Judge Hagans, was a piece of—brick.—*Cincinnati Commercial.*

The young ladies of the treasury department are forbidden, by a printed placard, to whistle while at work—a most tyrannical interference with woman's rights.

men are derived from the political State, or that there is no authority besides that which is communicated by such State, let him be anathema.

20. If any say that in the law of the political State or in the public opinion of men has been deposited the supreme rule of conscience for public and social actions, or that the judgments by which the Church pronounces upon what is lawful and what is unlawful do not extend to such actions, or that by the force of civil law an act which by virtue of Divine or ecclesiastical law is unlawful can become lawful, let him be anathema.

21. If any man say that the laws of the Church have no binding force until they have been confirmed by the sanction of the civil power, or that it belongs to the said civil power to judge and to decree in matters of religion, by virtue of its supreme authority, let him be anathema.

### BENEVOLENT INSTITUTIONS IN CHINA.

[From "China and the Chinese, by Rev. J. L. Nevins, Ten Years a Missionary in China."]

That benevolent societies are found in a heathen land, may appear strange to Western readers; but it is a fact that they exist in China in numbers and variety hardly exceeded in Christian lands. In comparing these institutions with those of the West, one is also struck with the similarity which exists in their nature and objects. We have here Orphan Asylums, Institutions for the Relief of Widows, as well as for the Aged and Infirm, Public Hospitals, and Free Schools, together with other kindred institutions more peculiarly Chinese in their character. Moral tracts are also distributed to a great extent.

Roman Catholics have claimed the honor of introducing these societies into China, but there is evidence that they existed anterior to the introduction of Christianity; and there is no necessity for seeking for them a foreign origin, as they grow naturally out of the customs and institutions of the people. These associations, whether in China or in Christian lands, have their common origin in the instinctive sentiment of pity which mankind everywhere feel for the unfortunate and distressed, and the natural promptings of the heart to afford the necessary relief.

Orphan Asylums are found in almost every city, and frequently in country villages. They are established by a wealthy individual, or several individuals associated together, and are sometimes supported by a permanent fund, or the proceeds of lands given for that purpose. Most children brought to these establishments are infants whose parents are too poor to support them.

In Hang-Chow, the provincial capital of Che-Kiang, I found, in connection with a variety of benevolent institutions, an Asylum for Old Men, in which I became particularly interested, and which I frequently visited. It contained, in 1859, about five hundred inmates. The building was large, the beneficiaries were made very comfortable, and everything connected with the establishment was carried on with as much order and system as in a similar institution in our country. In addition to an immense dining-room, kitchen, and sleeping apartments, conveniences were afforded in separate buildings for making different articles of handicraft, and the inmates were at liberty to spend as much time as they chose working at some trade, and to make such use as they pleased of whatever they might earn in this way.

Societies for affording pecuniary aid to widows are very common, and exist either independently or in connection with societies embracing several distinct objects conjointly. Immediately after the death of her husband, a widow receives a larger stipend than at any subsequent time, in order to assist her in providing for her young children. This allowance is gradually diminished; and as old age approaches, women of this class, if they have no children able to support them, are sometimes transferred to another establishment, which provides for the wants of the aged and infirm.

The most popular of the benevolent institutions in Ning-po, and the one having by far the largest income, includes a variety of objects. It has a fund for providing coffins for the poor, a fund for carrying coffins which have been thrown carelessly aside to some suitable place for interment, and one for collecting and burying again human bones which are found exposed to view; also a fund for providing medicine in summer, and warm clothes in winter; a fund for the relief of widows; one for gathering old print and paper, and the only one in Ning-po, for suppressing immoral books. This society has a large building, with as many secretaries and superintendents as are necessary for the orderly and efficient carrying on of its extensive operations.

Tea is in many places provided for travellers, and offered gratuitously in resting-houses by the roadside. Poor scholars are furnished with money for travelling expenses in attending the literary examinations.

Free Day Schools are everywhere to be met with, and some of the larger cities contain several of them. Each one is usually instituted and supported by the benefactions of a rich individual or family. It is not considered very respectable to attend these charity schools, and the pupils in them are, for the most part, the children of the poor. As a general thing, they are also not so well taught as other schools. While it is not considered very respectable to attend a native free school, it is still less so to attend a foreign one. . . . . An effort to start a Christian day school some years since in the city of Chin-hai induced the natives to add to the number of their own schools, so that another pupil could not be obtained in the city.



## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

#### OFFICERS OF THE FREE RELIGIOUS ASSOCIATION.

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#### A CRITICISM FROM HOLLAND.

The following letter, remarkable as being written by a man nearly seventy-nine years old, and as being written in English by a Hollander, is particularly interesting for the thoughts it suggests. We print it, therefore, adding a few words of comment which may be useful as throwing light on the general positions of the Free Religious Association. We submit the letter in full, omitting only a few lines of import purely personal which can have no interest for our readers:—

Mr. Octavius B. Frothingham, New York City:—

AMSTERDAM, 17th Feb., 1870.

DEAR SIR:—I have not only had the proceedings of the Free Religious Association held in Boston in May, 1869, but I have even studied them. I had once a like society, about fifteen years ago, but I abandoned it and preside now over a more positive i. e. a more materialistic society, whose members know what they want.

Your members may call themselves free thinkers, but truth does not allow us to remain free; surely by assisting a meeting, where the most liberal ideas are propounded, others, who are still walking in clouds, may become awake and gradually change colors, but there can be no cohesion with you without a positive guard and a positive aim. It is very well to say:—we only wish to agree in pure virtue, good morals, and common truths, but that is easier said than done. And the first great question should be, Is there a God, a being, separate from the universe, who created, who judges mankind, nations or individuals, who can be made meek by prayer, &c., or not? The second question should be:—Is there human life of individuals after their demise and burial, and have they then to be judged or not? The third question should be:—Is society, as formed in our days, the end of human destination, or do we live under blunders and mistakes? Is competition or unison our earthly destination? Is free trade, combined with the double competition with our compatriots and with foreign nations at the same time, the requirement of our nature, or are we to live under a national brotherhood, that weightily deliberates and concludes to act for the nation as a single company or firm?

Truth and not circumstances must lead our ideas. Now there is one particular circumstance in which you differ vastly from Europe.

You have plenty of excellent soil, that waits for arms, hands, and souls of many millions of men, which we have not. You have ground for \$2 to \$12 an acre, whilst we (i. g. in the Netherlands) pay 12,000 for 2½ acres (what we call a hunder) of meadow or tillage ground. Differences and consequences, out of such different circumstances, grow forth like plants; and to that I ascribe the lack of socialistic speeches in your meeting,—a want that struck no one of you, but believe me the time will come, I cannot say after how many generations, that your population and its increase will bring your ideas round to ours in our new society.

Excuse this very short argument.

I remain, Dear Sir, yours very truly,

H. I. BERLIN.

The three points our friend makes show how far in his case circumstances have affected the bent and shaped the character of his own thought. He calls himself a Materialist, not, it would appear, in the philosophical sense, but as an *anti-supra-naturalist*, who considers man sufficient to himself; as a *Secularist*, whose interest is wholly in the affairs of this world; as a *Socialist*, whose conception of heaven is satisfied by the contemplation of a purely human state of society on this side of the grave. Yet we may sympathize with him in all these beliefs without being technically Materialists. In fact, his letter, which we may remark, gives voice to a common feeling among ourselves, has not ruffled a hair of our heads. The God Mr. Berlin discards is generally discarded by Theists, and even by spir-

itually minded Christians. Would he quarrel with a belief in a Deity who is not separated from the universe, but who is the law and life of it; whose creation was not mechanical, but is perpetual; who has no judgment day for nations or individuals, but who writes his decrees in the constitution of Nature; who, so far from changing or softening under the influence of prayer, is forever immutable?

He will have no God who interferes with the world, exacts tributes of money, time, or thought, demands service on penalty of punishment if refused, draws people away from their work in order to please him, and sets up a special tribunal of sins against his name. But where is the Theist, nay, where is the Mystic Spiritualist, who will have such a God as that?

Mr. Berlin's objection to the belief in a personal immortality may be, probably is, that this belief is distracting to mind and feeling. The future life absorbs the attention that this claims. Especially when regarded as the scene of retribution, it embarrasses thought, excites disabling fears and hopes, dislocates moral purpose, to a degree that throws ordinary life into confusion. But a belief in immortality that brings with it none of these results, that leaves men wholly free to fulfil their social destiny, gladdening them as they do so, and aiding them to do so by the sense of larger being that it imparts, can hardly be prejudicial to the practical conduct of existence.

The condition of European, as indeed of English society, is such that earnest men are more concerned to know the conditions of just and kindly living, than to discover the mystery of the God-head; the next life for them is the nearest life; salvation is well-being; religion is the bond that unites men in human brotherhood; hell means poverty, ignorance, squalor, disease, vice, untimely death, over-work, under-pay, competition, conflict of interests, disfranchisement, the changing of men and women into beasts; and heaven means escape from all this wretchedness through the re-organization of industrial, social, and political life. They are Socialists under some form, more or less scientific and elaborate. They incline to Positivism because it puts divine things into actual relations, identifies God with humanity, immortalizes the individual in the race, and so concentrates every working faculty on the task of reconstructing the actual order of things. In America this necessity is not apparent yet, except in large cities; and there it is mitigated by the incessant ebb and flow of population, carrying the helpless life into the immeasurable country, and bringing fresh supplies of new life in. But the social problem begins to press over here. It is either pushing speculative problems to the wall, or it is absorbing them. Positivism is gaining a hearing from the working classes; Reform is taking the place of religion; Social organizations are supplanting ecclesiastical; co-operative enterprises are withdrawing interest from churches; and "Socialism" is eating away the dogmatic heart of Christianity. The religion of humanity bids fair to become the religion of the future.

It is unquestionably true that force in organization is proportioned to narrowness. Condensation and immediate efficiency go together, as nothing proves more demonstrably than the history of sects. Close organization demands a dogma,—working organizations need sharp tools. Positivism therefore has a creed. And Free Religion, whenever it comes to its practical application and work, will most surely have a definite basis and aim. No battle can be done with abstractions for weapons; that is understood. But ideas are not mere abstractions. And the present main work of the Free Religious Association is with ideas. It is open to all the light that Positivism or Materialism has to give. It would discuss and discover the principles of human society. But it is no local organization, and institutes no machinery for the application of these principles. All that it leaves to the people who shall be persuaded of their value. It would hold the elements of thought in solution till the process of crystallization shall

take place according to natural laws. Its first duty is to emancipate. Most certainly it has in view ulterior purposes, which are the moral development of the individual and the renovation of society. But preliminary to the attainment of these, brotherhood must be effected, if possible, in spiritual relations; the tyranny of sectarianism must be thrown off; the spell of mechanical inspiration must be broken; the charm of traditions must be dissolved; the superstitions that cling to names, books, forms, persons must be displaced; and the reason be enabled to work with perfect freedom on all problems of life and experience. This result effected, and in time it will be effected, an immense quantity of intellectual and moral power at present squandered on vain, unprofitable issues, will be liberated and placed at the disposal of vital principles.

What Mr. Berlin intimates is undoubtedly true,—thought cannot forever remain in a state of solution. Freedom is only a condition; and when the condition is fulfilled, the ends it was designed to serve must claim the undivided and unswerving allegiance of their friends. The Free Religious Association is not a motley assemblage of people of every variety of mental disagreement, occupying a platform to which it invites all the discordant elements of opinion; it is rather a free organization in the service of truth. It means not freedom of expression merely, but loyalty to reason and its results. It means justice, brotherhood, the harmony of religions, mutual confidence and happiness in society, allegiance to the known laws of matter and of mind as giving revelation of human destiny. The fixed condition of society in Europe may drive reformers beyond the outmost lines of religious thought into avowed materialism or socialism, as professed by French and German theorists. But in America the case stands otherwise. Sectarianism is strong here, but mind is active, unframed, versatile, flexible, transferable, and we need not despair of carrying it over long reaches of intellectual territory, even across mountain ranges, without once forcing it into subterranean channels. At all events this is the faith of the men who instituted the Free Religious Association, and in this faith they labor.

NOTICE.—The Reports, in pamphlet form, of the Annual Meetings of the Free Religious Association for 1868 and 1869, (at 40 and 50 cts. respectively), REV. SAMUEL JOHNSON'S Essay on "THE WORSHIP OF JESUS," (50 cts.) and an Essay on "REASON AND REVELATION," by WM. J. POTTER, (10 cts.) can be obtained by addressing the Secretary, WM. J. POTTER, New Bedford, Mass.

The Report for 1868 contains addresses by O. B. FROTHINGHAM, JAS. FREEMAN CLARKE, ROBERT COLLYER, CHARLES H. MALCOM, JOHN P. HUBBARD, OLYMPIA BROWN, JOHN WEISS, T. W. HIGGINSON, F. E. ABBOT, A. B. ALCOTT, and others, each presenting some distinct aspect of the religious tendencies of the times; also a long address by WENDELL PHILLIPS, specifically prepared for the Association, on "THE RELATION OF RELIGION TO PHILANTHROPY;" Essay by F. B. SANBORN, on the same subject; Essay by W. J. POTTER, on "PRESENT TENDENCIES OF SOCIETY IN REGARD TO RELIGIOUS ORGANIZATION AND WORSHIP;" the specific Reports of the Executive Committee of the Association, and Letters from M. D. CONWAY in England, and KESHUB CHUNDER SEN, of India.

The Report for 1869 contains addresses by FROTHINGHAM, WEISS, ABBOT, HIGGINSON, PROF. DENTON, J. H. JONES, RALPH WALDO EMERSON, C. A. BARTOL, LUCY STONE, HORACE SEEVER, ROWLAND CONNOR, and others; Essays by JULIA WARD HOWE, DAVID A. WASSON, and RABBI ISAAC M. WISE; and Annual Report of the Executive Committee.

Some of these addresses are conservative in their theology as others are pronounced in their radicalism,—the Association having offered a free platform to all phases of religious thought.

A man in Erlau, Hungary, recently took his child to church for baptism. The priest, on learning that the godmother was a Jewess, refused to proceed; when the man took his child to the holy basin, and with great solemnity and in a loud voice baptized it himself and gave it into the godmother's arms, asking her blessing, which she gave. The burgomaster registered the baptism as legal, and the people are anxiously awaiting the decision of the archbishop.

"Mother, what did father pray to General Grant so much in church for yesterday?" asked the bright little daughter of a ministerial friend lately. "I don't know that he did, sis." "Why, yes; don't you know? He was always saying, 'Grant, we beseech thee.'"



## THE BIBLE AND PROTECTION.

[From the Chicago Tribune.]

"The tariff sentiment, being selfish and local, has degraded the public manhood of Pennsylvania, until it may be said, that that State, the second in the Union in population, has less influence in Congress than Indiana or Iowa. The Pennsylvania delegation behaves like a set of old girls in a boarding-house, of no separate force, but powerful to 'pout,' and make faces, and carry scandals. The Pennsylvania people know nothing of what is passing in the exterior world, because all their newspapers are kept silent. They have routed Wayland's Political Economy from their schools. They have entered into a conspiracy to keep still within their boundaries, hopeful that the agitation upon the tariff will also cease without. This is like children lying abed very breathless, to stop the wind blowing round the house.

"The next thing they must stop in Pennsylvania is the circulation of the Bible, a dangerous free-trade book. Look at the story of Joseph and his brothers, which is a free-trade episode from beginning to end. Joseph heaps up corn against a famine, supplies the people of Canaan, and charges no export duty. 'Now it came to pass, as they emptied their sacks, that, behold, every man's bundle of money was in his sack.'

"If Mr. Morrill had lived in the year 1, A. D., he would have met the Wise Men on the frontier of Judea, and observing their gifts of gold, frankincense and myrrh, he would have run out his spectacles and taken counsel of the tariff list:—

"Frankincense, six hundred per cent. duty. Foreign myrrh, eighty-five cents an ounce, payable in gold."

"Again, the story of the Queen of Sheba is a perfect idyl of free-trade. She passed and repassed freely, notwithstanding her 'camels that bare spices and gold in abundance, and precious stones.'"

"The only high tariff stories in the entire Scriptures that I can recall, refer to the miserable conduct of Laban, who moved the tariff up seven years on Jacob, and the reprehensible meanness of Pharaoh in the matter of the straw, bricks and deferred passports to the Israelites. The New Testament is a more dangerous free-trade document than Mr. Well's reports, and all such texts as the following must be expurgated from Pennsylvania editions:—

"Woe unto you, hypocrites! For ye make clean the outside of the cup and of the platter, but within are full of extortion and excess."

"Note, also, that when the devils were cast out of the man possessed, they were transferred to swine, and the Pennsylvania pig comes of this identical breed."

**FAITH IN AMERICAN IDEAS.**—The most touching story ever told of Abraham Lincoln relates how a few months after his death negroes in Cuba recently kidnapped from Africa, and unable to speak either English or Spanish, were found wearing photographs of the dead President upon their bosoms. They worshipped his memory; they held the confident belief that he would, ere long, rise from the dead and enfranchise them. In some sense the weary and the troubled of every European nation cherish the same ideal of the United States. Shall we not extend it to the swarming Orient? Let us teach the poorest and humblest man in that cradle and beehive of the race likewise to regard our soil as a waiting refuge, our flag as a talisman, which, the moment his feet are planted under it, will send all his burdens of slavery and caste and want crumbling to the ground as rolled the load of sin from the shoulders of Christian when first he stood before the cross. If the sharp experiences of the war have taught us anything, it is that democratic institutions, based upon free suffrage, can stand any strain. Edmund Quincy, after hinting at the high ability, character and culture of the old Federalists, adds, in a remark of profound truth and significance:—"It was their little faith in ideas that caused their disappearance from the world of politics; and it was his unbounded faith in ideas that gave to Thomas Jefferson, in spite of all his faults of character and his inconsistencies and errors of public conduct, that controlling power over the minds of men which has not died with him, but is giving direction and shape to the history, not only of his own country, but of all Christendom." Let us have faith in ideas, in human nature, and in the American system.—A. D. Richardson.

\* "UNDISPRIVACIED."—"Undisprived!"—What a word! It's the newest thing out, in Boston. Mr. Lowell has, with great labor and sweat, with the *Atlantic Monthly* for a fulcrum, and a very long poem entitled "The Cathedral"—*lucus a non*—for a lever, pried it off from the banks of the Charles river and dropped it with a polysyllabic crash into the tide of the language. "Undisprived!" It means—easy enough—the opposite of undisprived, and it is made by a process of accretion, simple as congelation. The foundation of the word—the basis of this four-story polysyllabic with a French roof—is "privacy." You take that word to start with—go at it with a club and knock off the end of it—punch it into the shape of an active verb—freeze on the primitive prefix *dis*, and upon that tack the negative *un*—see?—just as easy as rolling off a log. After all, what's the use of having all these component, constituent and simple words, unless once in a while you can put them together—Boston-fashion—and make a regular old parallelloped of a word, that you can't take to pieces without nitro-glycerine. Here's this "undisprived," for instance. What a triumph of verbal architecture that is! The only objection to it is that if it should happen to drop down into the tropics, it's liable to thaw and drop all to pieces.—*Hartford Post*.

## ADVERTISEMENTS.

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1870.

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## ADVERTISEMENTS.

## The City of Toledo.

To Capitalists and Manufacturers.

## The Population of Toledo

In 1840 was 1,220.

In 1850—3,829.

In 1860—13,784.

In 1866—24,401.

In 1870—35,000.

The City is located on the Maumee River, four miles from Lake Erie, and has the best harbor on the Lakes. Nearly 2,000 miles of railroad and over 800 miles of canal centre here.

Two new railroads are projected and in process of construction; one extending south-east through the coal field of Ohio to the Ohio River, the other extending north-west to the lumber districts of Michigan.

In 1867, upwards of eight miles of Dwelling Houses were erected in Toledo.

In 1869, 18,000,000 bushels of Grain, 32,000,000 feet of Black Walnut Lumber, and over 115,000,000 feet of Pine Lumber, 80,000,000 feet of Shingle and Lathe were shipped from Toledo, making the Toledo market second only to Chicago.

The Wholesale Trade, in all Departments, is very extensive, amounting to nearly \$50,000,000.

The total trade of the city for 1869 exceeded \$500,000,000.

The Public Schools are not surpassed in the West. The City contains 25 Churches, 6 Banks, 3 Savings Banks, 6 Building Associations, Street Railways, and a Public Library.

The City is largely engaged in the manufacture of Railway Cars, Sash, Doors and Blinds, Trunks, Wheels and Bent Work, Sheet Iron, Tin and Copper Ware, Marble Work, Brick, Iron and Wood work of all kinds.

During the past six years the City has expended in improving streets, and in the construction of sidewalks and sewers upwards of \$2,250,000.

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RICHARD MOTT, President.  
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# The Index.

VOLUME 1.

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TWO DOLLARS PER ANNUM.

FRANCIS ELLINGWOOD ABBOT, EDITOR.

### CAPITAL PUNISHMENT.

[Read to the First Independent Society of Toledo, Nov. 28, 1869.]

"It (the necessity of taking life) exists between nations during war,—or a nation and one of its component parts in a rebellion or insurrection,—or between individuals during the moment of an attempt against life which cannot otherwise be repelled: but between society and individuals, organized as the former now is, with all the means of repression and self-defence at its command, *never*. I come, then, to the conclusion in which I desire most explicitly to be understood, that, although the right to punish with death might be abstractedly conceded to exist in certain societies and under certain circumstances which might make it necessary, yet, composed as society now is, these circumstances cannot reasonably be even supposed to occur; that, therefore, no necessity, and of course no right, to inflict death as a punishment, exists."

EDWARD LIVINGSTON, *Argument against Capital Punishment, published in the Introduction to the Criminal Code of Louisiana* (1820-1824).

"Whatever be the hand that commits it, homicide is never moral teaching. However honest and conscientious may be your tribunals and your judges, it will never be by killing that you will prove 'thou must not kill.'"

CHARLES HUGO, *The Execution of Montcharmont* (for publishing which in his paper, *L'Evenement*, Hugo was fined \$100 and imprisoned six months, although defended most eloquently by his father, Victor Hugo).

Rochdale, January 5, 1868.

H. M. BOYCE, Esq.:

Dear Sir,—I do not think the punishment of death is necessary to the security and well-being of society; and I believe its total abolition would not tend to increase those crimes which it is now supposed by many to prevent. The security and well-being of society do not depend on the severity of punishments. Barbarism in the law promotes barbarism among those subject to the law; and acts of cruelty under the law become examples of similar acts contrary to the law. The real security for human life is to be found in a reverence for it. If the law regarded it as inviolable, then the people would begin also so to regard it. A deep reverence for human life is worth more than a thousand executions in the prevention of murder, and is, in fact, the great security for human life. The law of capital punishment, whilst pretending to support this reverence, does, in fact, tend to destroy it. If the death penalty is of any force in any case to deter from crime, it is of much more force in lessening our chief security against it, for it proclaims the fact that kings, parliaments, judges, and juries may determine when and how men may be put to death by violence, and familiarity with this idea cannot strengthen the reverence for human life. To put men to death for crimes, civil or political, is to give proof of weakness rather than strength, and of barbarism rather than Christian civilization. If the United States could get rid of the gallows, it would not stand long here. One by one, 'twere "Americanize" our institutions; and, I hope, in all that is good, we may not be unwilling to follow you. I am very truly yours,

JOHN BURCHT.  
[From the *Detroit Post*, Oct. 21, 1869.]

Conrad Meier, the convicted and condemned murderer whose execution was appointed to take place in this city on Dec. 8, has just "broke jail," and fled for his life to parts unknown. I am glad of it. With the utmost deliberation and full knowledge of what the words imply, I repeat, *I am glad of it*. His escape, I admit, is a dangerous defeat of the ends of justice, at least in the common opinion of the community; but none the less do I experience a sense of relief that this poor wretch, guilty as I suppose he is, will not be legally strangled to death a week from next Wednesday by the State of Ohio,—that the atmosphere will not be made thick and stifling on that day, while a defenceless man is murdered, in cold blood and with malice aforethought, by this great and prosperous commonwealth. You may call the act an execution, if you please,—it is none the less a murder; and I rejoice that this horrible tragedy is indefinitely postponed. I am glad that Meier is gone; I hope he will never be re-captured; and what is more, I believe that you are secretly as glad as I am,—that your hope is secretly as strong as mine.

Now, friends, there is something wrong in all this,—I frankly admit it. There is something most decidedly wrong, when men who wish well to the State,

—who desire to see its laws respected, obeyed and sustained,—are obliged to take pleasure in a public defeat of those laws. It is extremely disastrous when the law of Nature and the law of Man are thus brought into open conflict. But yet I see no help for it, so long as Man's law remains unadjusted to Nature's law. "The laws of any community," President Walker, of Harvard University, used to say, "are simply the expression of its average conscience." This is true, though it would be more exact to say that the laws of any community are the expression of the average conscience *as it was several generations back*; for changes in the laws by no means keep pace with changes in public sentiment and conviction. Our statute-books are full of laws which are practically a dead-letter. On the whole, however, it is true that the average conscience is pretty fairly expressed in the laws which are, at any particular period, actively and habitually enforced. But for this very reason the finer and more highly cultured conscience of the period,—the conscience of those men and women who see the inadequacy or positive injustice of the laws, and labor for their reform,—is often forced into open antagonism with them. This is the origin of every battle between the law of the land and what is well called the "higher law,"—that is, between the average conscience of the community and the conscience of the more enlightened portion of it. The bulk of the people are contented with things as they are; the more thoughtful and conscientious portion of the people will not be contented except with things as they ought to be. Thus a constant warfare of conservative and radical, of stationary and progressive, exists, without which society would stagnate and decay. The growing uneasiness with which civilized communities regard the death penalty, is clearly, in my opinion, occasioned by the expanding conscience of the race, which begins to realize the truth that no man is wholly a brute, that criminals are men, and that something better can be done with them than to stamp their life out under the heels of the multitude. The great *faith in man* which lies at the root of American civilization and is the grand inspiration of Free Religion, begins already to teach the inviolability of human life, and to throw a sacred protection even over those who have themselves dared to violate it. Yes, society is slowly learning that hardest of lessons, how to overcome evil with good,—how to take the desperate outcast out of his desperation, and, while restraining him from further evil, to melt his hardened heart with kindness and love.

Society has no right to forget that criminals become such, nine cases in ten, because of its own criminal neglect; and remembering this, it will treat them less as criminals than as unfortunates. What are you and I doing to rescue the children of vice and poverty from their surroundings? What are we doing to EDUCATE them into habits of self-respect, to place them in situations where virtue shall be possible, to give them a fair chance in the great struggle of life? What right have you and I to hang a man for being what you and I, by our neglect, have made him? We shall have no right to hang anybody, until we have given everybody at least a *chance* to be honest and upright; and then we shall not want to hang at all. Society approaches this whole question from the wrong side, when it considers first of all the injury the criminal has done to itself. First of all it ought to consider, what good have I ever done to the criminal? The frank and earnest investigation of this problem would work a vast reform in our penal legislation, and we should discover that the prevention of crime must be sought, not in the erection of jail and gallows, but in the erection of reform-schools and agricultural colleges and every species of educational institution by which the young vagabond of our streets shall be trained to useful industry. It makes my heart sick to think of the great mass of humanity predestined to crime in all our cities by the moral poison they inhale at every breath;

and it gives me no comfort to remember that we can hang them all, the moment they yield to temptation. Society makes its own criminals, friends; shall it dare defend its right to hang them when made? I carry the war into Africa. Let society do its duty by the child, and it never need strangle the adult. A century ago, the Marquis Beccaria uttered this memorable prediction:—"The punishment of death must disappear from the earth, when knowledge and not ignorance shall be the portion of the greater number." In universal education, opening an honorable career for every child, will yet be found the surest remedy for pauperism and crime: but until the means of entering upon this honorable career shall be within the reach of all, I deny point-blank the right of society to murder its unfortunates.

The evil, however, of which I complain,—that condition of the modern world which makes the birth of thousands of children tantamount to their direct compulsion to a career of crime,—is very ancient, and hard to cure. What must be done meanwhile, before means are devised to right this wrong? Crime must be repressed in the most efficient way, or society will dissolve into anarchy. Law and order are such priceless benefits, that they must be preserved at every cost. Capital Punishment, it is urged, is indispensable, in the actual state of things, in order to secure the prevention of crime; and this is its sufficient justification.

Now while this defence of Capital Punishment is almost the only one put forward deliberately at the present day, I think its force is often secretly enhanced in the minds of many by a feeling that the worst criminals *deserve* death,—that their loss of life is a righteous retribution for the evil they have done. But this feeling I conceive to be utterly wrong, if made a reason for continuing the death penalty. It is neither more nor less than the sentiment of gratified vengeance; it is a vindictive emotion, unworthy of an enlightened soul. It is no part of our province to deal out the deserts of iniquity, as such; the rights of society do not include this power of rewarding or punishing the individual on purely moral grounds. With the abstract right or wrong of human actions, society has nothing to do; it must regard them solely as beneficial or injurious to social order, and scrupulously forbear from assigning to them either rewards or punishments on the score of their moral character. The murderer may or may not *deserve* to be hung; but in any case that is no reason for hanging him. The only justifiable reasons for the infliction of penalties are three,—reformation of the criminal, reparation to the injured party, prevention of future crime. Now the death penalty can neither reform the criminal nor make any reparation to the murdered man; its only possible justification must, therefore, be the prevention of future crime. The defence of Capital Punishment turns wholly on this one point, regardless of the moral fitness or unfitness of the penalty; and it should be carefully observed, that to advocate the infliction of death as a punishment on the score of its moral appropriateness or desert, is to make the State usurp the functions of the private conscience, and meddle with matters which ought to be sacred from all public interference. The sole question is,—is Capital Punishment necessary to prevent crime? As long ago as the time of Nero, it was perceived by the philosopher Seneca, that retribution is no part of a just punishment:—"No wise man," he says, "punishes because crime has been committed, but only in order that crime may not be committed [*Nemo prudens punit quia peccatum est, sed ne peccetur*]."

Unless essential to the prevention of crime, Capital Punishment cannot be for a moment justified to an enlightened conscience on the plea that the criminal *deserves* death, as the reward of his crime. It is no business of the State what he deserves, unless the State is authorized to sit as moral umpire and judge in cases of conscience, to weigh motives, and execute vengeance for sins as such,—than which nothing could be more tyrannical



or absurd. Keep out of the problem, therefore, all questions of moral desert, and confine it strictly to the one inquiry into social consequences.

The general question, however, whether the State has any right to inflict the death penalty even to secure the prevention of crime, must be first settled. The right to punish capitally depends on the ABSOLUTE NECESSITY of capital punishment. On this point, the great and good Edward Livingston, in his Introduction to the Criminal Code of Louisiana, has, I believe, laid down the right principles:—"The right to inflict death exists, but it must be in defence either of individual or social existence; and it is limited to the case where no other alternative remains to prevent the threatened destruction." In the application of these principles, Mr. Livingston holds that a nation may wage a defensive war against another nation, or may suppress by arms a rebellion or insurrection, since in these cases no alternative remains; but that society never need take the life of an individual, since the alternative of imprisonment always remains, and since an individual can never threaten its actual existence. This, however, seems to be an inference not correctly drawn. What is social existence? Not the existence of the individuals who compose society, as Mr. Livingston apparently assumes; all of these, of course, no one criminal could seriously threaten. But social existence is the existence of that social order, that established organic law, which secures life and property to all the members of society; and a case may be conceived in which single individuals might so endanger this aggregate stability and peace as to justify the taking of their lives in simple self-defence. I am inclined to justify the action of "Vigilance Committees" in certain cases. At any rate, the question whether capital punishment is essential to social existence cannot be settled *a priori* for all communities; the only principle that will hold is this, that wherever it has become possible to maintain a reasonable degree of public security to life and property by other penalties, the right to inflict the death penalty straightway ceases, inasmuch as self-defence no longer absolutely requires it. That this is the case in all our settled States, certainly in the State of Ohio, I have not the shadow of a doubt.

Highly as I value human life, it is not, in my estimation, above all price; freedom is worth more, honor is worth more, virtue is worth more, country is worth more, the welfare of the race is worth more, great ideas are worth more. For such as these, a man will cheerfully sacrifice his life; and to preserve them, nations and communities are summoned to sacrifice the lives of their children. But nevertheless, life is worth more in proportion as the race becomes civilized; and, in fact, the value set on human life is one of the chief criteria of the elevation attained by any people in the scale of civilization. Savages fling it away in mere pastime; but the wise man would not die as the fool dies. A high reverence for human life is so priceless in its influence on social well being, that every means may well be taken to enhance it in the community. It is precisely because the death penalty cheapens human life, breaks down the guards of its sanctity in popular estimation, that capital punishment, the moment it ceases to be absolutely necessary, immediately becomes an enormous outrage. At the very best, it is a necessary evil in certain disorganized states of society; but in every organized community, it is a demoralizing agency of fearful power. The people that permits legalized murder when other penalties would better accomplish the same end, educates its children to bloodshed and wilfully fosters crime in its own borders.

For proof of this statement, one need but consider the effect of public executions. The sight of bloodshedding exercises a terrible influence on the imagination. I saw a year or two ago in the daily papers an account of a little boy of nine years who, having seen his father kill and dress several hogs, afterwards induced his younger brother to play at killing hogs, and murdered him in the horrid sport. The schoolmaster at Newgate, England, says that "he has seen his pupils, before the bodies of criminals were taken down from the scaffold, play the scene over again, one acting the convict and the other the hangman." The famous Volney, just after the French Revolution, relates that he was deeply affected at seeing crowds of children amuse themselves with chopping off the heads of cats and chickens, in imitation of the dreadful scenes of the guillotine which had then grown infrequent:—"Even childhood had become inured to scenes of blood, and imitated the most frightful tragedies for sport." The Rev. I. Roberts ascertained

that, out of 167 condemned criminals, all but 8 had witnessed executions,—a fact which shows how little power there is in these sickening spectacles to deter from crime. According to Mr. Buxton,—"It is notorious that executions very rarely take place without being the occasion on which new crimes are committed." The testimony of Dr. Ford, who was largely acquainted with criminals, is the same:—"An execution," he says, "makes no more impression than the death of a fly. . . . Executions are of no use, either for punishing criminals or deterring others." "Every execution," said Dr. Lushington in the House of Lords, "brings an additional candidate for the hangman." In 1822, John Lechler was hung at Lancaster, Pa., for murder. The very same evening one Wilson, who had been present, met a weaver named Burns, with whom he had had some misunderstanding, and murdered him,—was seized by the officers of justice, are handcuffed with the irons hardly yet cold from the wrists of Lechler. An Irishman, executed for forgery, was given back to his family; and while his wife was lamenting over him, a young man came to her to purchase some forged notes. Forgetting her grief, she was selling him some, when, being surprised by the officers, she thrust the notes in her alarm into the mouth of the corpse, where the officers found them. So much for the example of her husband's fate. Contempt of death, quite as much as the hope of escaping the uncertain penalty, takes away not infrequently the force of the penalty. A pirate said to his comrade, while they were undergoing the torture of the wheel,—"Why do you make all this noise? Did you not know that in our profession we were subject to one more malady than the rest of the world?" The influence of the last dying speeches of notorious criminals goes directly to foster a morbid appetite which leads to crime. An English paper says that from 14 to 24 millions of copies were sold of each of the penny narratives of the executions of Rush, the Mannings, Courvoisier, Good, Conder and Greenacre. Can it be doubted that the tendency to crime is stimulated by such a flood of vile, exciting appeals to the imagination? The evils of public executions are so great, and their effects so pernicious, that private executions have now almost everywhere taken their place. Yet this change does away with that very publicity and impressiveness of the spectacle as a moral lesson, which was supposed to be the great result achieved by Capital Punishment. In fact, it is a change which proves that society is secretly ashamed of its own proceedings, and it merely marks a gradual approach to the complete abolition of the death penalty.

But the brutalizing influence of this barbarous mode of punishment is not the sole reason for abolishing it. It is a punishment which, if inflicted upon the innocent through mistake or perjury, admits of no redress; and there are overwhelming proofs that it has often been inflicted on the innocent. Victor de Tracy said in the French Chambers of Deputies, in 1828, that within six months, eleven sentences of death were reversed by the higher Courts of France for errors of fact. Fitzroy Kelley said in the British Parliament that fourteen innocent persons were hanged in England during the first half of the present century. Daniel O'Connell makes the following statement:—"I myself defended three brothers who were accused of murder. I saw the mother clasp her eldest son, who was but twenty-two years of age. I saw her hang on her second, who was not twenty. I saw her faint when she clung to the neck of her youngest boy, who was but eighteen. They were executed, and they were innocent." No wonder, when such awful mistakes continually occur, that the immortal Lafayette exclaimed in 1830 in the French Chamber of Deputies,—"I shall demand the abolition of the Death Penalty, until I have the infallibility of human judgment proved to me!" Or that king Louis Philippe exclaimed,—"I have detested it all my life long!"

Not only is Capital Punishment demoralizing to the public mind,—not only are there frequent and fatal mistakes in putting the innocent to death,—but also it is as useless as it is barbarous and unjust. The experiment has been tried of dispensing with it, and with eminent success. The Empress Elizabeth abolished it in Russia, declaring—"Experience demonstrates that Capital Punishment never yet made men better." Her successor, the great Catherine, adopted this reform in her code of laws, and remarked to Count de Segur,—"We must punish crime without imitating it: the punishment of death is rarely anything but a useless barbarity." In Tuscany, where the death penalty was abolished for twenty years, the Grand Duke officially announced that "all crimes

had diminished;" and Franklin stated that in Tuscany only five murders occurred in twenty years, while in Rome and vicinity, where the death penalty was inflicted, sixty murders occurred within three months. Capital Punishment was abolished also in Bombay; and Sir James Mackintosh, in his farewell address to the grand jury, spoke as follows of the result:—"The murders in the former period, in which Capital Punishment was inflicted, were as three to one to those in the latter [period], in which the law was abolished." In the reign of Henry the Eighth, 72,000 criminals were executed, that is, 2,000 a year; yet crime continually increased. It is not the severity, but the certainty of punishment which deters. Make the punishment too severe, and it will not be inflicted. When a theft of 40 shillings brought death in England, within a space of two years 553 perjured verdicts were rendered for thefts of 39 shillings and 11 pence. Juries will not convict honestly, if the penalty is excessive. In the State of Michigan, in which the death penalty has been abolished since 1846, a recent discussion has taken place concerning the wisdom of the present law, in which Chief Justice Cooley, Judge Graves, and Ex-Gov. Austin Blair, are in favor of the abolition of Capital Punishment, while Judge Christiancy, Judge Sutherland, and Judge Johnson, are opposed to it. Statistics, carefully drawn, are required in this case to render an opinion safe. But sure I am that, in proportion as men become truly civilized, they will feel more and more sympathy with the great Roman orator, when he exclaims:—"Away with this cruelty from the State! Allow it not, O judges, to prevail any longer in the commonwealth! It has not only the fatal effect of cutting off so many of your fellow-men in so cruel a manner, but it has even banished from men of the mildest temper, by the familiar practice of slaughter, the sentiment of mercy."

#### THE EFFECT OF PUBLIC EXECUTIONS.

The following paragraph, clipped from a recent number of the *Toledo Blade*, is a striking comment on the lecture we print this morning:—

"The last Parisian journal shows that the notoriety achieved by Traupmann has produced an epidemic of crime in France.

"Following the execution of the Pantin hero, a terrible tragedy in the Rue du Faubourg St. Honore took place. Francois, a footman residing with M. Lombard, formerly French Consul General in India, quarreled with his mistress. He flew at her with a knife, and almost severed her head from her body. The deed was committed in the presence of her husband, who is a paralytic, and unable to rise from his seat. Francois gave as a motive for the crime that his mistress had charged him with stealing a bottle of wine and getting drunk. After his arrest he took the affair quite coolly, and asked for water to wash the blood from his hands. Three other murders are reported."

#### CRIME AND CREED.

[From the Chicago Tribune.]

A more than usually interesting theological wrangle has for some months been in progress between the *Catholic World* and the *New Englander*, upon the relative moral results of Romanism and Protestantism. Both the Presbyterian and the Catholic monthly commit the *non sequitur* of assuming that whatever is coincident with Romanism and Protestantism is caused by it. Neither of them take into consideration causes of crime far more important than any religious creeds, which, in fact, have much to do with governing, not only the ratio of crime itself, but the degree of progress which races will make in advancing from the purely sensuous, superstitious, and despotic creeds, to the most intellectual and independent. These fundamental causes of crime are ignorance, intemperance, depraved physical and mental organisms, and last and chief, poverty, which is the source and mother of all others. To prove that there was more crime in Catholic countries than in Protestant, or the reverse, might no more establish an evil influence in either faith than to prove that there was less crime in countries whose people have fair hair and blue eyes than in those having tawny skins and black eyes would prove that crime was a consequence of the color of the hair and eyes.

We were recently accused by some of our Protestant brethren of catering to the tastes of our Catholic readers, by giving the very flattering statistics of Irish morality compared with Scotch and English, as vouched for by the *Catholic World*. These showed that, while the illegitimate births in England were 64 per cent. of the whole number, and those of Scotland were 9.9 per cent., those of Catholic Ireland were only 3.8 per cent., and the greater part even of these were in Protestant counties. These statistics certainly increased our respect for Bridget, for whom we have always entertained the highest regard. We never believed that she would do anything wrong, and we were naturally gratified to see it proved extensively. The *New Englander* replies to the



charge, from the last report of the Registrar General of Ireland, that many births, deaths, and marriages in that country are not reported or recorded; that all his efforts to secure a perfect enforcement of the Registry laws have failed, and consequently that the returns for large portions of Ireland are utterly deficient and untrustworthy.

There are other difficulties in dealing with statistics of crime. The statistics really measure, not the extent of crime committed, but only the extent to which arrests and punishments are made. Years ago a Georgia statesman confronted Mr. Webster with the proof that Georgia had no paupers, while Massachusetts had more than any other State in the Union in proportion to population. His proof arose out of the fact that Georgia, holding most of her paupers in slavery, and caring nothing for the rest, made no provision for their support, while Massachusetts made the most ample provision. The statistics measured, not pauperism, but only the number of paupers provided for by the State. Keeping all these deductions in mind, there is still much food for thought in the contrasts in the degree of crime presented by the *New Englander* between Protestant and Catholic countries. For instance, on the point of criminal homicides, the census for 1865-6 shows the following comparison between Protestant England and Catholic France:—

To the million of population.	England.	France.
Convictions of murder and attempts.....	1½	12
Convictions of infanticide.....	5	10
Suicides (yearly average of 1862-5).....	64	127

The administration of justice is slightly more thorough in France than in England; both countries hang for murder in the first degree and banish for the less premeditated homicides. The degree of average poverty is greater in France among the working classes as measured by rates of wages for labor, which are but half as high, and by style of living, which is inferior in France to that in England. The fact that the French drink the light sour wines, while the English drink strong drink, would lead us to expect more murders from intemperance among the English. But if we were going to assign reasons why the French commit eight times as many murders, relatively to population, as the English, we should ascribe it chiefly to the impulsiveness of the Frenchman, who consults his sentiments, and the phlegmatic nature of the Englishman, who consults his interests. This trait is well illustrated by the answer of Prince Pierre Bonaparte, to the question why he fired at Victor Noir, who had insulted him, but was unarmed, before he did at De Fouvillie, who had drawn his pistol and was aiming at the Prince. "Because," said the Frenchman, "I felt the outrage before I observed the danger."

It may be argued that the more impulsive and sentimental races are, the more Catholic they will be, while the more cool and reasonable they are, the more Protestant will be their creed. England and Scotland, on the one hand, and Ireland, France, and Spain, on the other, might be deemed illustrations of this rule. But the fact that Catholics are impetuous, while Protestants are philosophical, does not show that Catholicism is responsible for the impetuosity, or that Protestantism causes cool-headedness, but that both are consequences of these differences of national temperament. But even these differences fail to account for the returns presented by the census returns of 1854, viz:—

To the Million of Population.	Homicides.
Protestant England.....	4
Catholic Sicily.....	90
Catholic Papal States.....	113
Catholic Naples.....	171

Here is evidently not only Protestantism, but general education, cool temperament, good government, civil freedom, a reliance on courts of justice and an enlightened public opinion for redress of grievances, on the one hand, and, on the other, anarchy, a hated government, a muzzled people, a priesthood who are drones and despots, general ignorance, and a fiery readiness to assassinate. In the main, however, it is cultivated intelligence against ignorant impulse.

#### THE VIA MEDIA, OR HALF-WAY HOUSE.

[From the *Living Church*.]

In the heat of the earlier Oxford movement, its great theological leader Newman, a genius whose mental madness we deplore, but whose honesty we love, sketched this keen portrait of the reigning school:—"Mistiness in the present day is the mother of wisdom. A man, who can set down half a dozen general propositions, which escape from destroying one another only by being diluted into truisms; who can hold the balance between opposites so skillfully as to do without fulcrum or beam; who holds that Scripture is the only authority, yet that the Church is to be deferred to; that only faith justifies, yet it does not justify without works; that grace does not depend on sacraments, yet is not given without them; that bishops are a divine ordinance, yet they who have them are in the same religious condition as those who have; this is your safe man, and the hope of the Church; this is what the Church is said to want, not party men, but sensible, temperate, sober persons, to guide it through the channel of no-meaning, between the Scylla and Charybdis of aye and no."

**LOYALTY.**—The *Rostocker Zeitung*, referring to a visit which the Grand Duke of Mecklenburg-Schwerin paid to the Institute for the Blind at Neukloster, said:—"It will be a great pleasure to the Institution for the Blind that his Royal Highness promised it his bust."

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"I am indebted to one Theodore Tilton for the knowledge that such a man as Francis Ellingwood Abbot lives, and I can say to him like one of old, 'I thank thee, Jew, for THAT word.' I am 64 years old and know all the 'ups and downs' of Christianity since Moses to the present day. I was 'born again' fifty years ago in the Orthodox fashion, and still yet 'born again' into the 'glorious light and liberty' of the kingdom of infidelity fifteen years ago. And I have viewed, reviewed, and interviewed all the ground over which it commonly falls to the lot of man to travel, and I can truly say that the 'Christian religion' as taught by the Church for the last 1500 years is the most inconsistent and unreasonable. I have been where the Independent says you are, for the last twelve years—'outside of Christianity' as taught by the past and present Catholic and Protestant Churches. I have been looking for several years (longer than Noah's dove) for a place to rest, and now I think I have found it. I wish that you would send me a copy or two of THE INDEX, that I may see whether it has 'whereon to stand' (that is peculiarly), and you can count me as a 'life member' of your enterprise. Tilton says that you wrote an article on 'Space and Time' (that is a subject so vast that I presume you did not exhaust it). I have devoted some study to that and to the suns and systems of suns that move in space, and still I find ever increasing wonders. Don't see any 'angry or jealous God' up there. We are full of infidelity here in Ill., and if I had some of your *Indices* to distribute among our friends, I think I could increase your list of subscribers. I am more and more disgusted with the lame attempts to bolster up the 'Christian religion' which in Boston whipped Quaker girls at the cart's tail for attending Quaker meetings, and hanged persons charged with being witches, because the Bible said—'thou shalt not suffer a witch to live.'"

"I enclose one dollar, for which please send THE INDEX for six months to ——. This subscription is owing to your glowing description of Free Religion in No. 3. If you would always write like that, your paper would do unspeakable good. When you speak of Christianity and the New Testament, you write on a lower plane and appeal to coarser tastes. You fall into the same error as the Orthodox and conservative Unitarians in the extravagant importance you attach to mere doctrinal belief in Christianity. If a man is really religious, as I know you are, it makes no difference to men what he calls himself. I don't care whether he calls himself Christian, Unitarian, Liberal, Freethinker, Theist or Infidel, only I don't want him to keep talking about his individual little beliefs and disbeliefs all the time and blowing those who hold different ones. Forgive my speaking so plainly, but I enjoy your religious truth and light so much that I hate to have you waste time and strength on petty little theological puzzles. If you can only make your readers religious and spiritual, you can safely let their theology take care of itself. What is the chaff to the wheat? And I do think those Fifty Affirmations rather chaffy. For myself I care so little about names, that I am willing to hold by the ones I was brought up in. I had much rather have my society prosper under the Unitarian name, than fail under any other. No really Liberal Society can succeed in a place of this size without Unitarian money, and I cannot take the help, and disown all obligation and fellowship, as some of my neighbors have done. Of course when I don't find full liberty in Unitarianism and Christianity I shall leave them, but the time for that has not come."

"You can send me a copy of THE INDEX. I like it. I will try to get you some subscribers. I have already secured one—a brilliant lady—a friend. I may get more, if not, will send you shortly the two dollars for her copy. Should like THE INDEX myself, but largely diminished resources compel me to be very mean. But let me say I value your forthputting as a good movement and out-blossoming of the times. I might not agree with you, indeed I do not agree with myself one half the time. But every genuine utterance at once reverential to real truth, and sincere, and in no way scoffing, but rather pitiful to the beliefs of the poor world as it wags along,—every such genuine word is a contribution that humanity stands sadly in need of. I must hope for better days for the world than it has yet realized. Yet I will confess to you that personally I have lost much of my hope and inspiration, and rather think that prophets are not of much account in an 'evil and McFarland generation.' I close the last sentence with an original emendation of the original text or translation."

"A Congregational minister in charge of a church of the 'orthodox' order, writes me, 'I have received and read THE INDEX and have given away two or three numbers to readers and thinkers here. It is a bold strike indeed, and I hardly know how Mr. Abbot can sustain himself. It is a magnificent conception, though, to get at the root of religions and try to unite all beings under its banner. Paul has said God will reconcile and gather all beings and things under Christ as Head. I can easily see how the spirit of these words would allow the name and person of Christ to be put aside, but, etc.'"

"Dear Sir: I have received and read the first number of first vol. of your INDEX. I send my word of cheer, with less zeal but equal faith sent to Leggett of the *Plain Dealer*, when I received the first number of that; to N. P. Rogers when he issued the first number of the *Herald of Freedom*, and to Eliza Wright for the first number of the *Chronotype*. I had all the numbers of all those papers—of which the world not being worthy you know their end. But their influence for good, only the eye of the All-seeing can discern."

In 1833 I was a volunteer to organize Anti-Slavery societies over the Western Reserve; went into every county and organized in every county numerous societies, and to the extent of my ability disseminated gratuitously and by subscription anti-slavery publications.

Not to be weary in well-doing is good scripture. But the intervening years since then, and worldly cares and worldly men—'Non sum qualis eram.' And your subject is not such as that which led me in 1833 and '34 to go on a warfare at my own charge for more than a year, only to encounter an obloquy more general, persistent and virulent than you are now about to encounter. But Truth is mighty and has prevailed over prejudice, pride and superstition. You may not live to see the fruit, but all truth planted in the field you are entering will bear fruit."

"I will endeavor to procure you some new subscribers, but I hardly dare think I shall be successful, my intimates being Swedenborgians and the people around me Episcopalians, and it really takes considerable moral courage for a woman to even acknowledge that she reads such extremely liberal writings. However, I may be fortunate enough to catch some stray people who are not willing to have their thinking done for them, and will do my best for THE INDEX. Meantime I send you my cordial wishes for your success."

"From the reading of your paper I find we agree well enough in the principle involved in the question of the day. I have, however, been brought to these conclusions by hard study of Nature, without the advantages of education; during a period of fifteen years, and that, too, against opposition in many ways, I had fixed, however, on a different name for my Religion. I had concluded to call it *Enlightened Natural Religion*. Enlightened by a knowledge of Natural Laws, Natural because constitutional and universal with the race."

"While hoping that greater opportunities for the utterance of unpalatable doctrines may offer at the West, I would not lose sight of the fact that it is not desirable on your part, I trust, to provoke no opposition, or fail to tempt the Goliaths of the popular religion to meet you on the battle field."

"I think there ought to be a good many subscribers to your excellent paper in this place, and for aught I know there may be, but I send you the names of a few who, I think, might look with favor upon as radical a paper as THE INDEX."

"I rejoice exceedingly at the tidings you announce in yesterday's paper, that your subscription list has doubled. I have read your lectures with deep interest and satisfaction, and suspect that you are right and I am wrong in regard to the term Christianity."

#### LOCAL NOTICES.

The First Independent Society meets every Sunday morning, at 10½ o'clock, in the church on the corner of Adams and Superior streets. Sunday School at 12. No evening service. The public are cordially invited to attend.

The Radical Club will meet as usual Monday evening, March 28. A fuller announcement will be made next Sunday morning.

The Free Evening School for men and boys is held every Tuesday and Friday evenings at 7 o'clock, at No. 20 Lenox Block.

The Industrial School for girls is held every Saturday afternoon at two o'clock, at the same place.

Mrs. M. J. Barker has kindly consented to act as Agent for THE INDEX, and will call on our city subscribers in person to receive their subscriptions.

#### RECEIVED.

Report of the Joint Delegation Appointed by the Committees on the Indian Concern, of the Yearly Meetings of Baltimore, Philadelphia, and New York respectively: Composed of Benjamin Halliwell, of Baltimore Yearly Meeting, Franklin Haines, of New York Yearly Meeting, John H. Dudley and Joseph Powell, of Philadelphia Yearly Meeting; to visit the Indians under the care of Friends, in the Northern Superintendency, State of Nebraska, 7th and 8th Mos., 1869. Baltimore: printed at the office of J. Jones, No. 7 S. Holliday st. 1869. pp. 66.

Man's Rights; or, How would you like it? Comprising Dreams, by Annie Denton Cridge. Price 15 cents. Boston: published by William Dutton. 1870.



## Poetry.

## THE BETTER LIFE.

O Thou whose smile is life and peace,  
Whose love folds all, from flower to star!  
Bid Thou these inward tumults cease—  
Give victory o'er the outward war.

O for a more harmonious life,  
Whose thoughts and acts, from discord free,  
Out from the heart of alien strife  
Shall rise an anthem unto Thee!

O for a wiser, deeper faith,  
Whose fragrance to the skies shall roll,—  
Whose roots, secure from drought and death,  
Sink to the centre of the soul!

Each selfish purpose bring to nought,  
Each budding sin in mercy blight,  
And cleanse the buried springs of thought,  
That crystal streams may gush to light.

1860.

ASTERISK.

## The Index.

MARCH 26, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

We believe that THE INDEX is accomplishing the work at which it aims. It is opening a great question in the public mind,—whether Christianity is the best religion of which man is capable, or whether a better is not already dawning on the world. Setting up no new "authority,"—publishing no new Bible, and proclaiming no new Christ,—it summons the human soul to trust itself, to assert its own freedom, and to use this freedom in the purification of character and the elevation of society. We believe THE INDEX ought to be sustained. We believe it can be and will be sustained. All that is requisite is, that every man and every woman who longs to see freedom prevail over despotism in the spiritual life of the race should lend active assistance. Friends, will you lend it?

THE INDEX ought to be enlarged, by the addition of four or eight pages. This will be done as soon as its receipts warrant the enlargement. With sufficient editorial assistance, it may be made a great power in the moulding of public opinion in the direction of larger liberty of thought and life. That this is needed, no one can doubt who observes the timidity which characterizes the majority of men in the expression of their honest convictions. Will not each of our readers send us the name of a new subscriber, or start a club in his own neighborhood? The next best course is to send us names of liberal people everywhere.

We must again call attention to the fact that the first few numbers of THE INDEX are all gone; and that we cannot, therefore, furnish them. We continually receive applications for these numbers, and hope by and by to reprint them. Whether we can do this or not, depends on the earnestness of our friends in obtaining new subscribers.

Friends of THE INDEX will greatly help it by canvassing their own immediate neighborhood, getting new subscribers, and sending in new names of liberals everywhere.

If the shedding of selfish tears were a fatal disease, what a mortality there would be among mourners!

## "GOD" OR "A GOD."

A few weeks ago we made the following statement:—"Whether recognized or not, human thought is the real authority for every proposition that can be put into words; and when thought affirms—'God is,'—it can claim no more infallibility than when it affirms—'God is not.' Now we find the Theist making the one, and the Atheist making the other, of these affirmations."

Referring to this statement, the Chicago *Liberal* makes the following criticism:—

"Does this correctly represent the Atheist? We think not. Unless the Theist presents a conception, there can be no denial; but a conception of 'God' is of 'a god.' While 'god'—*z*, there can be no sensible denial; yet there is Atheism,—*a* (privative), *without*, and *theos*."

We find the *Liberal* a very able paper, and cordially reciprocate its kind words and good wishes. But we think it fails to understand Theism as held by philosophical thinkers. The Atheist, we believe, denies, and can deny, only the *false ideas* of God which the enlightened Theist denies with equal energy. The *Liberal* illustrates this very clearly. "A conception of 'God,'" it says, "is of 'a god.'" That is to say, the idea of *God* is the idea of *a god*,—one of a class, to all the individuals of which the term *god* is equally applicable. It is the function of the indefinite article *a* to designate in general an individual object, not as an individual, but as simply a member of a class, possessing all the common characteristics of that class. Hence, if the *Liberal* is correct, every Theist, or believer in God, is necessarily a Polytheist, or believer in many gods.

Now we assure the *Liberal* that no educated or thinking man is a Theist in any such sense as this. An illustration will show that the difference between *God* and *a god* is enormous. Space is infinite; there can be, therefore, only one Space, and it would be absurdity to speak of it as *a Space*, which would imply that there is more than one space. So Time is one, and it would be absurd to speak of it as *a Time*. So also Force is one, and the grandest achievement of modern science is the discovery of the truth that all so-called forces are simply diverse manifestations of the one, universal and indestructible Force. Space, Time, and Force, each being infinite, are *each sole of its kind*, and cannot belong to a class or *genus* comprising many members. The basis of the idea of God, as held by enlightened Theism, is that of one, omnipresent, eternal, infinite Power or Force,—*the Force* of the entire universe, not *a force* which is simply one of a multitude of equal forces. What other predication can be made of this Sole Power, may indeed be a matter of doubt and discussion; but no philosophical thinker will either deny this Sole Power, or acknowledge the logic of the *Liberal's* argument, that he cannot believe in God without believing in a host of gods—that he cannot be a Theist without being a Polytheist.

A physician has just written to us as follows from Georgia:—

"If you would adopt the method of 'Pomeroy,' and send out specimen numbers of your paper, many would subscribe that otherwise will not. Few (comparatively) know your paper is published. If all your subscribers would send you a list of names, and the money to pay for sending extra numbers to individuals, your paper would greatly increase in its usefulness."

We thank our friend (personally unknown) for doing himself what he recommends to others, sending as he did a dollar for the mailing of extra copies of THE INDEX, No. 10, to certain names.

## ABRAHAM LINCOLN.

In addition to the article on "Abraham Lincoln's Religion," Mr. Herndon has just promised a second article on "Abraham Lincoln's Philosophy," as connected with his religion. The former article will appear in our issue of April 2, and the latter as soon as possible after it is received. These two articles should be read by every American who desires to understand the private character of the martyred President. The truth concerning his religious convictions has been quite long enough suppressed; and Mr. Herndon (we think we betray no confidence in quoting from one of his letters a passage which does him so much honor) writes in the following manly strain:—

"You say I shall be abused for the article. This I expect, but I am determined that the great reading world shall know all that I do of Mr. Lincoln; his character is so good—his integrity so grand—his fame so well established—his honor so unimpeached—and his human struggle in life so sublime,—that his fame can stand the whole truth. I will sacrifice all but honor that the world may have one true human biography to read and to stand by. The more the world knows of Mr. Lincoln, the better he will be loved and admired; and, if you please, worshipped. To me his life was a grand epic. Every kind of seduction has been held out to me to modify,—but I have listened to nothing except my own conscience. . . . I wish the world knew all I do; it would then cease its snarls. . . . Mr. Lincoln's life to me was a grand life; and I feel his touch on me daily."

## A FRANK ADMISSION.

The last number of the *Liberal Christian* has the following in its leading editorial:—

"Liberal Christians, of late years, have allowed the issue to be shifted from its old foundations—'the law and the testimony'—to the ground of general reasoning, philosophy and science. However strong we may be there, our strength is not so certain and so available in these more general departments, as in the careful testimony of the Scriptures themselves."

It is very certain that "Liberal Christianity" has no basis at all in "general reasoning, philosophy, or science." Its only strength lies in the Scriptures as a final and absolute authority; and it cannot make good the validity of this authority without gagging Science and cutting the jugular vein of Philosophy. As to poor Reason, she is left by her professed Unitarian friends "out in the cold" altogether. Fortunate for her that Spring is coming and the weather moderating!

A despatch to the *Cincinnati Chronicle* of March 14, referring to the action of the Legislature at Columbus, says:—

"The cause of female suffrage received a setback this morning, by the presentation of a petition, signed by Mrs. M. P. Dascomb and one hundred and forty other ladies of Lorraine county, against female suffrage. The petition states that the legitimate duties of woman, if properly attended to, are sufficient to occupy their whole time, and that they are content to leave the affairs of State in the hands of the males. The reading of the petition created some little sensation."

When women come forward to hinder the enfranchisement of their own sex, it should be remembered that no one proposes to *compel* women to vote who do not wish to do so; but these ladies propose to *prevent* women from voting who do wish to do so. Because "they have all the rights they want", they desire to keep their sisters in the same subjection in which they themselves rejoice. Such a spirit is as unlovely as it is unjust. The day may come when these ladies will blush at their own willingness to act the part of Esop's dog in the manger.

In Potsdam (Prussia), not long ago, Rev. Mr. Schaefer, of Berlin, delivered his second religious discourse. His proposition that the people ought to take earnestly and directly hold of the reform movement in church and school, met with such a ready response, that forthwith fifty-two men of various positions in life united themselves into a free religious society. The German paper reporting this, adds:—"If this happens in Potsdam, it may surely be considered a sign of the times."



## Communications.

### PANTHEISM.

SYRACUSE, March 12, 1870.

MR. ABBOT: DEAR SIR,—I often meet good rationalistic thinkers who claim to hold the opinion that man and his Maker are homogeneous in their being, or that man literally lives, moves and has his being in that of Deity. Will you please allow me to ask all such, where they find room for any relationship between God and man on such a theory? Can there be any relation except between distinct, separate, differentiated and heterogeneous entities? To my mind it is evident that the very moment any one thing absorbs, or becomes identically one with any other thing, so that all heterogeneity is destroyed, all relation between such two beings or objects must cease. And when all relation is destroyed, identity of being must be lost. If I reason right, what becomes of pantheism, which merges all mind, will and purpose in one?

Respectfully yours,

WILLARD TWITCHELL.

[The great problem of philosophy, from the earliest times, has been to define the relation existing between the One and the Many. The universe is both at the same time; yet who is wise enough to explain how? Whether, with atheism, we sacrifice the One to the Many, or, with pantheism, sacrifice the Many to the One, we do but shut our eyes to the problem, instead of solving it. In our opinion, neither homogeneity nor heterogeneity can be the relation sought; for these are respectively *likeness or unlikeness of genus* or kind, and the One, in this problem, cannot be a unit of a class or kind at all. The problem is to find the One in the Many and the Many in the One,—not to set the One at the right and the Many at the left, in order to determine whether they belong to the same *genus* or not. In order to get rid of this supposed separateness of the One and the Many, atheism denies one term of the relation, and pantheism the other; but philosophy must affirm both as actual facts, recognizing Being as one in essence and manifold in manifestation. A further reply would require more space than we judge it appropriate to devote to abstract metaphysical discussions.—ED.]

### CONSCIOUS IMMORTALITY.

OSWEGO, N. Y., March 12, 1870.

FRANCIS E. ABBOT, ESQ.:

DEAR SIR:—A friend of mine has handed me No. 7 of THE INDEX, under date of Feb. 12th. I admire the frankness, independence and apparent candor that characterizes the leading article, and also many others. I understand there are a number of subscribers resident in this city already. Probably there will be more soon.

Will you please answer the following question through the columns of THE INDEX?

Do you believe that mankind, one and all, do or will have a conscious individual existence after what is called death; and that each individual will be in full possession of all the faculties with which he was endowed while in this life, having full knowledge of his surroundings and condition? If so, please state the ground of, or reason for, such belief.

Very respectfully,

J. R. PIERCE.

[To those who see no reason to believe in a supernatural revelation, there can be no complete proof or absolute assurance of immortality, unless it be proved by science or experience. We *hope* the human soul is immortal, but do not feel justified in saying that we *know* it to be so. There are strong moral and philosophical grounds for this hope, which we cannot here enumerate; but whether our hope is well-grounded or not, we have no quarrel with the changeless order of the universe, which we believe to be as truly rooted in Love as in Intelligence. We are content to live for the duties of to-day, leaving tomorrow to care for the things of itself. This seems to us the most truly religious spirit. At some future time we shall give our views on this subject in full; but we are unwilling to evade giving a plain answer to a plain question. We do not *know*, and no man *believes* without thinking that he knows; but we *hope*—and calmly wait.—ED.]

### EXPERIENCE OF AN OCTOGENARIAN.

I was born in Vermont, of respectable *Christian* parentage, my father being a Baptist and my mother a Quakeress. When young, my father took me to the Baptist meeting. I heard Elder Caleb Blood preach awful denunciations against the wicked. Through fear, I was restrained from doing what I was taught was wicked. I feared God's vengeance would fall upon me, because I was told that Adam had been a very wicked man and broken God's law; that he and all his progeny had become very sinful, from the crown of the head to the sole of the foot,—

totally depraved; and that God, to avenge himself, had made a terrible *hell*, a lake of fire and brimstone, in which to burn forever all the enemies whom he had not chosen to save. I worried my poor soul under this terrible belief,—would wake in terror from awful dreams of this lake of fire. My mother would take me with her sometimes to the Quakers' or Friends' meeting. Here I always experienced a very different sensation. Here all seemed to be quietness, peace, love and goodness to each other. In their very looks it seemed as if I could read a spiritual development of something good. Frequently not one word would be said, but the friendly grasp of hands at the close would seem to renew the bond of affection. I loved my Quaker friends. I respected even their plain habits of dress, their unostentatious manners, &c. When I was about ten years of age, a Quaker lady preacher was at our Friends' meeting. I heard her sermon, was convinced, and believed she spoke the truth. Ever since I have thought there was more truth among the Friends than among other professing Christians. I grew up, believing (not without some doubts, however,) that Christianity, properly developed, was the true religion. The unadulterated precepts of Jesus are true and pure. I have had more or less experience among all the sects. I have always been annoyed by a spirit of persecution among them all, except the Friends. I had made up my mind long ago that true religion must be *one*; and that *that one* must be the standard. I have ever watched the dissensions among them, and have stood aloof from all the sects; hoping yet to see all Christians come to the one standard. I always made it a principle to attend any Christian meeting whenever and wherever it was convenient, with the idea that in a true Christian Church there was, or at least should be, perfect liberty. And when opportunity offered I always used my liberty to speak, but I always felt under some restraint from the fear of offending. My sentiments were not what is called orthodox. I was a Quaker in sentiment, or a Unitarian. After I came to Toledo—near twenty years since—I encouraged reform under any denomination, Congregational, Presbyterian, Methodist, or even Roman Catholic, there being no Friends' society here; and endeavored to show the necessity of true moral principles for the general good. When our little Unitarian Society started in Toledo, I believe I was among the first, and the oldest member in it. I considered Unitarians the most liberal sect among Christians. If *pure Free Religion*, with all its excellencies, *beauty, love and power*, can be established here, let us have it! The platform includes all religions. Let us unite in the good and reject the bad. Show to the inquiring millions how good it is for brethren to dwell together in love and unity. More may and will be expected from those who take this broad ground than from others inclosed in *creeds*. It seems to me, *progression* must be the motto in the religious world. Religion is absolutely far behind all other subjects in advancement. Improvements or innovations of any kind have to contend with the priests and kings of the world, and all the adherents of tyrannical institutions. But as intelligence is developed,—as the mists of ignorance are blown away by the blasts of truth,—as the clouds of superstition vanish, so that the True Light may shine and illuminate the darkness that pervades the mental atmosphere,—then will man stand forth in his true dignity and character, prepared to exhibit to the world the Religion that will make him FREE. L. C.

### DR. DIX ON THE SIX COUNCILS.

ED. INDEX:—In the *New York Evening Post*, of March 7th, 1870, appears the following:—

"On Friday evening, at St. Paul's Chapel, the Rev. Dr. Morgan L. Dix, the Rector of Trinity Parish, delivered, after the evening service, the first of a series of lectures on the 'Six Great Councils of the Church.' The other lectures of the course will be delivered on the remaining Friday evenings in Lent."

Then follows what purports to be a short report of the lecture.

It is in a measure unfair to hold any one responsible, not for what he says, but for what a newspaper reports him to say. It is also, in a measure, unfair to hold a church responsible, not for what it believes, but for what a disciple says it believes. And neither of these things will be done in the present paper. Dr. Dix shall not be held responsible for the *Evening Post's* report of his lecture, nor the Episcopal Church for Dr. Dix's statement of its doctrines. But Dr. Dix is surely one of the prominent representative men of the Episcopal Church; and the *Evening Post's* report of his lecture surely does not conflict with the commonly professed beliefs of Dr. Dix and his fellow churchmen. I do not intend to blame or criticize any one for the points set forth in that report. But in reading it, whenever I attempt to agree with its statements, I become involved in many difficulties—some of them I wish to state. By doing this much only, surely no one will be injured, even if the report be not utterly correct.

And at the outset, let me offer a word of explanation. I know nothing of theology. I know nothing of church history. I am a mere layman. My studies, such as they are, have been given to other matters. I know too, very thoroughly, the dangers there are to any one, who tries to discuss matters of any kind that he has not thoroughly studied. His reasoning may be very good, but it probably is valueless. His theories may be very logical, but they are probably inapplicable to existing facts. So I disclaim in the beginning any right to speak with any authority, even the slightest. And I shall very probably make grave mistakes, through ignorance. However, I

shall merely make an attempt to state some of my own logical difficulties.

Part of the report is as follows:—

"The reverend lecturer stated that there were six councils of the Church held, which were throughout the whole Church recognized as Ecumenical, i. e. universal, synods of the Christian Church. The council now in session at Rome, for which the present century will be always famous, and which styles itself Ecumenical, suggested the propriety of explaining the purposes and recalling the acts of those truly Ecumenical Councils which, though held in ages so long past, made decisions which are still and have always been considered binding, whether by the Anglican, the Oriental or Latin Churches. He went on to say that those six councils gave a permanent mould and outline to the dogmatic principles of the Christian Church, and of them it can be affirmed that they undoubtedly declared the truth on the points submitted to them for decision. They are a living power to-day, and gently but inevitably assert their influence over the consciences of men."

"Of them," Dr. Dix says, "it can be affirmed, that they undoubtedly declared the truth on the points submitted to them for decision."

Now how has Dr. Dix reached this conclusion? Am I bound to take this conclusion from him, or am I at liberty to reach it in the same way that he did? Even Dr. Dix would hardly refuse me this privilege. As far as I understand him, he makes no claim of infallibility for himself. He has used his own judgment. He will surely allow me to use mine. Even if we both agreed in the conclusion that "these councils did undoubtedly declare the truth," even then we should again have to use our reason to find out what these councils really declared, or else remain in ignorance. Surely we have both of us the right—and the equal right—to use our judgment in the earlier stage, as well in the later stage, of the investigation, to decide whether the councils declared the truth, as well as to decide what the truth was that they declared.

If I am allowed this privilege, then, of using my judgment to decide for myself, whether or not, in my opinion, these councils did declare the truth, I begin, and at the outset I plunge into a sea of troubles. I immediately find that there have been *more than six* councils of the Church. How am I to determine that these six "declared the truth," and that no others did? Surely Dr. Dix must hold that *some* councils have declared what is *not* the truth, else he will land in Romanism at once. Why am I to make an invidious discrimination, and give my confidence to these particular six councils alone? There must be some reason for the selection. To all appearance, later councils are constituted in the same manner as the earlier ones. These earlier councils were composed of the representatives of all, or nearly all, the then Christian Churches. These later councils are composed in the same way, except that they represent a *much larger number* of Christian Churches, or, at least, a much larger body of Christian churchmen. It cannot be that the earlier councils were nearer the truth, simply because they were earlier, else we shall be driven to the conclusion that the councils of the Romish Church, before the Reformation, were nearer the truth than the councils of the Episcopal Church after the Reformation. Nor can it be that the councils which represented the largest body of churchmen, were nearest the truth, else we shall be driven to the conclusion, that the later councils of the Romish Church were nearer the truth than either the later councils of the Episcopal Church, or than the earlier councils of either, or both.

But there must be *some* reason for holding that these six councils, and these only, declare the truth. And what is it? How does Dr. Dix decide in favor of these, and against all others? And how am I to decide in favor of these, and against all others? The date of the councils cannot be the test. Neither can it be the size or number of their constituencies. There can be no test, that I can imagine, except the character of their declarations. Any other test that I can think of will compel us to admit the authority of councils that Dr. Dix will not recognize. And if this be so, I am to believe that these six councils declared the truth—not because they were these particular six councils, but because what they declared was true. They had then, *in themselves*, no authority.

I do not claim that this reasoning is absolutely conclusive. I only say it is the best I can make. Dr. Dix's statements are a puzzle; and this is the best solution I can give of it. I have been in a measure exercising my mind on it, and this is the result. But at the same time I admit that I may be in error.

From the character, then, of their declarations, I am to believe that these six councils "undoubtedly declared the truth." But what character are these declarations to have in order to compel me to believe them to be true? Are they merely to conform to Dr. Dix's ideas of what is true? He surely will not set his own opinion on this point against the opinion of all other men, or even, perhaps, against my own. Dr. Dix must, in consistency, say, that the declarations of these councils, in order to be true, must conform to the doctrines of the Episcopal Church. But to the doctrines of which portion of the Episcopal Church? High or Low Church? To the doctrines of the Episcopal Church in the nineteenth century, or the doctrines of the Episcopal Church just before the time of Martin Luther and King Henry VIII? And if he choose one of these periods or parties in preference to another, on what ground does he make the choice? Not for the reason that one set of doctrines was held by a greater or less number of churchmen, or was held at an earlier or later period; for either of those grounds would compel us, as before, to go outside of the Episcopal Church altogether into Romanism, nay, into Pagan-



ism. But he must make choice, as before, from the character of those doctrines.

No matter how many removes (as it seems to me) Dr. Dix chooses to make, he must inevitably come back again to the same point. He and I must alike believe in the declarations of these six councils, because they are *true*, and for no other reason. But following the matter up to what Dr. Dix undoubtedly claims to be the final resting place, we are to believe in the truth of any of these matters, whether declarations of a council, or doctrines of a church, for the reason that they conform with the Hebrew and Christian Scriptures, which Dr. Dix and his fellow churchmen call the "inspired word of God."

And here I come afresh on the same point again. Why am I to believe this? Dr. Dix, I fear, will think this question so sacrilegious that he will give me no answer. But I remember that his sect believes in proselytizing. He may, therefore, give me information in a missionary spirit. He will not here, any more than in our former points, claim that I shall follow his opinion blindly. Neither will he venture to tell me, that I must believe the Scriptures to be true, because the Church believes them to be true. Else I must ask him, *what Church?* He cannot tell me to believe them because a majority of men believe them; for the believers in the inspiration of what he calls the Scriptures, form a very small minority of those who have inhabited the earth, and a decreasing minority. If we are to be guided by numbers, I must fly to Paganism at once, not even tarrying in Rome. He can only give me one answer at last, which is that the Scriptures prove themselves by their own evidences, internal and external, to be true.

By all this I simply mean that I cannot see any other line of argument that is possibly open to Dr. Dix or his co-believers.

And then comes the question, how am I to know that the Scriptures prove themselves to be true?

When Dr. Dix tells me that the declarations of the six councils are true, because they conform to the doctrines of the Church, or that the doctrines of the Church are true, because they conform to the declarations of the six councils, or that either are true, because they conform to the Holy Scriptures, how am I to compare them with each other? By using my reason. I can imagine or conceive no other way, either for him, or for me, or for any man. How am I to know whether the Scriptures declare the truth? By my reason? I can imagine or conceive no other way. But if Dr. Dix says no, I must ask, how am I to know even what the doctrines of the Church are, or what the councils declared, or what the Scriptures teach but by my reason? Even he will allow me to use it here. How far will he allow me to use it? When will he not allow me to use it? Where will he put the dividing line? Why will he put it anywhere? By what means will he put it anywhere, but by using *his reason?* And what shall I or he use instead?

These are some of the difficulties I meet, in trying to agree with this one reported statement of Dr. Dix, that certain six councils of the "Church" (he does not say *what Church?*) "undoubtedly did declare the truth." There are in the same report certain other statements, which also cause me trouble. Some of them I may possibly notice at some future day.

LAYMAN.

**SECULAR SCHOOLS.**—It is very gratifying to us to observe that leading men in the church, in every part of the country, are casting off old prejudices; and, in order to save our common schools, taking ground in favor of excluding from them every form of religious instruction. Dr. Henecock, of Buffalo, for instance, in a recent discourse, gave the church and the state each a distinct realm, and made the following points:

- (1.) The State does not recognize God.
- (2.) The Bible and prayer should at once be removed from all our schools.
- (3.) The Bible is regarded as a sectarian book.
- (4.) Morality should be taught in the schools.
- (5.) No endowments by the State to any sectarian or denominational schools, and no division of the public money among the churches.

Dr. Thompson, pastor of the Tabernacle church in this city, if we rightly understand the *Tribune's* report of his last Sunday-evening discourse, took substantially the same ground:

"The State may provide for all alike a common school education; and in so doing it will fulfil its whole duty. It has been objected to this method that it trespasses on the rights of conscience. But, if no religion or book of religion is taught, how can this be? Will it trouble the conscience of the Roman Catholic to have his children taught the last six of the ten commandments? It is objected that under this system children will grow up without religion or morality. I contend as strongly as any man for teaching religion and morality; but it is not necessary that arithmetic and the catechism should be taught in the same school and by the same teacher. Religion and morality are taught in the family, in the church, in the Sunday school; and the common school is no more irreligious because it does not teach religion than is a factory, or any other arrangement of a secular kind. The two things do not necessarily belong together."—*N. Y. Independent*.

Yang-Chin, celebrated in one of the Chinese odes on virtue, had a friend who brought him a bribe, saying, "It is now evening. Take it, and no one will know it." Yang-Chin replied, "Heaven and earth know, and you and I know it; how can you say no one will know it?" And with this he refused the offer.

## Miscellaneous.

### THE INFLUENCE OF CHRISTIANITY ON MODERN CIVILIZATION.

[From Lecky's History of European Morals.]

Few men who are not either priests or monks would not have preferred to live in the best days of the Athenian or of the Roman republics, in the age of Augustus or in the age of the Antonines, rather than in any period that elapsed between the triumph of Christianity and the fourteenth century. . . . In the first two centuries of the Christian Church the moral elevation was extremely high, and was continually appealed to as a proof of the divinity of the creed. In the century before the conversion of Constantine, a marked depression was already manifest. The two centuries after Constantine are uniformly represented by the Fathers as a period of general and scandalous vice. The ecclesiastical civilization that followed, though not without its distinctive merits, assuredly supplies no justification of the common boast about the regeneration of society by the Church. That the civilization of the last three centuries has risen in most respects to a higher level than any that had preceded it, I at least firmly believe; but theological ethics, though very important, form but one of the many and complex elements of its excellence. Mechanical inventions, the habits of industrialism, the discoveries of physical science, the improvements of government, the expansion of literature, the traditions of Pagan antiquity, have all a distinguished place, while, the more fully its history is investigated, the more clearly two capital truths are disclosed. The first is that the influence of theology having for centuries numbed and paralyzed the whole intellect of Christian Europe, the revival, which forms the starting-point of our modern civilization, was mainly due to the fact that two spheres of intellect still remained uncontrolled by the sceptre of Catholicism. The Pagan literature of antiquity, and the Mohammedan schools of science, were the chief agencies unresuscitating the dormant energies of Christendom. The second fact, which I have elsewhere endeavored to establish in detail, is that during more than three centuries the decadence of theological influence has been one of the most invariable signs and measures of our progress. In medicine, physical science, commercial interests, politics, and even ethics, the reformer has been confronted with theological affirmations which barred his way, which were all defended as of vital importance, and were all in turn compelled to yield before the secularizing influence of civilization.

### THE SCHOOL BOARD AND THE BIBLE DECISION.

[By Dr. Lillenthal, in Jewish Times.]

That the Superior Court of Cincinnati decided by two against one in favor of the retention of the Bible in our common school, has created a bitter feeling in the enlightened portions of the community. The Methodists and Orthodox wing of the Americans, of course, rejoice over this decision; but the bar and liberal minded in general are unanimously of the opinion, that the court had no right to meddle with the question at all; and hence it is confidently hoped, that the Supreme Court of Ohio, to whom an appeal was taken, will overrule the decision given by Judges Storor and Hagans against Judge Taft.

In the meantime we witnessed last evening in the school-board one of the most interesting scenes. Mr. E. M. Johnson brought in the following resolution:—"WHEREAS, The Superior Court of Cincinnati has, by injunction, forbidden this Board from enforcing its rule, adopted November 1st, 1869, prohibiting religious instruction and the reading of religious books in the public schools of the city of Cincinnati, on the ground and for the reason that the Constitution of Ohio requires religious instruction and the reading of religious books in said schools; and,

"WHEREAS, Said Court, in its decree in the premises, has failed to direct what religious books, and what manner of religious instruction, are required to be furnished in said schools, and neither the Constitution of Ohio nor the laws passed by the General Assembly have specified the same, and the whole subject is thus left to the judgment of this Board, whose duty it is made, without delay, to act in the premises, inasmuch as the failure of this Board to act may result in the total omission of such instruction in some of said schools, a result which the Board, anxious to avoid even the appearance of contempt or disregard of said injunction earnestly deprecates. Therefore, be it

"Resolved, That A. D. Mayo, Thomas Vickers, Abner L. Frazier, Henry Mack, J. P. Carbery and Herman Eckel be appointed a committee on religious books and religious instruction, and that said committee be required to agree, and report at the next meeting of this Board what religious books, and what kind of religious instruction shall be so furnished; and that, in the meantime, until such report of said committee, and the action of this Board thereon, each Principal, according to his own religious belief (if he have any), shall cause religion (as he understands the same) to be taught to all the pupils in the schools in his charge; and in case any such Principal has no such belief, the duty hereby imposed shall be discharged by his Assistant; and in case said Assistant Principal has no such belief, then by the teacher senior in age in said schools who shall be found to be possessed of such belief."

The ridicule and sneer at the Superior Court are obvious. Mayo is a Christian Unitarian; Vickers the most radical of all radical Unitarians; Frazier a hyper-orthodox Protestant; H. Mack, an Israelite; Carbery, a Catholic and prominent member of the Jesuit's Sodality Society; and H. Eckel an outspoken Atheist. That these men should or could agree upon a plan of religious instruction, is evidently out of the reach of all possibility. The Board wanted only to display the impracticability of the court's decision; and after having indulged in some lively and funny skirmishing, the motion was voted down by 16 against 14.

**ECCLESIASTICAL EXCITEMENT IN LOWELL.**—We learn that there is an intense excitement existing in Lowell, Mass., among the Evangelical Churches, on account of a fresh innovation upon their assumed right to do the religious thinking for the people. Heretofore the Spiritualists have borne the brunt of their denunciation and abuse, yet Spiritualism continues to be sought after, and the believers in its truths are steadily increasing in numbers—many of whom are still in the churches. But the heaven is working and agitating the whole body of creed-bound souls, and many are beginning to think for themselves and claim the right to listen to the freely expressed thoughts of others; hence the anxiety of the church leaders to crush out every phase of free thoughts.

One who has been cramping his soul for a long time by creed-shackles, recently struck out boldly for "more light." We allude to Mr. Samuel V. Spaulding, a highly respected influential business man of Lowell. Desiring with many others to hear the sentiments of such free thinkers as Francis E. Abbot, T. W. Higginson, O. B. Frothingham, John Weiss, and Julia Ward Howe, he invited them to give a course of lectures in that city. The call was accepted, and Mr. S. made arrangements for the same to take place on Wednesday evenings in Huntington Hall. Mr. Abbot gave the first on the 2d inst. The others are to follow on the 9th, 23d, 30th, and April 6th.

This was more than the Evangelicals could submit to quietly, notwithstanding they profess to be true disciples of the meek and lowly Nazarene. Consequently Mr. Spaulding has been ostracised and denounced in the severest manner by his *Christian* brethren, with whom he had fellowshiped and been esteemed for years, and they concertedly began praying the Almighty to interfere and make the course of lectures a financial failure. One would hardly believe that this is a country where religious freedom is tolerated at the present day, or that there was any further need of crushing it out altogether by inserting a clause in the Constitution which would enable religious bigotry to do the infamous deed "legally." In the meantime we bid brother Spaulding God-speed in his search for true spiritual knowledge, and hope thousands will follow his noble example.—*Banner of Light*.

**LECTURES IN BOSTON AND LOWELL.**—By the desire of many who were not wholly satisfied either with Mr. Abbot's or Mr. Wendell Phillips' position, in the Horticultural Hall lectures, last season, Mr. Wasson's subject in the course this year will be, not "Providence," as first announced, but "Jesus, Christianity, and Modern Radicalism." On this topic Mr. Wasson cannot fail to be both interesting and able.

Some of the Lowell people do not take kindly to the advent of the "apostles of heresy" among them. On Sunday last, in two churches, the congregations were cautioned not to attend the lectures, while in the Kirk street (Orthodox) the superintendent of the Sunday-school addressed his flock in these words:—"There is to be a series of lectures in Huntington Hall by the devil and his emissaries;" while he instructed his pupils not to attend, and to discourage others from attending. A correspondent asks "if the Orthodox faith is built upon so frail a basis that five lectures will overturn it?" We answer—by no means; we have found it a tough and stubborn article, and think the radicals have a good deal of work yet before them before they wholly neutralize its power. Hence we are surprised that the conservatives should show such trepidation at free discussion. They should remember they have two hundred and fifty years the start of the heretics in inculcating their doctrines among the people.

Mr. John S. Dwight being unable, from a pressure of unexpected engagements, to deliver his lecture at Horticultural Hall to-morrow, Mrs. Cheney, who, as usual, was "forehanded" with her work, kindly consented, with her usual good nature, to exchange places with him. So that to-morrow we shall have Art and Music will come later—March 27th—immediately preceding Mr. Channing; Mr. Wasson moving up to the 30th, partly for Mr. Dwight's convenience, and partly perhaps to get a little nearer Mr. Abbot, with whom, it is said, he means to break a lance—with which view he has somewhat changed his favors, as appears by the advertisement. Mr. Dwight will have more time to prepare his discourse, and will probably make it a fitting introduction to that of Mr. Channing. Mr. Abbot gave his lecture to a deeply-interested audience in Lowell, Wednesday night, and Mrs. Cheney repeats hers soon in Florence. The course, which will be eloquently closed by America's first orator, Wendell Phillips, is certainly a unique one in the history of Boston culture, and as it may not be continued another season, those who care to preserve its memories will not be likely to be absent from its weekly reunions of thoughtful and cultivated people.—*Boston Commonwealth*.



## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### THE FREE RELIGIOUS ASSOCIATION AND UNITARIANISM.

We have been a good deal entertained—more entertained than instructed—by the recent spirited discussion among Unitarians with reference to forming an “Evangelical Association.” It seems that it is seriously proposed to organize the conservative wing of the Unitarian body by itself; not, however, as a secession from the denomination, but as a union within the denomination of those who are willing to subscribe to some common statement of theological belief, for the purpose of publicly freeing such persons as join in the statement from responsibility for the opinions of their Radical brethren, and also, probably, with a view to wielding an influence which shall help to hold the denomination generally to an evangelical position. Now this discussion does not affect us in the least, and as members of the Free Religious Association we have no special interest in it. Yet from the way in which the name of the Free Religious Association figures in the discussion, it would seem as if our Association were the prime cause of the whole movement. The *Liberal Christian* advocates the formation of the “Evangelical Association,” on the right wing of Unitarianism, to balance the “Free Religious Association,” on the left wing. In a long leader, of Feb. 26th, it says:—

“We hail the prospect of a special organization among the more conservative member, clerical and lay, in our body, corresponding on the right to the Free Religious Association on the left, where as stringent articles of faith may be agreed upon as the pure breed of historical and supernatural Christian believers in the Unitarian body find acceptable to themselves and each other. The left wing set the right this prudent and sagacious example. When they found they could not discuss their own peculiar views freely, and without arousing much ill-feeling in the Local or the General Conference, they went off and founded an Association, all their own, where they could ventilate their opinions and study their interests without jealousy or complaint. They stayed, meanwhile, in the National Conference, and we expect to see them bringing to its next meeting the fruits of their experience, with a disposition to join the right wing and the moderate men in neither wing, in plans and measures and discussions, which we can all engage in heartily.”

And Rev. A. P. Putnam, of Brooklyn, in an article on the same subject in the same number of the paper, rests his argument on the same basis. He says:—

“The existence of the *Free Religious Association* calls for the organization of those of the [Unitarian] body who call themselves Christians and who plant themselves squarely upon the New Testament as the one grand rule of faith and practice.”

Now here is an assumption which calls for our notice. We are tempted to say something about the “pure breed” of Unitarian believers—a phrase, we think, which would have made Channing look aghast,—but that is not a point that concerns us in this department of THE INDEX. But when it is assumed, as it is by both these writers, that the Free Religious Association is an organization *within* Unitarianism,

the Free Religious Association has something to say for itself. It will not consent to be regarded as a fragment of any denomination. It does not represent any sect, much less any portion of a sect. Some of its members are members of Unitarian societies and organizations, as others are connected with other denominations; but a very large part of its membership—we should say a full half—is outside of all denominations. And we should expect a very energetic protest from a great body of our members, if they should learn that they had been voted into the Unitarian denomination by virtue of their being members of the Free Religious Association. As we explained in the first number of THE INDEX, it was a certain course of action in the Unitarian National Conference which furnished the occasion for those preliminary meetings which finally resulted in the Free Religious Association. But before the organization came, all denominational limits and aims were expressly ignored. And now we are sure the Association would conceive that its cause would be greatly damaged, were it publicly understood to be an organized wing of a sect. No, friends, we make no claim to have the Free Religious Association counted in the limits of the Unitarian body. We make a vastly larger claim than that. And we announce to those Unitarians who are urging the formation of an Evangelical Association to balance our movement, that they will have to make their “Evangelical” body a good deal larger than the “right wing” of Unitarianism can furnish material for, in order to get a centripetal power that shall control all the centrifugal tendencies represented in the Free Religious Association. A good many bodies, and nuclei of bodies are being drawn into the harmony of our movement, which never knew the attraction of the Unitarian denominational centre, and they are not likely to be thrown off the sweep of their larger orbit by the counter force of any Evangelical *asteroid* that can be split off from the Unitarian body. We are glad that we can count so many Unitarians among our members. We hope it is true that there are “forty” Unitarian ministers in full and avowed fellowship with the Free Religious movement, and that “fifty” more are more or less in sympathy with it, as has been estimated during this Unitarian discussion; we should hardly have reckoned the number so large, though we have not taken the trouble to count them. (Perhaps our friendly opponent, Rev. Dr. Thompson, will send us his list, which we might occasionally find useful.) But whatever the number be, forty, fifty, or a hundred, if these Unitarian ministers and the laymen they represent—this mere section of Unitarianism—constituted the Free Religious Association, we should think there were little reason for its existence, and, for ourselves, should have little interest in it. It is because it represents the converging, progressing tendencies of so many sects and religions that it enlists our interest and service. No mere fragment of a sect, but the representative of the natural sympathies of all religions, and of a spiritual fellowship, above all claims of religious party or sect or system, on the ground of natural intuitions of truth and goodness,—that is the position of the Free Religious Association, so far, perhaps, as one sentence can express it. And if there has been any comparison of lines between Unitarianism and the Free Religious movement, it is not because the latter is an organization within the former, but because the logical orbit of Unitarianism

necessarily coincides in part with the larger path of Free Religion.

We might have saved ourselves the trouble, perhaps, of writing the above article, by simply quoting the following from the *Christian Register*, which most energetically opposes the projected Evangelical Unitarian Association, and which seems in this matter to have the larger part of the Unitarian denomination on its side:—

“Surely the *Liberal Christian* will thank us for directing the attention of its clear and bright eyes to a fallacy which was overlooked in its last number. The proposed Evangelical Unitarian Association is pitted against the Free Religious Association as if both were organizations within the Unitarian lines. So far as the Free Religious Association is concerned, this is wholly wrong. Persons identified with the Free Religious Association would leave it instantly, if it were in any way connected with Unitarianism. Mr. Abbot has publicly renounced all responsibility for the denomination, and as publicly absolved the denomination from all responsibility for him. When Mr. Emerson is staying in Boston, his letters are not sent to the care of Rev. Charles Lowe, 43 Chauncy St. [Headquarters of the Unitarian Association.] Probably Col. Higginson's name is not on the subscription list of either *Register* or *Liberal Christian*. To be sure there are Unitarians among the Free Religiousists, but their denominational relations are ignored at the Free Religious meetings.”

The persons whose names are given above have, indeed, formerly been identified with the Unitarians; but we could have given the *Register* a long list of members of the Free Religious Association, and several of them persons of a national reputation, who have never had any connection with the Unitarian movement, and would be very much surprised to find themselves counted within its lines.

**NOTICE.**—The Reports, in pamphlet form, of the Annual Meetings of the Free Religious Association for 1868 and 1869, (at 40 and 50 cts. respectively), REV. SAMUEL JOHNSON'S Essay on “THE WORSHIP OF JESUS,” (50 cts.) and an Essay on “REASON AND REVELATION,” by WM. J. POTTER, (10 cts.) can be obtained by addressing the Secretary, WM. J. POTTER, New Bedford, Mass.

The Report for 1868 contains addresses by O. B. FROTHINGHAM, JAR. FREEMAN CLARKE, ROBERT COLLYER, CHARLES H. MALCOM, JOHN P. HUBBARD, OLYMPIA BROWN, JOHN WEISS, T. W. HIGGINSON, F. E. ABBOT, A. B. ALCOTT, and others, each presenting some distinct aspect of the religious tendencies of the times; also a long address by WENDELL PHILLIPS, specifically prepared for the Association, on “THE RELATION OF RELIGION TO PHILANTHROPY;” Essay by F. B. SANBORN, on the same subject; Essay by W. J. POTTER, on “PRESENT TENDENCIES OF SOCIETY IN REGARD TO RELIGIOUS ORGANIZATION AND WORSHIP;” the specific Reports of the Executive Committee of the Association, and Letters from M. D. CONWAY in England, and KESHUN CHUNDER SEN, of India.

The Report for 1869 contains addresses by FROTHINGHAM, WEISS, ABBOT, HIGGINSON, PROF. DENTON, J. H. JONES, RALPH WALDO EMERSON, C. A. BARTOL, LUCY STONE, HORACE SEAYER, ROWLAND CONNOR, and others; Essays by JULIA WARD HOWE, DAVID A. WASSON, and RABBI ISAAC M. WISE; and Annual Report of the Executive Committee.

Some of these addresses are as conservative in their theology as others are pronounced in their radicalism,—the Association having offered a free platform to all phases of religious thought.

We have at last a Beecherian suggestion as the best way to solve the vexed question of the Pope's personal infallibility. Rev. T. K. Beecher, of Elmira, New York, referring to the statement that five hundred out of the seven hundred Bishops in the Great Council favor the dogma of infallibility, thinks most ministers are sure to be right five times out of seven, or five hundred times in seven hundred, and suggests a *pro rata* decree:—Let him be accused who shall deny that the holy father hits right five times in seven, and errs two times in seven, according to the ratio of the seven hundred fathers in council, who divided five to two.—*Toledo Blade*.

**AN HEROIC ACTION.**—At a boiler explosion in New York, on Monday, the conduct of the engineer, John Donnelly, was in the heroic vein. He saw that the boiler was leaking and that an explosion was inevitable, but with a high sense of duty, instead of flying from the danger, he bravely stood to his post, knowing that many lives were in danger, and commenced to draw out the fires. Before he completed the task, however, the explosion took place, and the gallant fellow was blown several rods in an adjoining yard, and his head, arms and face were dreadfully scalded. He is a poor man, with a family, and his life is in a critical condition.—*Boston Investigator*.



# "GIVE ME A PIN AND I'LL SHOW YOU A SHOW."

"Give me a pin, and I'll show you a show!"  
My little boy shouts as he climbs my knee;  
And he holds up his toy with childish joy;  
"Peep through the hole and see what you'll see!"

He fancies I'm tranced with the wheeling stars  
And the shifting crosses of green and gold;  
But my heart looks out through the years that are  
gone,  
And these are the pictures it sees unrolled:

A bright lad reading a pictured page  
To a fair young girl, who is kneeling there—  
"And when I am king you shall wear my ring,  
And weave me a scarf of your waving hair!"

A bride half turned at her bridal door,  
All her sweet face lit by the taper's glow  
That one white hand holds, while the other enfolds  
His neck, as she murmurs, "I love you so!"

A warrior armed for the morrow's field:  
To his breast is clinging a weeping wife;  
And she sobs, "If you fall, I will lose my all,  
But, dearest, your honor is more than life."

A mother, hushing her restless babe,  
Suddenly ceases the cradle song,  
And the wan lips cry, "If he come not, I die,  
For my heart is faint with watching so long!"

Ah! never those lips will greet him again:  
Cold, cold is that heart as the wintry sleet.  
Though her lord spurs fast through the rising blast,  
Too late! too late! nevermore shall they meet.

"Give me a pin, and I'll show you a show!"  
My darling! henceforward, through life, to me,  
The bravest shows that the wide world knows  
Are not worth the weight of your childish fee.

J. D. Burns in Lippincott's Magazine.

## YOUNG AMERICA.

A lady walking along Canal street, New Orleans, was attracted by the bright eyes and blonde curls of a little urchin seated on the curbing. She approached and asked him if he was a newsboy.

"No, ma'am, I ain't nothin'."

"Have you no home?"

"No."

"Would you like to have one?"

"You bet!"

"You should not speak so idly, my son. But come, how would you like me for a mother?"

The little fellow scanned her from head to foot for a moment, and then inquired:—

"Would you whip me?"

"Not unless you were bad."

"Let me go bar-footed?"

"No."

"Play boss?"

"No."

"Pull the cat's tail?"

"No."

"Lick the puddin' dish?"

"No."

"Cuss?"

"No."

"Smoke?"

"No."

"Then go 'long with you; you don't know anything. I reckon next you'd say a feller shouldn't cross his legs and whistle. 'Come along Josy!' and the little fellow's face glowed with ineffable contempt.

RESTITUTION.—A certain Rabbi had two sons, whom he and his wife tenderly loved.

Duty obliged the Rabbi to take a journey to a distant country; during his absence, his two promising boys sickened and died.

The grief-stricken mother laid them out on their bed, drew the curtain, and waited anxiously for her husband.

He came—it was night.

"How are my boys?" was the first question. "Let me see them."

"Stay awhile," said his wife; "I am in great trouble, and I want your advice. Some years ago a friend lent me some jewels. I took great care of them, at last began to prize them as my own. Since your departure, my friend has called for them, but I did not like to part with them. Shall I give them up?"

"Wife! what a strange request is this? Give them up, and that instantly, this very night! Show me the jewels."

She took the Rabbi to their bed, drew aside the curtain, and said—"Husband, there are the jewels!"

The Rabbi bowed his head and wept.

A Western paper relates this story:—

"Deacon B., of Ohio, a very pious man, was noted for his long prayers, especially in his family. One Monday morning the Deacon and his wife were alone, and, as was his custom after breakfast, a prayer was offered. There being an unusual amount of work that day, the Deacon's prayer was short; and seizing his hat and milk pail he started for the barn. His wife, being deaf, did not notice his absence, but supposed him to be still engaged in prayer. On his return from milking he was surprised to find her still kneeling. He stepped up to her and shouted 'Amen,' when she immediately arose and went about her business as if nothing happened."

## ADVERTISEMENTS.

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1870.

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## ADVERTISEMENTS.

# The City of Toledo,

To Capitalists and Manufacturers.

## The Population of Toledo

In 1840 was 1,220.

In 1850—3,829.

In 1860—13,784.

In 1866—24,401.

In 1870—35,000.

The City is located on the Maumee River, four miles from Lake Erie, and has the best harbor on the Lakes. Nearly 2,000 miles of railroad and over 800 miles of canal centre here.

Two new railroads are projected and in process of construction; one extending south-east through the coal field of Ohio to the Ohio River, the other extending north-west to the lumber districts of Michigan.

In 1867, upwards of eight miles of Dwelling Houses were erected in Toledo.

In 1869, 18,000,000 bushels of Grain, 32,000,000 feet of Black Walnut Lumber, and over 115,000,000 feet of Pine Lumber, 80,000,000 feet of Shingle and Lathe were shipped from Toledo, making the Toledo market second only to Chicago.

The Wholesale Trade, in all Departments, is very extensive, amounting to nearly \$50,000,000.

The total trade of the city for 1869 exceeded \$500,000,000.

The Public Schools are not surpassed in the West. The City contains 25 Churches, 6 Banks, 2 Savings Banks, 6 Building Associations, Street Railways, and a Public Library.

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FRANCIS ELLINGWOOD ABBOT, EDITOR.

### HUMAN IDEALS.

[Read to the First Independent Society of Toledo, Dec. 5, 1869.]

"Still through our paltry strife and strife  
Glow down the wished Ideal,  
And Longing moulds in clay what Life  
Carves in the marble Real."

JAMES RUSSELL LOWELL.

Every species of animal or plant is developed out of a germ, in which is contained the law of its own development. Throw into the soil a kernel of corn, and no assiduity of culture, no skill of science, no combination of natural or artificial circumstances, will ever bring out of that kernel a blade of grass or a stalk of wheat. If it lives and grows at all, it will inevitably spring up into a corn-stalk,—that, or nothing. Bury an acorn in the earth, and it will become an oak,—never, under any influences, an ash, a maple, or a birch. Take a duck's egg, and hatch it under a hen or in an oven,—and, despite all human ingenuity, out of its broken shell will emerge a duckling, and nothing else. And so on. The vitalized germ of each animal and of each plant will become an individual of its own species, by a law which knows no exception. Forces which operate with the certainty of fate determine its evolution according to a pre-established plan or type. In long periods of time, I believe that new species are gradually evolved out of old ones; but the change is insensible from one generation to another. The nutrient matter which supplies the materials of increase arranges itself with unerring precision so as to reproduce the ancestral form. Prior to the existence of every organic being, its idea or type exists in Nature, moulds plastic matter in strict accordance with its own law, and presides, like an invisible architect, over the construction of the new edifice of life. Whatever theories men may hold concerning the reality of a "vital principle" in the organism,—under whatever terms they may formulate the process of organic development,—the essential fact can be denied by no one, that the young individual, even if slightly varying in some particulars from the form of its parents, will inevitably belong to the same species, and assimilate all nourishment in subordination to its pre-existent type or idea. Inexplicable as the fact is, it remains a fact still; and I claim it as an indisputable truth of science, as well as of common experience, that organic forces build up each new living structure in the strictest accordance with the typical form of its own species.

Now in this case we see the individual plant or animal obeying in its growth a definite *idea*, and yet doing this in utter unconsciousness. The physical development of a living organism takes place according to laws of which it knows nothing,—as mechanically, so far as the organism itself is concerned, as a piece of cotton cloth is woven in a modern factory. The idea or type exists in Nature, but not in the consciousness of the young being. Consciousness, even in the human race, is itself impossible, until the physical structure has reached a high degree of perfection, under the superintendence of this pre-existent idea. For my own part, this simple fact alone proves to me, almost with the force of absolute demonstration, that intelligence is the very root of outward Nature and pervades the universe as omnipresent and ever-active cause. But, avoiding all digression, let me emphasize

the thought to which I would call your attention now,—that organic life obeys the idea which determines its development, *in utter blindness and unconsciousness*. Every plant and every animal develops from its germ *involuntarily and necessarily*; and the idea which dominates this growth into a specific form, acts in absolute independence of the organism itself.

With this truth, which under some phraseology or other every thinker is forced to recognize, we find a striking contrast, when we turn from physical to spiritual life, and contemplate the formation of moral character. Here we discover the introduction of a new element into the phenomenon. Take the character of any person you please, and study the causes which have produced it. If I mistake not, you will discern both a voluntary and an involuntary element in its formation. On the one hand, it will be plain that moral character is partially determined for every man by influences over which he has no control. He is born with a nervous organization which he cannot change, inherited from his parents and earlier ancestors, and capable of only a certain amount of moral development. He is born also into a set of surrounding circumstances which he cannot escape, and which practically decide for him in large measure the direction his moral development must take. Organization and circumstance, therefore,—temperament, early habit, and so forth,—appear as the involuntary element in the formation of moral character.

On the other hand, every man, or almost every man, is able, notwithstanding his surroundings, to exert a certain choice in modifying or controlling them. I am aware of the great controversy concerning moral freedom, and would not disguise the fact that many able thinkers deny its reality; but on this subject I will now say only this,—that either moral freedom exists, or there is no such thing as morality. The whole distinction of right and wrong is based on the pre-supposition of moral freedom; and no man who denies all moral freedom has any logical right to talk about *moral* distinctions. Believing, therefore, in the reality of moral character as the supreme fact of life, and wishing now to distinguish its voluntary from its involuntary element, I maintain that every man, no matter what his condition of life, has the power to determine his own moral character *in that condition* to a greater or less extent. As a moral being, he cannot help having a conception of what he *ought* to be in that condition,—he cannot help having the *power* of being what he ought to be in it. There is a conscience, a sense of right and wrong, in every human soul; and although conscience may be woefully dark, and the will woefully weak, still every man not an idiot is able to make himself morally better or morally worse under his peculiar circumstances. Over and above, therefore, the involuntary element in the formation of character, there is also a voluntary element which cannot be ignored: and it is the existence of this voluntary element which distinguishes spiritual from physical life.

Thus the pre-existent idea or type which determines absolutely the species of every developing organism, and acts irrespectively of its consciousness, presides alone in the formation of the human body as a member of the human species; while in the sphere of spiritual life, the pre-existent idea of human nature, which makes each man a free moral being without any choice of his own, is supplemented by a *MORAL IDEAL* which he is at liberty to obey or disobey as he chooses, and thus to decide for himself his character as a *good* or *bad* moral being. In other words, the "creative idea" (to use a phrase of Claude Bernard) of the species makes the body human; the "creative idea" of human nature makes the soul human: but it is voluntary obedience or disobedience to the moral ideal which makes the soul's humanity noble or ignoble. It is the existence of a moral ideal in the soul which renders possible our spiritual life. Destroy that, and we shall be no more responsible for our characters

than we are for the shape of our bodies. In fact, we shall have no characters, but shall live as characterless as so many apes in the forests of South America. To expunge our ideal would be to paralyze our sense of right and wrong, extinguish every high aspiration, put out the lamp of conscience, and condemn us to the melancholy twilight of purely brute existence.

If I have succeeded in making my thought intelligible, it will be clear that the possession of a moral ideal is the very crown and glory of our humanity. It is the struggle to realize our ideal which constitutes the true essence of religion. The Infinite Thought which pervades Nature and eternally creates the offspring in the image of its parents, makes us *human*, both in body and soul, irrespective of our own choice or preference; but by setting our ideal before us and leaving us free to obey or disobey this as we will, it makes our *humanity divine*. Our ideal is God's idea of humanity as it ought to be; and to our free, conscious effort has he entrusted the realization of his own idea. It is the natural, unmiraculous revelation of our possible destiny,—the constant, ever-powerful allurements to accomplish this destiny,—the gentle but piercing rebuke of Eternal Goodness when we fail to follow it as our trusted guide. Free fidelity to it is the condition of all moral greatness and spiritual peace,—the exercise of a divine prerogative in the creation of our own character,—the assimilation of ourselves to the Perfect Rectitude and the fulfilment of the audacious dream of becoming in a high sense the children of God. Born of aspiration and nurtured by high endeavor, every great character is thus a faint outshadowing of the Infinite Perfection, and testifies to a profound unity between the human soul and the Origin of all being. Nature everywhere manifests God without us; but the ideal is his living voice within us. Friends, my whole religion centres in the fact of this perennial, this natural, this unutterable revelation of Eternal Being in the soul of man. Whoever manifests his faith in ideal excellence by his daily walk among men, by his single-minded love of truth, and by brave obedience to the truth as he himself sees it, exhibits to me the essential reality of all religion, I care not what may be his thought or speech concerning names that other men revere. Atheists may and do exhibit this devotion to ideal excellence as conspicuously as any theist, and thus prove that it is independent of speculative theology. The fundamental verity is the transcendent value of the ideal in the soul; this is the fact of facts, the essence of all that is real, the core and pith and marrow of human life. What do I care whether you call this "creative ideal" of moral excellence the voice of God or the voice of Nature, provided you do but live it out in character and conduct? Pick your names to suit yourself; you may call yourself an atheist or materialist if you please; but so long as you feel and obey the marvellous attractions of this great magnet in the soul, I claim you as my brother in all that I hold dear as *religion*. Behind the shows and semblances of things, I know that we prize the highest that which is worth the most; and I ask no more. Before the rough marble of our opportunities, I know we stand with mallet and chisel, eager to hew out the same shape of surpassing beauty as our life-work; and whether we succeed or fail, I know we have both been touched with awe and hope by the same magnificent vision. Be the record of our lives what it may, we shall at least have aimed at the best; and before the ultimate Justice all lives must be measured at last by their persistent aims. Accomplishment is fatally alloyed; but the divine passion for ideal goodness shall burn away the dross of every failure, leaving the pure gold of a life not lived in vain.

I might spend much time in disrobing the false ideals of men,—the evil things that mask themselves as angels of light, and lead foolish feet astray. But the time would, I fear, be ill-spent. I am persuaded that men are too often wilful accomplices in such self-deceptions. A inward protest accompanies



every misdirection of human powers away from that which is morally and spiritually pure. Men cheat themselves by their own sleight of hand, and, fascinated by the jugglery of selfishness, chuckle as they make the worse appear the better reason; but they are never quite befooled by their own sophistries. I doubt if any man lives below his true ideal, without being at least half-conscious of the fact. It is because we turn a deaf ear to our own expostulations, and blink our ideal out of sight, that we at last justify ourselves in wrong. By experience alone, after all, are we taught to dismount our false ideals from their pedestals, and re-instate the true. Bitterness clings to every desertion of the just and upright; in the end, the laws of God are too strong for us, and we are glad to purchase peace, even on the difficult terms of repentance and disgorgement of our prey. There is a retributive power in our ideal that terribly avenges our contempt of it. We need very little instruction when we are on a wrong course; we are aware of the fact far better than our would-be instructor. Presently the upshot comes; and the lesson is at last taught us through our fingers' ends. Instead of dwelling on the eclipse of our ideal by opaque self-interests, let me touch on a threefold distinction in the thing itself.

There is some looseness in the use of the word ideal, under which I would distinguish the Ideal of Society, the Ideal of Human Nature, and the Ideal of the Individual Soul.

By the first, or Ideal of Society, I would indicate that social state in which all social wrongs should be abolished, and, in place of governments restraining evil passions from their innocent prey, there should be only voluntary unions for co-operative ends. When governments, through the disappearance of all crimes, escape the necessity of governing, and possess no function beyond that of promoting public interests which are too vast for individuals or small associations to manage,—when every man is a law to himself and lives by the Golden Rule,—then the equality, liberty, and fraternity of the race will be established. The community of mankind will never be perfected until, on the one hand, each individual shall have absolute freedom of self-development, and find all possible furtherance in this object from all other individuals,—and, on the other hand, the welfare of the whole race shall be the paramount object in the activity of each of its members. But it would be futile to hope to anticipate the special arrangements befitting a state of things so remote, and seemingly so chimerical. The Ideal of Society can only be realized through the universal education of all into the highest virtue and intelligence.

The second, or Ideal of Human Nature, is a concentration in one person of all the perfections possible to all persons,—a summing up of all the powers and faculties, in their highest degree, which are found distributed among the race in lower degrees. The ideal Man, in this sense of the word, would unite all intellectual, practical, moral, æsthetic, and affectional capacities of the race, exactly balanced in their proportions and equally developed in exercise. His life would be the even expansion of this perfect nature, in all directions, from childhood up; and nothing would mar the absolute beauty of it. It is needless to say that such a man has never existed, and never could exist. He would have to combine in one character opposite, nay, contradictory qualities, as for instance those of the two sexes; and even if this could be accomplished, he would still at any given moment represent only a certain stage of development, and therefore not be perfect in any absolute sense. Human Nature was never historically thus developed in an individual. Raphael lacked the spiritual purity of Jesus; Jesus lacked the artistic genius of Raphael; both lacked the scientific intellect of Newton; and so on. The common statement that Jesus was an absolute realization of ideal humanity overlooks the fact that Jesus was as much one-sided in development as any other child of genius. The religious element in his character overbalanced all its other elements. He exhibited a very high degree of moral and spiritual development, but did not exhibit an equal development either on the intellectual or the practical side of his nature. It is futile to seek in any real man a union of qualities which are compatible only in imagination, not in fact. Jesus could not have done his work *except for his deficiencies*. The genius of a Phidias, a Dante, a Michel Angelo, or the inventive faculty of a Fulton, or the executive ability of a Napoleon, would infallibly have diverted him from his task, and frustrated his life. Had he been indeed the ideal Man of the race, with every human power in

its highest perfection, he would probably never have been heard of. Certain it is, that he owed as much to his deficiencies as to his capacities, as does every man who achieves grand results. The Ideal of Human Nature, therefore, can never be realized in any one individual, but expresses to our thought merely the sum of all possible human perfections.

It is the third, or Ideal of the Individual Soul, which acts upon character as a formative and creative force. To each of mankind, this conception of the highest that he can be and do, is private and peculiar. No two human souls can have the same ideal. For our ideal utters to every one of us that which we, with our balance of faculties and degree of culture and environment of circumstance, are able to be and to do, if faithful to our own actual opportunities. These differ in the case of each human being; and therefore each human being has his or her private ideal, unlike all others. It would be fatal folly for me to obey the ideal of a soul differently endowed with natural proclivities or abilities. To develop sacredly our own individualities, yet in perfect harmony with the universal moral laws which ought to govern all human action and life, is the only way to realize our several ideals; and what do we not lose, when, instead of developing our own individualities, we attempt to reproduce the individuality of some other person? Here lies the profound, the deadly danger of all spiritual imitation; it kills individuality, and murders the Ideal of the Individual Soul. It is a high duty to suppress every influence that would divert us from the free development of the capacities we possess, directed by the private ideal which belongs to each of us alone.

It is, consequently, this third form of the Ideal which concerns our conduct as individuals. Neither the Ideal of Society, nor the Ideal of Human Nature, can speak to us with the voice of lawful command. But the Ideal of the Individual Soul is the voice of its own nature, revealing to it its possible destiny and determining its actual duty. Obedience to this voice at every cost is the pathway to that character which is the divine goal of every career. He is the hero, she the heroine, who dares to follow out the mandates of this secret and sacred monitor, forgetful of clamorous crowds or lowering storms or bloody pains. There are such souls as these, rare though they be; and they shine as stars forever in the skies of history. How quick should be our hearing, how instantaneous our obedience, to the whispers of this inner voice! Whatever inclines me to despise or disregard the teachings of the ideal thus ever present to my soul, is the deadliest enemy I can encounter; and if I would not plunge into moral abysses of unfaithfulness and degradation, it behooves me to make stout conflict at the outset with the seductive foe. The first and last word of religion must be ever this,—“Be thyself; obey thy own ideal.” To me, friends, this is the voice of God,—whispered in the depths of the soul, echoed throughout all space and time in the divine order and beauty of universal Nature. This is the perpetual revelation of the Infinite to the Finite, universal, ordinary, and unmiraculous,—independent of all Bibles, because all Bibles are the product of it,—superior to all Christs, because all Christs are its humble servitors. The physical and chemical and purely organic laws which control the life of the body from birth to death, are absolute and inviolable; it cannot escape them for an instant. But the moral laws which ought to control our free action as moral beings, we can and do violate; though we always pay the penalty of the violation. The soul's ideal, therefore, which is our highest insight into these great moral and spiritual laws, shows us the only pathway to that complete unity of self with the cosmos which it is the function of religion to realize. To be one with Nature is to be one with God; is it not, then, true that the soul's ideal, the eternal Duty which confronts us at every step and points us up to the mountain summits of spiritual fidelity, is the highest and best that we can ever know of God? It is the secret of all oneness with him,—his own ever-enduring invitation to find our peace in voluntary unity with himself. So, at least, runs my dream,—and if this divine dream shall ever be dissipated, may the emptier dream of life not long outlast it!

PROFESSOR OAKLEY, in a recent lecture at Edinburgh, maintained that the mediæval and early Christians borrowed their church music from pagan hymns—the church tunes now denominated “Gregorian chants” having the same origin. So it would appear that what is usually considered the most “churchlike” music in existence, is really the same that was used in the pagan ceremonies of the Greeks and Romans.

## RELIGIOUS WHITE-WASHING.

[An Extract from Holland's “Life of Lincoln.”]

Mr. Newton Bateman, Superintendent of Public Instruction for the State of Illinois, occupied a room adjoining and opening into the Executive Chamber. Frequently this door was open during Mr. Lincoln's receptions; and throughout the seven months or more of his occupation Mr. Bateman saw him nearly every day. Often when Mr. Lincoln was tired, he closed his door against all intrusion, and called Mr. Bateman into his room for a quiet talk. On one of these occasions Mr. Lincoln took up a book containing a careful canvass of the city of Springfield in which he lived, showing the candidate for whom each citizen had declared it his intention to vote in the approaching election. Mr. Lincoln's friends had, doubtless at his own request, placed the result of the canvass in his hands. This was toward the close of October, and only a few days before the election. Calling Mr. Bateman to a seat at his side, having previously locked all the doors, he said:—“Let us look over this book. I wish particularly to see how the ministers of Springfield are going to vote.” The leaves were turned, one by one, and as the names were examined Mr. Lincoln frequently asked if this one and that one were not a minister, or an elder, or the member of such or such a church, and sadly expressed his surprise on receiving an affirmative answer. In that manner they went through the book; and then he closed it, and sat silently regarding a memorandum in pencil which lay before him. At length he turned to Mr. Bateman with a face full of sadness, and said:—“Here are twenty-three ministers of different denominations, and all of them are against me but three; and here are a great many prominent members of the churches, a very large majority of whom are against me. Mr. Bateman, I am not a Christian—God knows I would be one—but I have carefully read the Bible, and I do not so understand this book;” and he drew from his bosom a pocket New Testament. “These men well know,” he continued, “that I am for freedom in the territories, freedom everywhere as far as the Constitution and laws will permit, and that my opponents are for slavery. They know this, and yet, with this book in their hands, in the light of which human bondage cannot live a moment, they are going to vote against me. I do not understand it at all.”

Here Mr. Lincoln paused—paused for long minutes, his features surcharged with emotion. Then he rose, and walked up and down the room in the effort to retain or regain his self-possession. Stopping at last, he said, with a trembling voice and his cheeks wet with tears:—“I know there is a God, and that He hates injustice and slavery. I see the storm coming, and I know that His hand is in it. If He has a place and work for me—and I think He has—I believe I am ready. I am nothing, but truth is everything. I know I am right because I know that liberty is right, for Christ teaches it, and Christ is God. I have told them that a house divided against itself cannot stand, and Christ and reason say the same; and they will find it so.”

Much of this was uttered as if he were speaking to himself, and with a sad and earnest solemnity of manner impossible to be described. After a pause, he resumed:—“Doesn't it appear strange that men can ignore the moral aspects of this contest? A revelation could not make it plainer to me that slavery or the government must be destroyed. The future would be something awful, as I look at it, but for this rock on which I stand” (alluding to the Testament which he still held in his hand), “especially with the knowledge of how these ministers are going to vote. It seems as if God had borne with this thing (slavery) until the very teachers of religion have come to defend it from the Bible, and to claim for it a divine character and sanction; and now the cup of iniquity is full, and the vials of wrath will be poured out.”

His last reference was to certain prominent clergymen in the South, Drs. Ross and Palmer among the number; and he went on to comment on the atrociousness and essential blasphemy of their attempt to defend American slavery from the Bible. After this the conversation was continued for a long time. Everything he said was of a peculiarly deep, tender and religious tone, and that he should be an actor in the terrible struggle which would issue in the overthrow of slavery, though he might not live to see the end. He repeated many passages of the Bible, and seemed specially impressed with the solemn grandeur of portions of Revelation, describing the wrath of Almighty God. In the course of the conversation, he dwelt much upon the necessity of faith in the Christian's God, as an element of successful statesmanship, especially in times like those which were upon him, and said that it gave that calmness and tranquillity of mind, that assurance of ultimate success, which made a man firm and immovable amid the wildest excitements. After further reference to a belief in Divine Providence, and the fact of God in history, the conversation turned upon prayer. He freely stated his belief in the duty, privilege and efficiency of prayer, and intimated, in unmistakable terms, that he had sought in that way the divine guidance and favor.

The effect of this conversation upon the mind of Mr. Bateman, a Christian gentleman whom Mr. Lincoln profoundly respected, was to convince him that Mr. Lincoln had, in his quiet way, found a path to the Christian stand-point—that he had found God, and rested on the eternal truth of God. As the two men were about to separate, Mr. Bateman remarked:—“I have not supposed that you were accustomed to think so much upon this class of sub-



jects. Certainly your friends generally are ignorant of the sentiments you have expressed to me." He replied quickly:—"I know they are. I am obliged to appear different to them; but I think more on these subjects than upon all others, and I have done so for years; and I am willing that you should know it."

This remarkable conversation furnishes a golden link in the chain of Mr. Lincoln's history. It flashes a strong light upon the path he had already trod, and illuminates every page of his subsequent record. Men have wondered at his abounding charity, his love of men, his equanimity under the most distressing circumstances, his patience under insult and misrepresentation, his delicate consideration of the feelings of the humble, his apparent incapacity of resentment, his love of justice, his transparent simplicity, his truthfulness, his good will toward his enemies, his beautiful and unshaken faith in the triumph of right. There was undoubtedly something in his natural constitution that favored the development of these qualities; but those best acquainted with human nature will hardly attribute the combination of excellencies which were exhibited in his character and life to the unaided forces of his constitution. The man who carried what he called "this rock" in his bosom, who prayed, who thought more of religious subjects than of all others, who had an undying faith in the providence of God, drew his life from the highest fountains.

It was one of the peculiarities of Mr. Lincoln to hide these religious experiences from the eyes of the world. In the same State House where this conversation occurred, there were men who imagined—who really believed—who freely said—that Mr. Lincoln had probably revealed himself with less restraint to them than to others—men who thought they knew him as they knew their bosom companions—who had never in their whole lives heard from his lips one word of all these religious convictions and experiences. They had never seen anything but the active lawyer, the keen politician, the jovial, fun-loving companion, in Mr. Lincoln. All this department of his life he had kept carefully hidden from them. Why he should say that he was obliged to appear differently to others does not appear; but the fact is a matter of history that he never exposed his own religious life to those who had no sympathy with it. It is doubtful whether the clergymen of Springfield knew anything of these experiences. Very few of them were in political sympathy with him; and it is evident that he could open his heart to no one except under the most favorable circumstances. The fountain from which gushed up so grand and good a life was kept carefully covered from the eyes of the world. Its possessor looked into it often, but the careless or curious crowd were never favored with the vision. There was much in his conduct that was simply a cover to these thoughts—an attempt to conceal them. It is more than probable that, on separating from Mr. Bateman on this occasion, he met some old friend, and, departing by a single bound from his tearful melancholy and his sublime religious passion, he told him some story, or indulged in some jest, that filled his own heart with mirthfulness, and awoke convulsions of laughter in him who heard it.

These sudden and wide transitions of feeling were common with him. He lived for years a double life—a deep and a shallow one. Oppressed with great responsibilities, absorbed by the most profound problems relating to his own spirit and destiny, brought into sympathetic relation with the woes of the world, and living much in the depths of a sadness whose natural fountain had been deepened by the experience of his life, he found no relief except by direct and entire translation to that other channel of his life which lay among his shallowest emotions. His sense of the ludicrous and the grotesque, of the witty and the funny, was really something wonderful; and when this sense was appealed to by a story, or an incident, or a jest, he seemed to leave all his dignity aside, and give himself up to mirth with no more self-restraint than if he were a boy of twelve years. He resorted to this channel of life for relief. It was here that he won strength for trial by forgetting trial. It was here that he restored the balance which sadness had destroyed. Such a nature and character seem full of contradictions; and a man who is subject to such transitions will always be a mystery to those who do not know him wholly. Thus no two men among his intimate friends will agree concerning him.

The writer has conversed with multitudes of men who claimed to know Mr. Lincoln intimately; yet there are not two who agree in their estimate of him. The fact was that he rarely showed more than one aspect of himself to one man. He opened himself to men in different directions. It was rare that he exhibited what was religious in him; and he never did this at all, except when he found just the nature and character that were sympathetic with that aspect and element of his character. A great deal of his best, deepest, largest life he kept almost constantly from view, because he would not expose it to the eyes and apprehension of the careless multitude.

To illustrate the effect of this peculiarity of Mr. Lincoln's intercourse with men, it may be said that men who knew him through all his professional and political life have offered opinions as diametrically opposite as these, viz.: that he was a very ambitious man, and that he was without a particle of ambition; that he was one of the saddest men that ever lived, and that he was one of the jolliest men that ever lived; that he was very religious, but that he was not a Christian; that he was a Christian, but did not know it; that he was so far from being a religious man or a Christian that "the less said upon that subject, the

better;" that he was the most cunning man in America, that he had not a particle of cunning in him; that he had the strongest personal attachments, and that he had no personal attachment at all—only a general good feeling toward everybody; that he was a man of indomitable will, and that he was a man almost without a will; that he was a tyrant, and that he was the softest-hearted, most brotherly man that ever lived; that he was remarkable for his pure-mindedness, and that he was the foulest in his jests and stories of any man in the country; that he was a witty man, and that he was only a retailer of the wit of others; that his apparent candor and fairness were only apparent, and that they were as real as his head and his hands; that he was a boor, and that he was in all essential respects a gentleman; that he was a leader of the people, and that he was always led by the people; that he was cool and impassive, and that he was susceptible of the strongest passions. It is only by tracing these separate streams of impressions back to their fountain that we are able to arrive at anything like a competent comprehension of the man, or learn why he came to be held in such various estimation. Men caught only separate aspects of his character—only the fragments that were called into exhibition by their own qualities.

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"If we had a good long summer day before us, seated on a hill-top, under clear sunshine, with a broad landscape before us, it would give me great satisfaction to discuss your Fifty Affirmations with you. For from No. 1 to No. 50, we should find matter for argument, at least in the way of definition and distinction. And some time this spring I do want to meet you for some good, frank, full speech, face to face. Meanwhile, however, though I stand within, and as near to the living centre as possible, of the Christian Religion, I do also heartily rejoice in, and intend to claim for all, and to use myself, a Freedom of Thought that knows no limits other than the Laws of the Universal Reason, and with both hands I long to unite in concerted action with all who are striving to organize human societies in each community and nation, and around the globe, into one grand Family of the Children of God. So though intellectually I may differ from you, in spirit and aim I am quite heartily with you."

"Much of your plan pleased me, though a regular 'minister' in a Presbyterian Church, i.e. one that was Presbyterian, but now is more Congregational. I cannot go the full length you do in a stand 'wholly outside of Christianity,' though if I followed my feelings at such times as I realize the awful stupidity and superstition of orthodoxy, I certainly should go with you. At any rate, I doubt if your position is any less pleasing to Christ, (provided He is all we have thought in earlier days,) than is the present attitude of the mass of Christian professors. So in a broad sense I am one with you, though thus 'in orders' (such as they are). Brother ——— agreed that my position, at present, was as profitable as to take a more public stand. At any rate, I carry along with me all the minds here that are worth holding."

"I desire to say I am much pleased with the paper. It corresponds so perfectly with my religious views, that it seems as though I could hardly wish it altered in any single instance; and, strange to say, I have come to these conclusions almost solely from reading the Bible. Previous to reading your paper I had seen no man who I had reason to suppose held such sentiments. I had a conversation this morning with a gentleman who stayed with me last night, in which he expressed sentiments that seemed to harmonize so perfectly with mine, that I ventured to show him the paper, accompanied with a wish that he would subscribe for it, which he pledged himself to do without any urging, and took your address at once. I hope to find others that will do likewise."

"Your description of a Christian does not find any echo in my consciousness, and the principal ends you announce as the especial mark of Free Religion are the ends of my endeavor. It seems to me that just now too much effort is being wasted in attempts to keep the Christian skin on, or to slough it before it is detached. I do not intend to trouble myself about what men say I am or am not, but do my work and come out where that takes me. If it takes me naturally and easily outside of Christianity, I go. If not, I stay. There is 'a logic of events,' a certain natural fitness of things which puts a man in his right place, if he is true to his work."

"Your paper makes a novel appearance on the table of my Library, where 'good, sound Orthodox' papers have found a resting place for more than a half century, but meditation has suggested to me the necessity of investigation, and long since I resolved to encourage *Free Inquiry* into the grounds on which opinions are based."

"In my opinion the first thing to be overthrown is the doctrine of the inspiration of the Bible. That is the citadel that must be knocked to pieces before we can get an inch of religious progress. I hope and expect to see your paper making this point a principal issue and pointing its guns accordingly."

"I am gratified with the full, clear statement given in the 'Fifty Affirmations.' The first, however, permit me to say, I do not deem complete. Not that nine words could express more fully its object, or, perhaps, its essence; but, in the view of the writer, it is not expressed either in its entirety or its essential elements. The strong, fearless spirit and boundless faith in truth manifested in the first two numbers sent me, come refreshingly after witnessing the spirit of Liberal Christianity succumbing to mere denominationalism. The enterprise that has started THE INDEX is, therefore, earnestly seconded by the writer."

"I take the *Independent*, and in it I saw a notice of your INDEX. From said notice I judge that the INDEX is to be the *Independent* in reality. I am anxious to see it. I am a strong advocate of free thought and free expression, regardless of consequences or policy motives. I am glad to hear of such men as yourself, who dare to step outside of all authority, except that of truth as recognized by right, reason, and good conscience. We need more just such, and have no doubt but we shall have them. Your paper, I think, will open the eyes of multitudes who now are just beginning to see."

"I have read with pleasure your prospectus, and have circulated copies of it among my friends. I promise faithfully to do everything in my power to assist you. I have a heart-interest in the cause, and hail with joy this step in the right direction. I shall look anxiously for its first appearance. In these days of increasing newspapers and magazines, it is hard to sustain a new enterprise, but there are, I have no doubt, enough people in the country who, if they knew of the existence of such a paper as THE INDEX, would gladly subscribe, and make it a financial success."

"Will you please send to my address THE INDEX for six months? The paper meets my entire approval. It is just what is, and has been needed; many are hungering for this kind of food, and THE INDEX will fill the bill gloriously. It is tax-time, and that is the reason I can't send more. Last week I had to renew for the Anti-Slavery Standard. This has been our household favorite for twenty-six years; I hope THE INDEX will be its boon companion for as long. Wishing you success in your very laudable and useful work, I am &c."

"I take much pleasure in enclosing two dollars in payment for THE INDEX one year. I understand that the paper excites interest in one quarter to which I gave you the address. Hope it may result in another *billet deus* dollars."

"Having just now seen the first number of THE INDEX, I hasten to enclose my mite, and wish it were two dollars instead. I enclose a few names to which a specimen copy may be sent, if you have them."

"Enclosed find one dollar for six months of THE INDEX. We hope to be enlightened and benefited by your writings. We will read and circulate, and discuss your novel and startling positions."

"I have neither time nor ability to write you as I could wish. I want THE INDEX and send you herewith two dollars. Yours for the truth and mental freedom."

"You are engaged in a noble work; may you be successful in every sense of the word."

## LOCAL NOTICES.

The First Independent Society meets every Sunday morning, at 10½ o'clock, in the church on the corner of Adams and Superior streets. Sunday School at 12. No evening service. The public are cordially invited to attend.

The Radical Club will meet at the same place, at 7½ o'clock, Sunday evening, April 8, instead of Monday evening, April 4. Subject of discussion:—"Has the Christian Church outgrown the Spirit of Persecution?" The public are invited.

The Free Evening School for men and boys is held every Tuesday and Friday evening at 7 o'clock, at No. 20 Lenk's Block.

The Industrial School for girls is held every Saturday afternoon at two o'clock, at Druid Hall, Washington St., the use of which has been very generously given for this purpose by the proprietors.

Mrs. M. J. Barker has kindly consented to act as Agent for THE INDEX, and will call on our city subscribers in person to receive their subscriptions.

## RECEIVED.

Rational Temperance. By Henry G. Spaulding, Pastor First Parish Church, Framingham. Loring, Publisher: Boston. Price, 10 cents. pp. 15.

A Comparison of Orthodoxy and Infidelity, by Dudley Willits, Washington, Iowa. 1870. pp. 20.



## Poetry.

## CUPID CAUGHT.

[Translated from Anacreon.]

Young Cupid, bound in rosy chain,  
To Beauty's charge the Muses gave,  
And bade her ne'er release again  
Her lovely little slave.

Then anxious Venus came and brought  
A glittering heap of golden ore,  
And from his laughing mistress sought  
Her darling child once more.

But no! ensnared by Beauty's charms,  
The boy refused his chains to flee,  
And thralldom deemed, in Beauty's arms,  
More sweet than liberty.

1855.

ASTERISK.

## The Index.

APRIL 2, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

Our three-months subscribers will please take notice that their subscriptions expired with our last number. If they desire the paper continued, a prompt remittance is requested. The printed slip or mail-tag on each paper shows how long each subscription runs, and it also serves as a standing receipt for payment of it.

We publish this morning the exceedingly valuable article of Mr. Herndon on "Abraham Lincoln's Religion." We also print an extract from Holland's "Life of Lincoln," to which Mr. Herndon alludes. It will be seen that the truth on this subject has not been heretofore made known. The present number of THE INDEX will be furnished at the following rates:—

For 100 copies, - - - - -	\$3.50
" 50 " - - - - -	2.00

For less than 50 copies, the usual rate of 5 cents a copy will be charged.

So many applications for back Nos. of THE INDEX are constantly received, that we are obliged to repeat the notice, already twice given, that Nos. 1, 3, and 4 are all gone.

THE INDEX circulates in THIRTY-ONE STATES OF THE UNION.

The first number of *The Iconoclast*, dated Washington, D. C., March 15th, has been received. It is to be published monthly by the National Liberal Reform League, at fifty cents a year. Although very small, it is evidently in good hands, and aims to do an earnest work. We like its tone. In the opening article on "The Situation," it is said:—"We desire to be known, not as mere fault-finders or cavillers, but as humanitarians." It perceives the necessity of clearing the ground from old dogmas, in order that liberal principles may strike root. [We] are sorry to see, however, the following statement:—"The only qualification necessary to become a member of the N. L. R. L. is non-conformity to the orthodox church." Why exclude any one for opinion's sake? Why not leave the door open to all, and let natural affinities act freely? Probably no orthodox believer would wish to enter; but let him exclude himself,—don't exclude him.

## LEAVE TO WITHDRAW.

We have received a letter from Illinois which calls for a public reply. Out of consideration for the writer, we suppress his name:—

RURAL, Ill., Mar. 23, 1870.

ED. INDEX:—I have for the last eight or nine years quit taking papers of the character of THE INDEX, because, with but one exception (that of the lamented Benjamin S. Jones), their editors were the inconsistent advocates of the late war between the States,—a war that will be a lasting disgrace to the age in which it was inaugurated, unless the spirit of "Seventy-Six" has given place to the despotic systems of Europe. But as I see nothing in the first number of THE INDEX on that subject, and as I trust that all those who ignorantly went for the war are now satisfied of its bad policy and wickedness, you may send it to my address, if still published, and I will remit the price.

Yours, &amp;c.,

The conjecture of our correspondent in one point is correct,—we were *not* an "inconsistent advocate of the late war." On the contrary, we were a *consistent* advocate of it from beginning to end. It is with pride we remember that the first public "speech" we ever made, was when, a green college boy, we got up one evening (with great inward trepidation) to say a few words in a little New Hampshire school-house in favor of Fremont's election, in 1856: and that the first "sermon" we ever preached in any church was an earnest plea for the war, delivered in the little Unitarian meeting-house at Meadville, Pa., Mar. 29, 1863. If we have allowed our readers thus far to suspect that we have, for any reason under heaven, *shunned* to speak of the war, we take great shame to ourself. It is time to set this matter right; and we quote a passage from the sermon above referred to, that our correspondent may be enlightened as to our antecedents.

Taking for a text the cowardly words of Naaman the Syrian to the prophet Elisha,—*"In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow myself in the house of Rimmon, the Lord pardon thy servant in this thing,"*—and after explaining the circumstances under which they are said to have been uttered, we said:—

"We are all Naamans when we are willing to forget one jot or one tittle of the perfect law of righteousness for the sake of any gain whatsoever, or to escape any loss whatsoever. Yes, friends! when we are willing to *compromise* in a moral question, we just as truly bow down in the house of Rimmon as if the huge idol stood visibly before us, and we got down and grovelled in the dirt before it. This fair land of ours is called a Christian land. On every green hill-side, by every broad river, in villages and towns and cities almost without number, tall steeples are pointing heavenwards in silence, while songs of praise ascend from beneath them up to the Great Spirit of Love. This very moment is waiting upwards thousands of prayers which speak of the great mercy of God to his erring children, and implore his blessing upon the assembled worshippers. Surely this must be a Christian country! Alas that these words should be the bitterest of satires! I am not speaking of the South; neither am I speaking of the horrors of the war. I speak of these Northern States, where justice has well-nigh become a by-word and a reproach. I speak of thousands, yes, of millions, who combine to hate and crush their brother because he is weak and poor and black,—who banish him from their soil,—who abuse, rob, and murder him because he has no friend but God. I speak of traitors at heart, traitors to their country, to humanity, and to God, who are now at work here in our midst to put the devil on the throne of the universe and mould the world after his hideous image. When I see these things, is it any wonder that these Christian churches transform themselves into houses of Rimmon, and the whole land becomes black with the smoke of their sacrifices? In times like these, when the State is shaken to its foundations, and when the public righteousness is in extremest peril, every man who, through disaffection or indifference or indolence, neglects to use his utmost power to strengthen the righteous cause, shall strive in vain to clear his skirts of his country's blood. You ought to form a National League; you ought to do your utmost to win the doubting and bewildered people to the right side. The devil and his unholy crew are busy here in this very town, working day and night to sow treason and hatred of the negro in the

hearts of the people. Where are your public meetings to counteract their accursed efforts, and create a better public opinion? Traitors and rebels are in terrible earnest; why are you so lukewarm? Do you care nothing for the cause of righteous government? If you say to yourself—"there is no real danger,"—and leave to others the work which God assigns to you, you are responsible for the defeat which is sure to come. This is no matter for declamation; it is a matter of sober, serious, God-imposed duty; and if you compromise this duty, if you bow in the house of Rimmon, woe is unto you! God will not save this nation, unless it is virtuous enough to do the right; and the nation's virtue is to-day in deadly peril. Rally to its support; help make the nation true and noble and brave, by being true and noble and brave yourselves. I cannot forget a great festival which was held thousands of years ago, as the story runs, in a house of Rimmon. To increase the sport and augment the glory of the god they worshipped, the revellers brought out a poor blind captive, and caused him to work for their insolent amusement. At last, in the agony of his humiliation and despair, he seized the two pillars of the temple, and bowing himself with a mighty effort, crushed the god, his worshippers, and his temple in a common and awful ruin. We, too, have our blind Samson, whom we have caused for many a weary year to sigh that we might laugh, and weep that we might revel; beware lest the strength of God be given to his despair, and the proud fabric of our house of Rimmon crush us in its dizzy fall. The virtue of the nation is nothing but the virtue of the men and women who compose it; and if you do not put forth your uttermost strength to fight this growing hatred of the negro, then you are doing your best to bring down the curse of God upon the national cause, and your damnation is just. I think I love my country; I think I should be willing to make any sacrifice she might require; but before God, I love justice more. If my country's triumph is to bring about the victory of wrong over right, and to block the progress of mankind in righteousness and truth, I have no prayers for her success. It is no prowess of rebel arms which I fear for the cause we uphold, but this inward rottenness in the heart of the North. You must feel your own responsibility at this awful crisis, yes, every man, woman, and child among you; you must leave no deed undone and no word unsaid to combat this increasing hatred of the blacks. If you fail here, I care not how good you may be in other things, how generous, how pure; you are bowing in the house of Rimmon, you have turned your back on God, you have crucified Christ afresh."

This was what we said early in 1863, when the storm-cloud of the terrible negro-slough-tering riots was gathering blackly in the horizon. Since that day, our theology has changed greatly,—our faith in the war and in the cause for which the war was urged, not a whit. We accept no subscriptions like this. We tell our would-be patron that, if he wants to put bridle and bit on the paper he subscribes for, he must seek a ride elsewhere. He will find no steed in THE INDEX, and no stable-keeper in its editor.

We subjoin a list of the Sunday Essays published in THE INDEX. The "Fifty Affirmations" were printed in the first seven numbers:—

- No. 1. The Genius of Christianity and Free Religion.
- No. 2. What is Christianity?
- No. 3. What is Free Religion?
- No. 4. Christianity and Free Religion Contrasted as to Corner-stones.
- No. 5. Christianity and Free Religion Contrasted as to Institutions, Terms of Fellowship, Social Ideal, Moral Ideal, and Essential Spirit.
- No. 6. The Practical Work of Free Religion.
- No. 7. Unitarianism *versus* Freedom.
- No. 8. Sunday Schools.
- No. 9. Friendship.
- No. 10. The Miracle Question.
- No. 11. Grief and its Compensations.
- No. 12. The Hebrew Prophets.
- No. 13. Capital Punishment.

The selfish man cannot be a friend.

ERRATUM.—In "Thoughts from my Note-book" (printed March 19), at the beginning of the last paragraph, for "spirit and nature" read "spiritual nature." Also for "grand old things" read "grand old thinkers."

Woes must be, and the daughters of Time must walk their accustomed paths; but there is a staff in books and acquirements, and in the habit of looking away, and not always into the sky, either, but out upon the wide, struggling world, losing in the sense of its large movements the dizzying pain of the heart, circling forever round its own personal enigmas—bringing back to the private life and duties the clearer vision, the deeper faith, that comes from knowing the things beyond them.—*A Looker-on, in N. Y. Nation.*



## Communications.

## FREE RELIGION AND "FREE LOVE."

HAMMONTON, N. J., March 4, 1870.

F. E. ABBOT:

Brother.—You say,—"we fear *The Truth* will hardly approve our way of thinking." We do most heartily approve your way of thinking, with possibly one or two exceptions. We should like to see more of your paper devoted to "PRACTICAL PLANS" for the elevation of humanity. But our experience has taught us that bigotry will not allow of a *practical religion* until we do away with superstition. You are doing a good work, stating fundamental truth. But, dear brother, for Humanity's sake—not for Christ's sake—give us more practical plans to reform and elevate humanity. To us, your "Free Schools" speak volumes in favor of "The First Independent Society."

How do you propose to keep "Free Religion" in the hands of those who will use it to elevate mankind? We have found, in this place, and throughout the country, that "free-lovers" and selfish adventurers have disgraced and almost ruined Spiritualism. One *practical* "free lover" asserts that he personally knows sixty Spiritual speakers who openly or in private practise "variety in sexual relations." We have printed, written and verbal testimony implicating many of the most prominent speakers. The mass of Spiritualists have so little confidence in the leaders, that they endow no Colleges, build very few Halls, and give but little support to Societies and Lyceums, in which there is constant struggle for leadership.

"Free Religion" will have the same evils to contend with. Leading Free Love Spiritualists find Spiritual organizations "don't pay." If "free religionists" extend full and honorable fellowship to all, regardless of moral character, "free-lovers" and selfish adventurers will flock to your ranks. Already we notice "free-lovers" are falling in with "free religion." One of the vilest and most influential in all their ranks has lately stated that Spiritual organizations must fail, and "free religion" prevail. Now if "free religion" means no standard of morality, no code of discipline, and no rule of fellowship, we shall expose it and fight it, as we do "Free Love Spiritualism."

We are both surprised and pleased with your position; and if you can assure us freedom from "free love" selfishness and sensuality, we shall not let our name, paper or Association divide a movement which is essentially one, but give up our name and paper, and support "THE INDEX" and "Free Religion." All of our Association, and thousands of virtuous Spiritualists, are closely watching your movement, to see what practical means you are going to use to make "free religion" a means of PURITY and PROGRESS. We shall give it a most hearty support when convinced that it means real PHILANTHROPY and genuine REFORM.

Please answer through "THE INDEX," and greatly oblige thousands of earnest Reformers.

Fraternally Thine,

TRUTH ASSOCIATION.

W. B. P. Sec'y.

[It is no part of our aim to build up Free Religious organizations. Where these are needed, they will build themselves up. Fully realizing the enormous power of organized bodies, we shall rejoice to see men and women associating for the purpose of mutual improvement and common service of humanity, provided they plant themselves on absolute liberty of thought and conscience. But we have no faith in "tests of fellowship," even moral tests. If we undertake high and noble work, low and ignoble souls will give us a wide berth. We all go each "to his own place." We do not "propose to keep Free Religion in the hands of those who will use it to elevate mankind." It is our business to teach it and live it as well as we can,—not to pull wires in the interest of any organization bearing its name. We need not "keep" it,—it will keep us. It will fill us with such deep disgust at what is monstrously called "free love," but ought to be called "free lust," that the licentious will sink away from our presence as owls sink away from the sunlight. We feel no fear that bad men or women will abuse the principles we advocate. What can they do with these principles except to grow daily better under their influence? We seek to plant the love of truth, the enthusiasm of humanity, the devotion to ideal purity, the fearlessness of free conviction, the faith in great ideas and moral goodness, in every human soul; and shall we dread lest these be prostituted to vile ends? These are Free Religion; and when they once strike root in the soul, they bear perpetual fruit in "practical plans" and practical efforts for human welfare. We would plant the seed,—the eternal laws of God will bring the harvest.—Ed.]

A little reconstructed Southern girl, five years old, asked a colored servant, in the course of a theological examination, what the fifteenth commandment was. The reply that there were only ten commandments was scornfully received, and the child gravely announced that the fifteenth commandment was that the colored people should vote.—*Anti-Slavery Standard.*

## ABRAHAM LINCOLN'S RELIGION.

SPRINGFIELD, ILL., Feb. 18, 1870.

MR. ABBOT:—Some time since I promised you that I would send a letter in relation to Mr. Lincoln's religion. I do so now. Before entering on that question, one or two preliminary remarks will help us to understand why he disagreed with the Christian world in its principles, as well as in its theology. In the first place, Mr. Lincoln's mind was a purely logical mind; secondly, Mr. Lincoln was purely a practical man. He had no fancy or imagination, and not much emotion. He was a realist as opposed to an idealist. As a general rule, it is true that a purely logical mind has not much hope, if it ever has faith in the unseen and unknown. Mr. Lincoln had not much hope and no faith in things that lie outside of the domain of demonstration; he was so constituted—so organized—that he could believe nothing unless his senses or logic could reach it. I have often read to him a law point, a decision, or something I fancied; he could not understand it till he took the book out of my hand, and read the thing for himself. He was terribly, vexatiously skeptical. He could scarcely understand anything, unless he had time and place fixed in his mind.

I became acquainted with Mr. Lincoln in 1834, and I think I knew him well to the day of his death. His mind, when a boy in Kentucky, showed a certain gloom, an unsocial nature, a peculiar abstractness, a bold and daring skepticism. In Indiana, from 1817 to 1830, it manifested the same qualities or attributes as in Kentucky; it only intensified, developed itself along those lines, in Indiana. He came to Illinois in 1830, and, after some little roving, settled in New Salem, now in Menard county and State of Illinois. This village lies about twenty miles northwest of this city. It was here that Mr. Lincoln became acquainted with a class of men the world never saw the like of before or since. They were large men—large in body and large in mind; hard to whip, and never to be fooled. They were a bold, daring, and reckless set of men; they were men of their own minds—believed what was demonstrable—were men of great common sense. With these men Mr. Lincoln was thrown; with them he lived, and with them he moved, and almost had his being. They were skeptics all—scoffers some. These scoffers were good men, and their scoffs were protests against theology—loud protests against the follies of Christianity; they had never heard of Theism and the newer and better religious thoughts of this age. Hence, being natural skeptics, and being bold, brave men, they uttered their thoughts freely. They declared that Jesus was an illegitimate child. I know these men well and have felt for them,—have done my little best when occasion offered, to educate them up to higher thoughts. These men could not conceive it possible that three could be in one, nor one in three Gods; they could not believe that the Father ruined one of his own lovely children. This was monstrous to them. They were on all occasions, when opportunity offered, debating the various questions of Christianity among themselves; they took their stand on common sense and on their own souls; and though their arguments were rude and rough, no man could overthrow their homely logic. They riddled all divines, and not unfrequently made them skeptics—disbelievers as bad as themselves. They were a jovial, healthful, generous, social, true, and manly set of people.

It was here, and among these people, that Mr. Lincoln was thrown. About the year 1834, he chanced to come across Volney's "Ruins," and some of Paine's theological works. He at once seized hold of them, and assimilated them into his own being. Volney and Paine became a part of Mr. Lincoln from 1834 to the end of his life. In 1835, he wrote out a small work on "Infidelity" and intended to have it published. The book was an attack upon the whole grounds of Christianity, and especially was it an attack upon the idea that Jesus was the Christ, the true and only begotten Son of God, as the Christian world contends. Mr. Lincoln was at that time in New Salem, keeping store for Mr. Samuel Hill, a merchant and Postmaster of that place. Lincoln and Hill were very friendly. Hill, I think, was a skeptic at that time. Lincoln, one day after the book was finished, read it to Mr. Hill—his good friend. Hill tried to persuade him not to make it public—not to publish it. Hill at that time saw in Mr. Lincoln a rising man, and wished him success. Lincoln refused to destroy it—said it should be published. Hill swore it should never see the light of day. He had an eye to Lincoln's popularity—his present and future success; and believing that, if the book were published, it would kill Lincoln forever, he snatched it from Lincoln's hand, when Lincoln was not expecting it, and ran it into an old-fashioned ten-plate stove, heated as hot as a furnace; and so Lincoln's book went up to the clouds in smoke. It is confessed by all who heard parts of it, that it was at once able and eloquent; and if I may judge of it from Mr. Lincoln's subsequent ideas and opinions, often expressed to me and to others in my presence, it was able, strong, plain and fair. His argument was grounded on the internal mistakes of the Old and New Testaments, and on reason, and on the experiences and observations of men. The criticisms from internal defects were sharp, strong, and manly.

Mr. Lincoln moved to this city in 1837, and here he became acquainted with various men of his own way of thinking. At that time they called themselves *free thinkers* or *free thinking men*. I remember all these things distinctly, for I was with them, heard them, and was one of them. Mr. Lincoln here found other works, Hume, Gibbon, and others, and drank

them in; he made no secret of his views, no concealment of his religion. He boldly avowed himself an infidel. When Mr. Lincoln was a candidate for our Legislature, he was accused of being an infidel, and of having said that Jesus Christ was an illegitimate child; he never denied his opinions, nor flinched from his religious views; he was a true man, and yet it may be truthfully said that in 1837 his religion was low indeed. In his moments of gloom he would doubt, if he did not sometimes deny, God. He made me once erase the name of God from a speech which I was about to make in 1854, and he did this in the city of Washington to one of his friends. I cannot now name the man nor the place he occupied in Washington; it will be known sometime. I have the evidence and intend to keep it.

Mr. Lincoln ran for Congress against the Rev. Peter Cartwright, in the year 1847 or 1848. In that contest he was accused of being an infidel, if not an atheist; he never denied the charge—would not—"would die first" in the first place because he knew it could and would be proved on him; and in the second place he was too true to his own convictions, to his own soul, to deny it. From what I know of Mr. Lincoln, and from what I have heard and verily believe, I can say—first, that he did not believe in a special creation, his idea being that all creation was an evolution under law; secondly, he did not believe that the Bible was a special revelation from God, as the Christian world contends; thirdly, he did not believe in miracles, as understood by the Christian world; fourthly, he believed in universal inspiration and miracles under law; fifthly, he did not believe that Jesus was the Christ, the Son of God, as the Christian world contends; sixthly, he believed that all things, both matter and mind, were governed by laws, universal, absolute, and eternal. All his speeches and remarks in Washington conclusively prove this. Law was to Lincoln everything—and special interferences, shams and delusions. I know whereof I speak. I used to loan him Theodore Parker's works; I loaned him Emerson sometimes and other writers, and he would sometimes read and sometimes would not, as I suppose—nay, know.

When Mr. Lincoln left this city for Washington, I know he had undergone no change in his religious opinions or views. He held many of the Christian ideas in abhorrence, and among them there was this one, namely, that God would forgive the sinner for a violation of his laws. Lincoln maintained that God could not forgive; that punishment has to follow the sin; that Christianity was wrong in teaching forgiveness; that it tended to make man sin in the hope that God would excuse, and so forth. Lincoln contended that the minister should teach that God has affixed punishment to sin, and that no repentance could bribe him to remit it. In one sense of the word, Mr. Lincoln was a Universalist, and in another sense he was a Unitarian; but he was a Theist, as we now understand that word; he was so fully, freely, unequivocally, boldly, and openly, when asked for his views. Mr. Lincoln was supposed, by many people in this city, to be an atheist, and some still believe it. I can put that supposition at rest forever. I hold a letter of Mr. Lincoln in my hand, addressed to his step-brother, John D. Johnson, and dated the 12th day of January, 1851. He had heard from Johnson that his father, Thomas Lincoln, was sick, and that no hopes of his recovery were entertained. Mr. Lincoln wrote back to Mr. Johnson these words:—

"I sincerely hope that Father may yet recover his health; but at all events tell him to remember to call upon and confide in One great and good and merciful Maker, who will not turn away from him in any extremity. He notes the fall of a sparrow, and numbers the hairs of our heads; and He will not forget the dying man who puts his trust in Him. Say to him that, if we could meet now, it is doubtful whether it would not be more painful than pleasant; but that if it be his lot to go now, he will soon have a joyous meeting with many loved ones gone before, and where the rest of us, through the help of God, hope ere long to join them.

A. LINCOLN."

So it seems that Mr. Lincoln believed in God and in immortality, as well as heaven—a place. He believed in no hell and no punishment in the future world. It has been said to me that Mr. Lincoln wrote the above letter to an old man simply to cheer him up in his last moments; and that the writer did not believe what he said. The question is—was Mr. Lincoln an honest and truthful man? If he was, he wrote that letter honestly, believing it; it has to me the sound, the ring, of an honest utterance. I admit that Mr. Lincoln, in his moments of melancholy and terrible gloom, was living on the border land between theism and atheism,—sometimes quite wholly dwelling in atheism. In his happier moments he would swing back to theism, and dwell lovingly there. It is possible that Mr. Lincoln was not always responsible for what he said or thought, so deep—so intense—so terrible was his melancholy. I send you a lecture of mine which will help you to see what I mean. I maintain that Mr. Lincoln was a deeply religious man at all times and places, in spite of his transient doubts.

Soon after Mr. Lincoln was assassinated, Mr. Holland came into my office, and made some inquiries about him, stating to me his purpose of writing his life. I freely told him what he asked, and much more. He then asked me what I thought about Mr. Lincoln's religion, meaning his views of Christianity. I replied, "the less said, the better." Mr. Holland has recorded my expression to him, (see Holland's *Life of Lincoln*, page 241). I cannot say what Mr. Holland said to me, as that was private. It appears that he then went and saw Mr. Newton Bateman,



Superintendent of Public Instruction in this State. It appears that Mr. Bateman told Mr. Holland many things, if he is correctly represented in Holland's *Life of Lincoln* (pages 236 to 241 inclusive). I doubt whether Mr. Bateman said in full what is recorded there. I doubt a great deal of it. I know the whole story is untrue—untrue in substance—untrue in fact and spirit. As soon as the *Life of Lincoln* was out, on reading that part here referred to, I instantly sought Mr. Bateman, and found him in his office. I spoke to him politely and kindly, and he spoke to me in the same manner. I said substantially to him that Mr. Holland, in order to make Mr. Lincoln a technical Christian, made him a hypocrite; and so his *Life of Lincoln* quite plainly says. I loved Mr. Lincoln, and was mortified, if not angry, to see him made a hypocrite. I cannot now detail what Mr. Bateman said, as it was a private conversation, and I am forbidden to make use of it in public. If some good gentleman can only get the seal of secrecy removed, I can show what was said and done. On my word the world may take it for granted that Holland is wrong, that he does not state Mr. Lincoln's views correctly. Mr. Bateman, if correctly represented in Holland's *Life of Lincoln*, is the only man, the sole and only man, who dare say that Mr. Lincoln believed in Jesus as the *Christ of God*, as the Christian world represents. This is not a pleasant situation for Mr. Bateman. I have notes and dates of our conversation, and the world will sometime know who is truthful and who otherwise. I doubt whether Bateman is correctly represented by Holland. My notes bear date Dec. 3, 12, and 28, 1866. Some of our conversations were in the Spring of 1866, and the Fall of 1865.

I do not remember ever seeing the words *Jesus or Christ* in print, as uttered by Mr. Lincoln. If he has used these words, they can be found. He uses the word *God* but seldom. I never heard him use the name of Christ or Jesus, but to confute the idea that he was the Christ, the only and truly begotten Son of God, as the Christian world understands it. The idea that Mr. Lincoln carried the New Testament or Bible in his bosom or boots, to draw on his opponent in debate, is ridiculous. If Christianity cannot live without falsehood, the sooner it dies, the better for mankind. Every great man that dies,—infidel, pantheist, theist or atheist,—is instantly dragged into the folds of the church, and transformed through falsehood into the great defender of the faith, unless his opinions are too well known to allow it. Is Christianity in dread or fear? What is the matter with it? Is it sick, and does it dream of its doom? Would that it would shake itself free from its follies, and still live till all mankind outgrow it!

My dear sir, I now have given you my knowledge, speaking from my own remembrance of my own experience, of Mr. Lincoln's religious views. I speak likewise from the evidences, carefully gathered, of his religious opinions. I likewise speak from the ears and mouths of many in this city; and after all careful examination, I declare to your numerous readers that Mr. Lincoln is correctly represented here, so far as I know what truth is, and how it should be investigated.

Yours truly,

W. H. HERRDON.

[The passage from Holland's *Life of Lincoln* referred to above will be found on p. 3.—ED.]

## Miscellaneous.

### WOMAN'S WRONGS.

C. S. Middlebrook writes the following to the *Winsted (Ct.) Herald*. Such cases are doubtless rare. But a single case of such abominable oppression justifies all the appeals ever made in behalf of woman's rights, and convicts "modern civilization" of barbarism.

"Jessup Sherwood, of Fairfield, Conn.—a bankrupt—married a maiden lady of one of the oldest and most respectable families, having a well-stocked farm prized at \$10,000. The law made him her trustee, giving him the right to all the proceeds of her estate during his life. All he could make from it he could invest in his own name, he being obliged to give her a reasonable support. He had two daughters by a former marriage that he brought with him, and clothed and educated from her property. Mrs. Sherwood had, by the decease of a brother, some personal property fall to her, consisting of notes and stocks. These her husband demanded. She refused to give them up. He had her brought before the Superior Court, Judge Phelps, then sitting in Bridgeport, and the Judge told her she must hand them over to her husband or go to jail. She told him she would go to jail and rot there, before she would do it, and the law sent her to Bridgeport Jail among common felons, where she remained six months, and her lawyer, I. M. Sturgis, one of the best in the State, could only get her out by applying to the Legislature for a divorce, which he at length obtained; P. T. Barnum, then a member, speaking nobly in her cause. She was set free, and what property remained returned to her, her husband and his two daughters living on her property, in her house, paying from her money counsel to send her to jail and counsel to oppose her release before the Legislature. His two daughters were married from her house, while she lay in jail with common felons, and took such things from her movables as he chose to give them to commence house-keeping with. The law gave her no redress, and the same law is now in force in Connecticut, and the same injustice can be practised by any man contemptible enough to repeat it."

### SLEEPING IN CHURCH.

[They would scarcely believe him when he told them that, when in Thurso some time ago, he on one occasion saw six hundred people asleep in church.—*Speech of Dr. Guthrie.*]

O'er their devoted heads,  
While the law thundered,  
Snugly and heedlessly  
Snored the six hundred.  
Great was the preacher's theme;  
Screw'd on was all the steam;  
Neither with shout nor scream  
Could he disturb the dream  
Of the six hundred.

Terrors to right of them,  
Terrors to left of them,  
Terrors in front of them—  
Held itself plundered  
Of its most awful things,  
Weak-minded preacher-flings  
At the dumb-founder'd.  
Boldly he spoke and well;  
All on deaf ears it fell;  
Vain was his loudest yell  
Volley'd and thunder'd:  
For, caring—the truth to tell—  
Neither for heaven nor hell,  
Snored the six hundred.

Still, with redoubled zeal,  
Still he spoke onward,  
And, in a wild appeal,  
Striking with hand and heel—  
Making the pulpit reel,  
Shaken and sundered—  
Called them the Church's foes,  
Threatened with endless woes—  
Faintly the answer rose  
(Proofs of their sweet repose)  
From the united nose  
Of the six hundred.

### L'ENVOY.

Sermons of near an hour  
Too much for human power;  
Prayers, too, made to match  
(Extemporaneous batch,  
Wofully blundered);  
With a service of music  
Fit to turn every pew sick—  
Should it be wondered?  
Churches that will not move  
Out of the ancient groove  
Through which they flounder'd,  
If they will lag behind,  
Still must expect to find  
Hearers of such a kind  
As the six hundred.

### FOOD FOR REFLECTION.

[From the *Vermont Phoenix*.]

MR. EDITOR:—I observed in a recent issue of the *Phoenix* an article in reference to the observance of the Christian Sabbath, in which the writer states that four-fifths of the people of Brattleboro habitually neglect public worship on that day. Assuming that this statement is based upon accurate information—and I dare say no one will question its substantial truth—I was led to follow out the train of reflection thereby suggested, which ran somewhat as follows:—One-fifth of our people attend church. Of these say one-half constitute the "elect," or chosen people of God, according to the popular "plan of salvation." Nine-tenths, then, of our citizens—those whom we meet upon the street, or with whom we mingle in our social and business relations—our brothers, sisters, sons, daughters, friends, neighbors—even the very companions of our hearts, it may be—are doomed to endless destruction! And this in Brattleboro—in moral, virtue-loving, Christian Vermont. How much larger must be the proportion in other parts of our country and of the civilized world, to say nothing of the heathen nations! And this is the state of things nearly two thousand years after the inauguration of the Christian religion. How awful, how disheartening the view we have thus to contemplate! Is it possible that God has left a "screw loose" somewhere in the construction of man's mental or spiritual nature, or must it be that those who insist upon Sunday observance and a belief in certain doctrines as necessary to salvation are laboring under delusion?

### NEW APPLICATION OF ELECTRICITY.

[From the *London Daily Telegraph*.]

Some Parisian electrician has developed a brilliant idea: he electrifies singers just before they "go on," and they electrify the audience. They sing with spirit, energy, fire—all derived from the battery at so much per shock. Thus the work of a manager becomes simple: as he depends for light on the gas company, he will henceforth depend for the life and vigor of his operas on some new electrifying company, contracting to do the work nightly. Vocal genius will be laid down in wires, and turned on or off as required—the charge so much per Grisi-power. If the singers do not sing well, the gallery will know that the manager is stingy or has no funds; or that, through a dispute with the Company, the electric supply is cut off. But if this is true—if brilliant singing can be bought by cash—why not extend the

principle? Could not sublime and startling oratory be distributed in "mains" all over the land, with connecting pipes, and of course meters, to every town hall and assembly room? Could not even a hostess secure a certain amount of electricity to enliven a dull dinner party—just as now she secures table ornaments and buys flowers! And, before all and above all, could not the nineteen thousand nine hundred and ninety-five dull pulpits in the land—the total number of pulpits being twenty thousand—be electrified, so that the plague of sleepy sermons might finally be exorcised?

### MODERN SKEPTICISM.

[From the *Watchman and Reflector*.]

The arrangement for a series of free lectures in Boston by first-class minds is a timely one. The old infidelities of the past were met in their day and vanquished. The Christian Church, however, has kept faithfully and vigilantly on guard at the old point of attack, with arms adapted to the old methods of offence. But the spirit of infidelity has not been killed out, any more than the spirit of rebellion is ever killed out by the overthrow of its armies in the field. That spirit will live as long as sin lives, and will organize for aggression again in every period of spiritual declension or general worldliness. It was never more aggressive than at the present day.

The tactics, however, of infidelity are all changed. Its weapons are new weapons. The points of attack are not only different, but more vital. It seeks also to connect itself with the best tendencies of the times, with free thought, with the critical spirit, and especially with science. It assumes to be a part of the progress of the age. Formerly it was vulgar and rash and weak in strategy, and depended for success less on a show of reason, and more on that fully developed depravity of heart and life which wished the Bible false and therefore believed it to be. Now it is scholarly. It is associated with intellectual pride, rather than with carnal lust. It does not set aside Christianity, but gives it a high place among religions of the ages. It professes to explain religion, like every thing else, on natural principles. Science is its stronghold. Nor is this a stronghold to be despised. The progress of science is the proudest fact of the present century. Its triumphs in every direction are marvelous. The spectroscopic, as supplementing the telescope and microscope, is now making discoveries that awe us with their sublimity, as well as startle us with their certainty and clearness. We are beginning, at length, man's predestined high mastership of Nature. But elevation brings peril. We reach high, and then wish to get higher. It was an archangel that aspired to God's throne. So man, realizing through science his earthly sovereignty, would throw off his dependence on the Central Throne. Hence, nearly all the more important attacks on Christianity now come from science. Of course, our old weapons of defence are useless. The foe comes against us with cannon instead of arrows—indeed, with mortars, and monitors, and needle-guns; and we must meet him accordingly. True, Christianity is its own evidence, and vital personal godliness is the best weapon both of defence and offence; and that preacher does the most to stay the progress of infidelity who does the most to extend living, active, intelligent piety around him. Still the ministry need to prepare themselves specially for the conflicts of the present periods. In this they will be but imitating Paul and James and John. The old sermons on Christian evidences will not answer now. Nor is it our great cities alone that are exposed. The middle-men between scientists and the community are at work every where, making a speciality of the literary and secular press, and of the lecture system, and even availing themselves of Christian pulpits. They have stolen a march on us. They have secured most important vantage ground. Nothing but persistent and wisely-directed effort by our religious guides can now save from infidelity those who are to lead the thought of the next generation.

We say, then, that the effort being made in Boston is timely. But its chief value will be in inciting to similar efforts elsewhere. Let the pulpit everywhere, after fully mastering the arguments of modern skepticism, prepare itself to meet them, sometimes in set sermons and oftener by single home strokes, as occasion may present. Let special lectures be arranged in every community by a union of the churches for the purpose, or, where it is practicable, by the young men's Christian associations. We know of no way in which the latter could render more appropriate or more effective services.

ANECDOTE OF SYDNEY SMITH.—It was at this same dinner (at the Foundling Hospital) that the great wit met with a retort that he was never tired of referring to afterward. He had been conversing, in the half-bantering manner in which he was inimitable, with his *vis à-vis* at the table, a Swiss gentleman of education connected with his country's embassy at the Court of St. James, upon the relative merits of Swiss and English soldiers, and urged the superiority of the latter, inasmuch as they fought for honor, while the Swiss fought for money.

"The fact is," answered the Swiss gentleman, "we each of us fight for what each most wants."—*Lippincott's Magazine* for March, 1869.

In a certain church a question was to be taken. Having no boxes the minister's hat was borrowed. It was passed all around the church, and report says nothing was put in. As the hat was returned to the pulpit the minister looked into it, and, seeing it empty, said:—"Well, brethren, I am very much obliged to you for returning my hat."



# Department

OF THE

## FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

### OFFICERS OF THE FREE RELIGIOUS ASSOCIATION.

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**VICE PRESIDENTS**—Robert Dale Owen, New Harmony, Ind.; Rowland Connor, Boston; Mrs. Caroline M. Severance, West Newton, Mass.  
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### VOICES FROM THE PEOPLE.

We are very grateful for the response which has been made to the circular issued by the Executive Committee of the Free Religious Association last autumn, and which was reprinted in the second number of *THE INDEX*. The result is that our list of members is much larger than it has been in any previous year, that we have received many encouraging letters from various portions of the country, and that nearly enough money has been sent to our Treasury to cover the expenses of the Association for the year. Our friends must not stop, however, because the year is nearly at an end. We want more members; we need still further contributions. Our Treasurer informs us that he does not yet see his way entirely clear for squaring up accounts in his annual report. Let us hear, therefore, still further from our friends, wherever they are and whoever they are. Every dollar—the annual fee for membership—helps. Most of our donations have been in small amounts. We do not object to that, provided we have enough of them. Our constituency is not very much among the rich, but among those who either with their brains or their hands are laboring for their daily bread. So much the more hopeful is our cause. We have, indeed, a few friends who are rich in this world's goods, and to whose large generosity we are greatly indebted. But our contributions come mainly in single dollars, with a sprinkling of *twos* and *fives*. In one respect, however, in the present position of our cause especially, the single dollars are worth more to us than the donation of a millionaire, though it should more than double their aggregate sum. For every dollar represents some interested mind and heart. We should be vastly richer with one hundred dollars in our Treasury from one hundred different persons than if we had five hundred dollars all from one man. For it is not the dollars only that we count, but the personal interest and earnestness behind them. We like to hear the ring of the friendly voices that come with the contributions. We detect in them the harmony of a common thought and purpose. They confirm our conviction that the Free Religious Association is representative of a grand, far-reaching movement in behalf of religious freedom and human brotherhood. And we cannot do better than bring together in the space here allotted as some of these voices. The following are a portion of the letters we have received since the issue of our circular last November. We would gladly give the names of the writers, but do not feel that we have in every case the right to do so:—

PINE PLAINS, N. Y., Nov. 18, 1869.

"Enclosed you will find \$1.10,—my yearly contribution to your Association, and ten cents for your

discourse on 'Reason and Revelation.' . . . I can but regret that the writings of Theodore Parker should have gone out of print. The impressions that I received from reading his works three winters since, then twenty years of age, will continue through life. I have since endeavored to procure them, but have failed. If they could affect the world as they did me, their mission would be a glorious one. I rejoice that I have been thus fortified against superstition so early in life; and I now take pleasure in aiding, in an humble way, these associations for enlightenment."

JANESVILLE, WIS., Nov. 5, 1869.

"The great West is in a transition state. I should like to give all my remaining energies to the Liberal Faith. But dependent upon my own efforts, with no society to back me, it is but little that I can do. Still I rejoice in that little, and shall never fail to do it. Devoted to the world's advance, I remain,  
 Yours for work."

JACKSONVILLE, ILL., Dec. 24, 1869.

"I understand that the spirit and aim of our society [a local religious organization] are substantially the same as those of the Free Religious Association. We are proposing to distribute gratuitously printed discourses setting forth our principles. . . . We have not, however, any means at present with which we may make purchases, and are consequently under the necessity of selecting the best that may be had gratuitously. If the Free Religious Association had discourses printed for circulation in the cheapest possible form, I should hope to procure them. I am thus frank in stating our wants, not for the sake of begging, but thinking that where there is a want it ought to be expressed, and this may lead to future supply. Hoping that circumstances may lead to a future acquaintance, and that the F. R. Association may long live to advocate the principles of religious liberty, I am," &c.

BOSTON, Nov. 18, 1869.

"Enclosed please find Five Dollars, which I wish were Five Hundred, as my subscription to the Free Religious Association, with the request that my name be added to the list of members."

LA FAYETTE, N. J., Jan. 15, 1870.

"In response to the circular of the American Free Religious Association, published in the second number of *THE INDEX*, I herewith send you two dollars as my first contribution to the funds of the Association. You will please send me a few copies of your publications for distribution in this locality, and accept my thanks for the work which you and your co-laborers have so nobly begun."

MARIETTA, O., Jan. 17, 1870.

"Believing in religious culture as the most powerful means for perfecting human nature, and believing also that such culture should be as untrammelled as scientific modes of investigation, as earnest reasoning on other subjects, I enclose one dollar with my name, for membership in the Free Religious Association."

FORT SCOTT, KANSAS, Jan. 24, 1870.

"Your circular dated Nov. 1, '69, has been duly and cheerfully received. I like it very much. Have been noticing the workings of your Association for the last year, and had been contemplating a correspondence with some of its officers, but knew not where to address any of them. We have a similar organization here, which has been in operation since last April. Ours does not bear the same name, but I see that the objects and aims are identical. We have struggled for our existence, but 'still live.' Our organization is called the 'Fort Scott Institute.' Our representative papers are *The Radical* (magazine) and *THE INDEX*. Some of us are readers of the *Investigator* (Boston), which I think a good paper. I enclose \$2,—one for membership and one for your Report and Essays. Would be glad to hear from you, and to receive any documents you may have for distribution."

SO. WOLFBORO', N. H., Jan. 18, 1870.

"Desiring to become a member of the Free Religious Association, I herewith enclose \$1 and my best wishes for the continuance of the Association."

TOWANDA, PA., Jan. 28, 1870.

"I send \$1 for which please send me Reports of the Free Religious Association for 1865 and 1869. I have that of 1867, and consider them invaluable."

LAWRENCE, KANSAS, Feb. 13, 1870.

"Please find enclosed 60 cents for one copy of Samuel Johnson's Essay on the 'Worship of Jesus,' and one copy of your own essay on 'Reason and Revelation.' A few of us in this city are going to commence a series of meetings next Sunday, preparatory to organizing a Free Religious Association, upon the plan of the one in Boston."

GROTON, N. Y., Feb. 23, 1870.

"Enclosed find \$1 50, for which please forward to my address the following reports: . . . I hope soon to be able to send you the names of several friends of your noble Association for membership."

DAYTON, O., Dec. 15, 1869.

"Your circular came duly to hand. Please find enclosed one dollar for membership, with my sincere wishes for the speedy success of the Free Religious Association."

CUMMINSVILLE, O., March 10, 1870.

"The undersigned claims to be a member of your noble Association, and desires to be enrolled on your list. I am an old man, and never could see any other religion; and for the want of better instruction I have been a reader of the *Boston Investigator* since the days of Abner Kneeland. Enclosed find Post-office order for \$5, as annual subscription for five years in advance, and oblige."

COURTLAND, N. Y., March 15, 1870.

"Please send me your Essay, 'Reason and Revelation,' which I see advertised in *THE INDEX*,—that glorious little sheet which dares to be free and braves so much. We have here a choice little band of true men, who are trying to grow into God's blessed universal freedom. Recently we decided to concentrate and organize our material, and we are surprised at our own strength, numerically. The Evangelicals hold the sway, however, and turn the social, the financial, and every other possible screw upon us, with no less rigor than strategy. But we are here to grow every way, except narrow and bigoted. My excuse for saying this to you is that we want a live, able man, a young, growing man here, to direct us. . . . Now, my dear sir, can you put us in the way of procuring such a man as we need—a free religiousist? We could soon sustain the right man well."

This must suffice for extracts this week. We will simply add that sales of our publications, according to the appended standing "Notice," help the Association financially as well as spread information with regard to it and its principles. Let us join hands and keep the ball moving and growing.

**NOTICE.**—The Reports, in pamphlet form, of the Annual Meetings of the Free Religious Association for 1868 and 1869, (at 40 and 50 cts. respectively), REV. SAMUEL JOHNSON'S Essay on "THE WORSHIP OF JESUS," (50 cts.) and an Essay on "REASON AND REVELATION," by WM. J. POTTER, (10 cts.) can be obtained by addressing the Secretary, WM. J. POTTER, New Bedford, Mass.

The Report for 1868 contains addresses by O. B. FROTHINGHAM, JAS. FREEMAN CLARKE, ROBERT COLLYER, CHARLES H. MALCOM, JOHN P. HUBBARD, OLYMPIA BROWN, JOHN WEISS, T. W. HIGGINSON, F. E. ABBOT, A. B. ALCOTT, and others, each presenting some distinct aspect of the religious tendencies of the times; also a long address by WENDELL PHILLIPS, specifically prepared for the Association, on "THE RELATION OF RELIGION TO PHILANTHROPY;" Essay by F. B. SANBORN, on the same subject; Essay by W. J. POTTER, on "PRESENT TENDENCIES OF SOCIETY IN REGARD TO RELIGIOUS ORGANIZATION AND WORSHIP;" the specific Reports of the Executive Committee of the Association, and Letters from M. D. CONWAY in England, and KESRUB CHUNDER SEN, of India.

The Report for 1869 contains addresses by FROTHINGHAM, WEISS, ABBOT, HIGGINSON, PROF. DENTON, J. H. JONES, RALPH WALDO EMERSON, C. A. BARTOL, LUCY STONE, HORACE SEAVER, ROWLAND CONNOR, and others; Essays by JULIA WARD HOWE, DAVID A. WASSON, and RABBI ISAAC M. WISE; and Annual Report of the Executive Committee.

Some of these addresses are as conservative in their theology as others are pronounced in their radicalism,—the Association having offered a free platform to all phases of religious thought.

**MAGNETIC TRAVELLING STONES.**—They have walking stones in Australia, and, as we are informed, they have travelling stones in Nevada. Here is a description:—They were almost perfectly round, the majority of them as large as a walnut, and of an iron nature. When distributed about upon the floor, table or any other level surface, within two or three feet of each other, they immediately begin travelling toward a common centre, and there huddle up in a bunch, like a lot of eggs in a nest. A single stone removed to a distance of three and a half feet, upon being released, at once started off with wonderful and somewhat comical celerity to join its fellows; taken away four or five feet, it remained motionless. They are found in a region that, although comparatively level, is nothing but barren rock. Scattered over this barren region are little basins, from a few feet to a rod in diameter, and it is in the bottom of these that the rolling stones are found. They are from the size of a pea to five or six inches in diameter. The cause of these stones rolling together is doubtless to be found in the material of which they are composed, which appears to be loadstone or magnetic iron ore.—*San Jose Oracle*.

CORNELIUS O'DOWD says, in *Blackwood*, that in England he meets a marvellous energy and "go" that he finds nowhere else. "I, of course, except America," he adds, "for with us we work life at high boiler pressure, but the Yankees do more—they sit on the valves."



## ADVERTISEMENTS.

## The Woman's Advocate.

Devoted to Woman: her Social and Political Equality.

MIRIAM M. COLE, } Editors.  
A. J. BOYER, }  
MARGARET V. LONGLEY,  
Corresponding Editor.

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### THE ESSENCE OF RELIGION.

[Read to the First Independent Society of Toledo, March 27, 1869.]

"When we say that M. Comte has erected his philosophy into a religion, the word religion must not be understood in its ordinary sense. He made no change in the purely negative attitude which he maintained towards theology: his religion is without a God. In saying this, we have done enough to induce nine-tenths of all readers, at least in our own country, to avert their faces and close their ears. To have no religion, though scandalous, is an idea they are partly used to; but to have no God, and to talk of religion, is to their feelings at once an absurdity and an implety. Of the remaining tenth, a great proportion, perhaps, will turn away from anything which calls itself by the name of religion at all. Between the two, it is difficult to find an audience who can be induced to listen to M. Comte without an insurmountable prejudice. But, to be just to any opinion, it ought to be considered, not exclusively from an opponent's point of view, but from that of the mind which propounds it. Though conscious of being in an extremely small minority, we venture to think that a religion may exist without belief in a God, and that a religion without a God may be, even to Christians, an instructive and profitable object of contemplation."

JOHN STUART MILL, *The Positive Philosophy of Auguste Comte*, p. 120.

"We should find that the purest truth lies hidden in even the most despoiled religions of the world."  
MAX MUELLER, in a recent lecture on "*The Science of Religion*," quoted by M. D. Conway in the *Radical*.

In the "Fifty Affirmations," published in the first seven numbers of THE INDEX, I gave the following short and simple definition of religion:—

"RELIGION IS THE EFFORT OF MAN TO PERFECT HIMSELF."

This definition has been criticised by many of my friends as vague and inadequate; and I propose this morning to consider two of the most important objections thus made. [They will be found among the "Communications" printed in the present number of THE INDEX]. If the question were merely one of verbal definition,—one turning merely on the right use of words,—I should not deem it of sufficient importance to call your attention to it at this time; but the fact is, that the question *what is religion?* is one of the most vital issues of the nineteenth century. The Catholic Church will tell you that religion is *Romish Christianity*; and each branch of the Protestant Church will tell you that it is *its own peculiar form of Christianity*. Many persons, on the other hand, will tell you that religion is in all its forms *superstition*. The old Roman poet Lucretius, in his great poem on the Epicurean philosophy entitled "*De Rerum Natura*," after referring to the sacrifice of the maiden Iphianassa or Iphigenia on the altar of Hecate at Aulis, exclaims—"To such crimes has Religion had power to instigate mankind!" [I, 101]; and he declares it his great ambition "to free the mind from the hard knots of religious beliefs" [*utis religionum nodis*: I, 932; IV, 7]. So likewise Frances Wright, in her brave and earnest little volume entitled "*A Few Days in Athens*," makes her hero, Epicurus, declare to the assembly of his hearers,— "I have found the first link in the chain of evil; I have found it in all countries, among all tribes and tongues and nations; I have found it, fellow-men, I have found it in—RELIGION!" [p. 199]. This conception of religion is by no means a rare one to-day; and thousands of noble minds are asking themselves in great seriousness whether there is anything at all in it of permanent value to mankind, or whether it is not destined to perish ultimately from the earth. The question I propose, therefore, is not one of mere words, but rather of ideas and facts; it concerns the

highest welfare of our race. To find the right definition of religion is really to attain a true comprehension of it; and until we do attain a true comprehension of it, we cannot cast its horoscope.

Now I hold it to be a truth which no person at all acquainted with the great tendencies of the times will gainsay, that the day of dogmatism is rapidly passing by. It is going,—and it will go to stay. The future will tolerate no doctrine which has no better foundation than the simple—"I say so"—of some great man. Every truth must rest on its own basis in facts; and mankind will both claim and exercise the right to test these facts for themselves. If religion, consequently, is to endure, it must prove itself capable of existing without dogmas,—without any tenets beyond the universal jurisdiction of reason. The thoughts of men are changing; ideas and institutions which cannot survive change are in imminent peril; the mists are melting away before the rising sun of knowledge, and nothing will abide but the solid truth. I am convinced that, if there is any one dogma which is essential to the existence of religion,—any affirmation which cannot be submitted to the test of reason without destroying or imperilling its continuance among men,—then there is no certainty whatever that religion will not become as obsolete as witchcraft. In order to be permanent, it must be based on realities as stable as humanity itself,—on something which will survive all possible changes in human thought or social institutions. With these convictions, I have for years been seeking for that universal element in religion which, being part of human nature itself, is independent of all historical mutations,—which cannot be shaken by any conceivable enlargement of knowledge or any possible revolution in society. In other words, I have been studying to discover that eternal fact in the constitution of Man which has been the real root of religion as a universal historical phenomenon,—that indestructible impulse or tendency of humanity which must underlie and logically antedate all the religions of the world. If no such universal and indestructible element exists, then all the world's religions may be merely ephemeral creatures of circumstance,—born of nothing permanent and fated soon to die. If otherwise, then every advance of civilization will only bring about the purification and development of religion into higher and higher forms.

Perceiving, therefore, that all dogmas are mere expressions of thought, and that thought is forever changing, I came to the conclusion that no dogma can be a permanent part of religion, assuming that religion itself is permanent. Perceiving, also, that the race is perpetually striving to better itself in some way or other, and that this endeavor, in proportion to its earnestness and comprehensiveness, assumes more and more distinctly the form of religion, I concluded that the struggle for general improvement in outward condition and inward character was the fact I sought. Here, then, in the natural and universal effort of humanity to reach a higher state of development, now feeble and scarcely conscious, now powerful and conscious to a high degree, I thought I discovered the essence of all living religion; and although fully aware that this idea of it would cover human development in all directions, political, social, and industrial, as well as moral, and that I must therefore greatly expand the commonly received notion of religion, I became convinced that the truest and profoundest definition I could give of it was the *effort of Man to perfect himself*. If a man has a low and mean idea of himself, he will limit his effort to the perfection of his surroundings or outward condition; if he has a higher idea, he will seek to include the perfection of his intellectual and aesthetic character; if he has the highest idea possible, he will seek to include, as first and most important, the perfection of his moral and spiritual being. But, in the large sense I have indicated, every man is religious in proportion

as he seeks the development of his own humanity; and the man is most truly so, who seeks to develop himself most earnestly in the best directions. If I am correct, then religion must include what is commonly called civilization, and not *vice versa*. All effort for development is essentially religious; that is religious in the highest degree which aims most directly and energetically at the highest and completest development.

With these ideas, I see a way open for the reconciliation of religion with common life, otherwise impossible; and I also see that the Christian Church, which has created and maintained the feud between the two, must be disintegrated by this higher conception of them. Catholicism is right,—to distinguish Christianity from religion is to doom it. Religion must be secularized,—that is, de-christianized,—but only to become more powerful and real; common life must be made religious,—but only to become more simple, earnest, high-toned, and happy. The "World" will absorb the "Church," but will retain all its good, rejecting all its evil. This is what I meant by my definition of religion as the effort of man to perfect himself.

Now the objections to which I have referred are these:—

1. That religion is not always an effort of man to perfect himself, since it has often been a mere effort to escape some disaster threatened by higher powers,—by the gods or God; that the whole system of sacrifices, including the vicarious sacrifice of Christ taught by the Church, has been simply a device to avert the Divine displeasure; and that perfection of character, when aimed at at all, has always been a secondary matter.

2. That, defined as I have defined it, the word religion does not even suggest a belief in God or the gods; and thus the most important element of religion is left wholly out of sight.

I propose to consider first the second of these two objections,—namely, the omission of all reference to God in the definition under discussion.

Those of you who have attended the meetings of our Radical Club, will remember that the same objection was expressed there some months ago. The derivation of the word religion was alluded to, as coming from the Latin verb *religare*, which signifies *to bind together or to bind fast*, and as thus referring to the obligations or duties which bind man to God. This derivation, it was urged, proved that the word religion contains a manifest implication of God's existence, which, therefore, should not be left out in the definition. Now the truth is that the etymology of the word is obscure, and not agreed upon by scholars. Servius, Lactantius, Augustine, and others, give the derivation just mentioned; but Cicero, an authority surely entitled to weight in a question of this sort, derives the word from *relegere*, in the sense of *going through or over again*,—that is, in the sense of *carefully and conscientiously reviewing one's thought* [*De Nat. Deor.*, II, 28, 72]. Prof. Andrews, in his lexicon, inclines to this latter etymology; and Dr. Ramshorn [*Dict. of Lat. Synon.*, § 876] gives, as the definition of *religio*,—"properly the scruple of conscience; the awe and fear of that which is sacred, holy; religion, externally as well as internally." The word was undoubtedly associated in the mind of every Roman with the worship of the gods; but its primary reference was to the conscience or natural sentiment of duty, and only by association to worship of the gods. While I lay no stress at all on the simple etymology of the word, it is at least some confirmation of my use of it, that *conscientiousness* seems to have been its root-meaning.

Remembering, however, how words drift away from their earlier meanings, and taking a larger view of the matter, I would point out, as a fact, that it is not true that the word religion, even in its popular application, always implies belief in God or in gods.



The most striking illustration of this fact is Buddhism, which is more than 2000 years old, and includes among its adherents about 455,000,000 of human beings. There is no question that Buddhism is a religion, in the popular sense of that word; yet it is a mooted point whether Buddhists do, or do not, believe in any God,—whether they do, or do not, even believe in immortality. The best authorities seem to establish the latter alternative as the true one. "Belief in a supreme God, the Creator and Ruler of the universe," says Prof. Wilson, "is unquestionably a modern graft upon the unqualified atheism of Sakya-muni; it is still of very limited recognition." "Buddhism has no God," says M. Saint-Hilaire. "Buddha himself," says M. Burnouf, "though perhaps not a nihilist, was certainly an atheist." So also Wuttke, Schmidt, Tennent, Hardy, Schott, Gutzlaff. "Buddha," says Max Mueller, "denies the existence not only of a Creator, but of any Absolute Being. . . . How a religion which taught the annihilation of all existence, of all thought, of all individuality and all personality, as the highest object of all endeavors, could have laid hold of the minds of millions of human beings, and how at the same time, by enforcing the duties of morality, justice, kindness and self-sacrifice, it could have exercised a decided beneficial influence, not only on the natives of India, but on the lowest barbarians of Central Asia, is a riddle which no one has been able to solve." To one who conceives a belief in God to be the deepest and most essential element of religion, the riddle may well be insoluble; but the conception I have formed of its true essence,—that is, the struggle after improvement,—is compatible with any belief or disbelief concerning God. Given the ideal conception of a higher state of human development, whether enlightened or not,—I believe that a motive of sufficient power is at hand to account for any amount of practical effort to realize it. Every man wants to better himself; and he will certainly struggle to attain what he really (not professedly) believes to be a betterment. If he thinks wealth to be his betterment, he will work for it; if pleasure, he will work for that; if self-sacrificing virtue, he will work for that also. Some ideal he must have faith in; but the important point to notice is, that the religious impulse to work *upwards to some ideal or other*, exists in every soul, and is quite compatible with the most diverse conceptions of it. The highest benefit you can confer on any man is to purify and exalt his ideal. That Buddhism, destitute as it apparently is of all belief in God, should yet exhibit a moral code which Mueller declares to be "one of the most perfect which the world has ever known," and which makes Laboulaye exclaim—"It is difficult to comprehend how men not assisted by revelation could have soared so high and approached so near the truth,"—that it should actually inspire men with the spirit of universal charity, kindness, pity, equality, and toleration,—that it should work out a great social reform in the direction of liberty, purity, and brotherly love,—that it should inflame the souls of numerous missionaries, like Hiouen-tsang, to go forth preaching the new gospel with all the fervor, perseverance and utter unselfishness of a Judson or a Scudder,—that atheistic Buddhism, I say, should yet prove itself a practical religion by doing the work of religion, may well astonish the world, and compel others, as it has compelled me, to form a new notion of what religion in its essence is. Even the narrow and bigoted Archdeacon Hardwick cannot withhold a tribute of wondering admiration from this strange religion:—"But while we charge the creed of Gautama," he says, "with atheism and nihilism, we must acknowledge that it rose in one respect superior to all other heathen systems,—in the loftier tone of its morality. It was a *practical*, not a speculative, philosophy, concerning itself not with God and the invisible, but with the charities and duties of the present life." His unjust and cavilling accusation that the "Buddhist's love is little more than animal sympathy," and that the "Buddhist's principle of action is devoid of moral motive," cannot weaken the force of his previous admission. The one was honest testimony,—the other is captious detraction.

Nor is Buddhism the only system to which the name of religion is popularly applied, yet concerning which we find the same dispute, whether it is, or is not, atheistic. Prof. Neumann declares that "the words, *God, soul, spirit*, in the sense of something independent of matter and freely governing it, are utterly unknown to the Chinese language." Many Chinese scholars repeat the statement made by the Jesuit Longobardi two hundred years ago, that, at

least in theory, the followers of the Chinese State-religion are "atheists to a man." It is a striking characteristic of the writings of Confucius that they barely allude, in the very vaguest way, to God. He condemned the study of theology as fruitless, and dissuaded his followers from speculation on the subject. "He who offends against Heaven," he says, "has no one to whom he can pray." When one of his disciples, Tsze-Kung, said to him,—“If you, master, do not speak, what shall we, your disciples, have to record?”—Confucius replied,—“Does Heaven speak? The four seasons pursue their course, and all things are being continually produced; but does Heaven say anything?”

I might refer to the "religion of humanity,"—which the great French apostle of Positivism proclaimed, and which has in Europe, and in New York city itself, I believe, little bands of devoted adherents,—as another instance of a religion which has no God; but I have said enough to substantiate my statement that, even considered historically, it is perfectly correct to use the word religion as not necessarily implying belief in God. The lesson I would draw from these examples, of course, is not that I regard the idea of God as superfluous or untrue; far from it. But I cite them to show that an intellectual belief in God is not essential to the *fact* of religion, which is compatible even with absolute disbelief in him. That which gives religion its real power must be something deeper than any intellectual belief whatsoever,—must be rooted so profoundly in the human heart that it can exist, and thrive, and mould the character into high virtue, even if this belief be absent altogether. If this be the case,—and I think that observation, no less than historical study, proves it to be so,—then the fact that my definition does not refer to God is no objection to its essential accuracy. It is plain that religion itself, even in the popular use of the word, is consistent both with belief and with disbelief in God; and we must consequently look deeper than belief altogether, in order to discover the true source of its power. The strong, secret, purifying impulse to seek ideal excellence is, in my own thought, the natural revelation of God within the soul; but the *fact* is one thing, and my intellectual theory of it is quite another. It is the fact, not the theory,—the fact which I see to co-exist with theories infinitely different from mine,—which I regard as the true essence of religion; and that is why I forbear to express in my definition an idea which would make it inapplicable to Buddhism, Confucianism, and Positivism.

To recur now to the first objection brought, I think a closer analysis of the lower and more degraded forms of religion will show,—what I am satisfied is incontrovertible with regard to the higher forms of it,—that even the gross imaginations of the gods cherished by savage and barbarian tribes are really conceptions of a greatness which they conceive to be superior to their own,—which, therefore, stand to them in the relation of moral ideals. Their gods are, in fact, simply these ideals made objective. True, their gods may be our devils; but I doubt if any savage, however imbruted, ever worships what he himself conceives to be his own inferior. If he worships a stone or a crocodile, it is because he fancies that a great invisible power, superior to himself, inhabits it. Worship is always, I believe, an expression of aspiration, however rude, untutored, or even perverted. *Aspiration always enables*. It is a struggle, at least in sentiment, to reach the higher,—a struggle which, even if not seconded by subsequent endeavor, does something to invigorate the love of what we believe to be noble. The poet Lowell has beautifully expressed this idea:—

"The thing we long for, that we are  
For one transcendent moment,  
Before the present, poor and bare,  
Can make its sneering comment.  
Ah, let us hope that to our praise  
Good God not only reckons  
The moments when we tread his ways,  
But when the spirit beckons,—  
That some slight good is also wrought  
Beyond self-satisfaction,  
When we are simply good in thought,  
However we fail in action."

Does not the *effort of man to perfect himself* really include all that constitutes religion, as distinguished from theology? What we shall believe about God and immortality, must be settled for all independent persons by scientific and philosophical *thinking*. The intellect must solve all intellectual problems. No begging of the question will answer here. But the *effort* to reach the perfection of our being, to discharge the duties and to fulfil the destiny marked out for us

by our nature itself, is that which distinguishes the good man from the bad. It implies three things,—

1. An ideal conception of the perfect, more or less enlightened.
2. An aspiration or longing to realize this ideal,—a love of it.
3. A determination and actual endeavor to realize it.

Now here we have *thought, feeling, and will*,—the activity of the whole soul,—directed towards the higher development of its being; or, at least, towards what it regards as such, and what consequently must stand to it as such at any given time. Men never aspire downwards. They may act downwards, they may think and feel downwards; but it is always under protest, even if it be an angry protest. This downward tendency and effort is *irreligion*, the only religion that I would we might all shun as moral disease and death. Upwards or downwards,—these are metaphors, I know; but do they not express the only two kinds of living,—religious and irreligious? The one is in the direction of improvement; it is progress. The other is in the direction of debasement; it is retrogression. Even in the grossest forms of religion, a sympathetic eye will discern a blind struggle to realize a good, however mistakenly conceived; and it is this effort to reach the better and the higher which invigorates the soul, and tends to develop its nobler character. For instance, the system of sacrifices was not created by fear alone; it was associated in the mind of the ancients with that *conscientiousness*, that sense of *duty* to the gods, which we have seen to be the true root-meaning of the word religion; and if any ethical principle is sound, it is the principle that what we sincerely *believe* to be our duty, is a duty *to us* at the time. If we are mistaken in our conceptions of duty, we need intellectual enlightenment; but the willingness and the resolve to do right is the essence of all human goodness, the pith of all true religion. I think it will be found that, in all religions, this sentiment of duty has been at the bottom of rites the most absurd and practices the most abhorrent to the modern conscience. It is in this conviction, at least, that I find reason for believing religion in all its forms, so far as real and sincere, to be a struggle upwards into larger light and higher culture and better life. This aspiration and struggle are, as I believe, prompted in every human soul by the great, beneficent, and universal Power that we ignorantly call God; but whatever we call it, or whatever we think about it, I find this struggle to reach a higher development to be the one healthful element common to all the religions with which I am at all acquainted,—the only element which is common to them all. Hence I can give no better description of the fundamental verity at the bottom of all the world's conflicting faiths, than that it is the universal effort of man to perfect his own being, though manifested in many ways; and I find no little satisfaction in the thought that whoever thus strives to realize his own ideal, is in truth, whether he knows it or not, struggling upward towards the life and peace of Infinite Being.

Until this yearning to attain some greater good than we have, and to be something better than we are, shall be eradicated from the human heart, so long will religion, if I have rightly conceived it, endure. Time will but brighten and beautify its ideal of perfection, as knowledge and wisdom increase. Free from dogma, it is, as it were, the *nexus formativus* of humanity,—the impulse, unconscious in the brute, increasingly conscious in man, to realize the true idea of the species, and thus work out the ends of the Eternal Thought. Anticipating all the objections thus far brought against such a conception of religion, and many other objections besides, I have come at last, after patient reflection, to the conclusion that in no other sense can religion be in truth undogmatic,—that in no other sense, therefore, can it perpetuate itself in history. True, the whole tenor of my thought and the whole experience of my life have strengthened my own faith in God; but my faith has reasons to render, and does not fear to review them. I do not hold his existence as a dogma; I reverence reason too highly to dispute its judicial function, and listen with absolute confidence to its decisions. But flaming like a sun in the firmament, and flooding all my being with light, is this amazing vision of perfect excellence. To drink in its rays and appropriate them to the growth of the soul,—that is my religion, beyond all reach of argument or doubt. The ideal is a *FACT*. Prove what it may, it cannot be disproved. Ever



above us, it commands in its own right; and religion is obedience to it.

"Sweeter than any song,  
My song that found no tongue;  
Nobler than any fact,  
My wish that failed of act.  
  
A dream of man and woman,  
Diviner, but still human,  
Solving the riddle old,  
Shaping the Age of Gold."

#### A CHRISTIAN FRAME OF MIND.

[From the London Fun.]

There was once a Colonial Bishop, whose See was on the Coast of Africa.

He was an energetic Bishop who labored nobly, according to his views, and no man gainsaid him.

In his immediate neighborhood resided a barbarous tribe—the Tribe of the Canoodle-Dummers. You have heard of them.

They were idolaters.

They were a simple race, with a primitive religion. They were a mild and peaceable people, and lived in perfect harmony with one another.

The Bishop said (and very properly), "I will convert these poor benighted heathens."

He entered among them, and they received him hospitably. He is indebted to them for teaching him the flavor of ape, which, to this day, is always served in various forms at the Episcopal banquets. There are few pleasanter dishes than ape stewed with oysters and port wine. But, on the other hand, he found them but little prepared to listen to the beauties of the religion he was about to unfold to them.

He began by entering into conversation with their Chum, or High Priest.

The Bishop learned from the Chum, or High Priest, the heads of the Canoodle-Dummer's faith.

He found that at sunrise they were summoned to prayer by the beating of a tom-tom, or the blowing of a horn.

"It does not matter which," said the Chum.

"How is this?" said the Bishop. "It does not matter which?"

"It does not in the least matter whether it is a tom-tom or a horn?" said the Chum. "Why should it?"

"Oh," said the Bishop, "this is a terrible state of things." And he thought to himself,—"It is useless just at present to endeavor to inculcate the beauties of Christianity among this ignorant and unsophisticated people. In their present state of mind they will not appreciate what I have to tell them. I will begin by endeavoring to instill a healthier moral tone, so they will be more readily apprehend the doctrine that I shall then lay before them."

With the permission of their chief, he summoned the tribe. They came like lambs.

"Oh, Canoodle-Dummers," said he, "I am pained to find that you are indifferent as to whether a tom-tom or a horn is used to summon you to your devotions."

"We are quite indifferent," said they, with one voice, "so that we are summoned."

"But," said the Bishop, "observe, if a horn is right, a tom-tom must be wrong. So, likewise, if a tom-tom is right, a horn is out of the question."

"But, why?" said the Canoodle-Dummers.

"Why?" echoed the Bishop indignantly, "Why, of course?"

"I see," said each Canoodle-Dummer, thoughtfully. And the members of the tribe looked askance at each other, and each edged away from his neighbor.

And the next day the tribe was divided into two mighty religious factions, those who stood up for the horn, and those who stood up for the tom-tom.

The Chum, or High Priest, endeavored, but in vain, to reconcile them. "Why," said the Chum, "should you quarrel on such a point? You are all good men. You are all amiable, sufficiently virtuous, tolerably sober, charitable, and generally well conducted. You agree on all the vital points of your religion. Why divide on matters of unimportant detail?"

"Why, indeed?" said the tribe. And the two factions embraced.

"Stop!" said the Bishop, "I am pained beyond measure to see this. What are the ingredients of a plum-pudding to the shape of the mould in which it is boiled?"

"Nothing at all," said the tribe. And they were again, and finally, divided.

The Bishop persevered.

He addressed the Horn party, and said, "I notice with pain that some of your horns are long, and some are short. This should not be."

"Which is right?" said the Horn party.

"I am not of your religion," said the Bishop, "so I cannot undertake to offer an opinion. But one thing is certain,—if one is right, the other is wrong."

So the Horn party was divided into two sects—the Long Horns and the Short Horns. And the Long Horns hated the Short Horns even more than the Horn party hated the Tom-tom party. And the Short Horns returned the compliment.

The Bishop then addressed the Tom-tom party, and said, "I am grieved to see that some of your tom-toms are long and narrow, while others are short and stout. If it is right that a tom-tom should be long and narrow, it is a sin to use those that are of diametrically opposite form."

And the Tom-tom party were accordingly divided into two sects, the Long and Narrow Tom-tom, and the Short and Stout Tom-tom.

And the feud that existed between the Horn party and the Tom-tom party, was as nothing compared to

that which raged between the Long and Narrow Tom-tom party and the Short and Stout Tom-tom party.

The Bishop still persevered.

He pointed out to the Long Horn party that some of the Long Horns were sharp, and some were flat.

So the Long Horn party were subdivided, and became the Sharp Long Horns and the Flat Long Horns. He pointed out to the Short Horn party that some of the short horns were cow's horns and some were ram's horns.

So the Short Horn party were subdivided, and became the Short Cow Horns and the Short Ram Horns.

The Bishop still persevered.

He pointed out to the Long and Narrow Tom-tom party that some of their long and narrow tom-toms were headed with the skin of sheep, and some with the skin of pigs.

So the Long and Narrow Tom-tom party were subdivided, and became the Long and Narrow Sheep-headed Tom-tom party, and the Long and Narrow Pig-headed Tom-tom party.

He pointed out to the Short and Stout Tom-tom party that some of their short and stout tom-toms were bored in with wood, and some with iron. So the Short and Stout Tom-tom party were subdivided into the Short and Stout Wooden-boxed Tom-tom party, and the Short and Stout Iron-boxed Tom-tom party.

And here the good Bishop took breath and rested. For by this time there was only one man to each subdivision, and the process of disintegration could be carried on no further.

Let us hope, however, that he was as successful in converting them to Christianity, as he was in bringing them to a Christian frame of mind.

#### QUEER RELIGION.

The Chicago Tribune gives an amusing account of the adventures of an amiable old gentleman from the rural districts, who had been wavering between orthodoxy and heterodoxy for some time. He went into the city to hear Robert Collyer preach. It was his first visit to Chicago. Stepping into a North Clark street horse car, he rode out as far as Turner Hall, where many of the passengers alighted, and he perceived a crowd of people, and inquired of the conductor if that was Robert Collyer's church. The conductor, amused at the simplicity of the question, promptly replied in the affirmative, and our curious inquirer passed into the hall. He saw a vast crowd of men and women sitting at small tables drinking beer. This rather staggered him for a moment, but he reflected that they were possibly receiving the communion. So he sat down at a table and looked around him. Presently a young man with a white apron came up and asked if he had ordered. No, he replied, he was not exactly a member, but he came to hear Mr. Collyer. The youth with the white apron stared and passed on. Very soon a number of gentlemen stepped on the platform, with trombones, and fiddles, and cornets, and began to play. "The Unitarians have a queer way of worshipping," thought the old gentleman, "but I have been living out of the world; that is what's the matter, I suppose." He thought it would come out all right when Mr. Collyer came on. But after the music there was "communion," and after a long interval there was more music; and by-and-by a man dressed in tights came forward and commenced to swing round and round on a pole. Then another man, dressed like the first, went through a course of exercise on the cross-bar. And then there was more music, and no end of "communion." The stranger sat out the "services" very patiently, and then went home. He had come to the conclusion that Unitarianism was all very well in theory, but these new-fangled notions of worship were not so edifying, after all, as the good old Presbyterian psalms and prayers.

A BOSTON TETZEL.—In this enlightened land, in this year of our Lord, 1870, is sent out from Boston, Mass., the "Athens of America," a circular from Rev. Geo. F. Haskins offering for sale the pardon of sin on terms specified below.

The circular states that a great difficulty stands in the way of providing for the large family in the "Home of the Angel Guardian," in Boston, which purports to be an "asylum for orphans, homeless and wayward boys, where all are alike taught the principles of the Catholic faith and the virtues of a Catholic life." To aid in removing the difficulty referred to, this Boston Tetzal offers for \$10, or \$1 annually, the privileges granted to benefactors of the Society of the Angel Guardian, which he says were "graciously accorded by our Holy Father, Pope Pius IX., during my visit to Rome in 1854.

1. A plenary Indulgence [i. e., entire forgiveness of past sins] on the day of admission.

2. A plenary Indulgence, each year, on the 2d of October, which is the feast of the Angel Guardian.

3. A plenary Indulgence in the hour of death.

4. A partial Indulgence of three hundred days as often as the members shall recite a Pater, Ave, and Gloria Patri in honor of the Angel Guardian.

These are times for laying up treasures in heaven."

If this is not blasphemous, what is?—*Morning Star.*

Lieutenant-General Philip H. Sheridan has, by an order approving and applauding the massacre of the Pagan Indians by Col. Baker, done an act of greater hardness than any deed of his during the war. He has braved and outraged the moral sentiment of the civilized world.—*Boston Commonwealth.*

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"I want to see your movement carried out thoroughly, and hope you will be enabled to go ahead. I can't yet say, decisively, where I shall come out; I sympathize largely with you, but not altogether. If I had to sum up my judgment I should say, I think, that you seemed to me right from the point of view of Comparative Theology (the scientific view), wrong from that of Practical Religion. I grant Affirmation 9 scientifically, but practically the special element is not *Christian*, but rather the universal, except with very narrow religionists. To the world at large Christianity is Religion. That is, on the great fundamental truths of Natural Religion, Jesus has, providentially, set the seal of his name. Why not use this practical view? Whipple's little article in the February *Radical* is suggestive, and conveys the idea I intend."

"I certainly sympathize heartily with the movement and with Mr. Abbot, and feel that the time has come for us as Spiritualists to unite in an endeavor to organize the *Free Religious* movement. So soon as our friends are ready to leave the sectarian name Christianity, I am ready to leave that of Spiritualism, and join them to build up a Natural and Rational Religion unfolding the human conscience into harmony with the Divine Law, and, cultivating the Deific element in our own nature, find the God *in manu* ever incarnate in the race."

"A stranger to you, I take the liberty of writing to you as to the publication of a periodical journal or weekly paper, in which a full and *Free Religion*, higher, nobler, better, and purer than the Orthodox Christianity of to-day is to be advocated, a Christianity resting upon the eternal foundations of reason and truth; a Religion not afraid of free inquiry and unrestrained discussion and investigation. One more pure, more genuine, than the Pope, Priest, or sectarian has ever yet given to society or to man."

"A friend has kindly shown me the first number of THE INDEX, with which I am much pleased. I have been waiting and hoping for such a paper as you have started; and have thought that there were great numbers of people, and especially men in my profession, who would welcome and encourage it. Many have expressed to me such views, and many more who are skeptical of all sectarian beliefs only need such a paper as THE INDEX to show them that there is a true religion."

"I would like very much to see a copy of the paper, as I would like to become a subscriber. I am really glad to see or hear of a paper of the kind. The Bible has done a great deal of good and a great deal of mischief; I honestly do not believe it to be a revelation from God. God does not deal in nor depend upon a paper-raggy book to teach man his will or wishes."

"What I read there makes me desirous of seeing your paper. I am a believer in the *dignity and sacredness* of Humanity; in God, in all that is elevating, refining, purifying, and ennobling in its influence on character and destiny. It seems as if our souls are akin."

#### LOCAL NOTICES.

The First Independent Society meets every Sunday morning, at 10½ o'clock, in the church on the corner of Adams and Superior streets. Sunday School at 13. The public are cordially invited to attend.

The Radical Club will meet in the same place, at 7½ o'clock, Sunday evening, April 10th. Subject for discussion:—"Has the Community outgrown the Spirit of Persecution?" The public are invited.

The Free Evening School for men and boys is held every Tuesday and Friday evening at 7 o'clock, at No. 20 Lenk's Block.

The Industrial School for girls is held every Saturday afternoon at two o'clock, at Druid Hall, Washington St., the use of which has been very generously given for this purpose by the proprietors.

Mrs. M. J. Barker has kindly consented to act as Agent for THE INDEX, and will call on our city subscribers in person to receive their subscriptions.

CARD.—We acknowledge with gratitude the receipt of \$5 from J. W. Scott, Esq., for the Free Evening School, and \$5 from Mrs. Scott for the Industrial School.

#### RECEIVED.

Way, Truth, and Life. Sermons by Nahor Augustus Staples, with a sketch of his life, by John W. Chadwick. Boston: William V. Spencer. 1870. 12mo: pp. 264.

Bell's Address to the Inhabitants of the Planet Earth. Second Edition. First published in 1858. pp. 8.



## Poetry.

## THE EVENING STAR.

Thou watchest from thy lonely tower  
The glowing sunset sky,—  
Hath earth to draw thy gaze no power,  
No charms to lure thine eye?  
Why turn from scenes so passing fair  
To burning fields of empty air?

Thou heed'st me not; but gazing still  
With eye serene and clear,  
Thou waitest patiently until  
The Evening Star appear;  
And, lost in girlhood's idle dream,  
Thou fain would'st hail her earliest beam.

Still linger and enjoy thy trance,  
Albeit of briefest date;  
The dreams of later years, perchance,  
May share as stern a fate.  
Hope not Time's ruthless hand will spare  
Thy glittering mansions in the air.

O, maiden, when thy castles fade,  
And sudden melt away,  
Grieve not to see them lowly laid;  
All earthly hopes decay.  
Our airy temples perish all,—  
The loveliest are the first to fall.

But when the eve of Life draws nigh,  
And years thy spirit bow,  
Still upward turn thy tear-dimmed eye,  
As in thy girlhood now;  
Though clouds and storms awhile may bar,  
Still seek to find the Evening Star!

1857.

ASTERISK.

## The Index.

APRIL 9, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

There is something very illiberal in the manner in which we reward our public servants. When Mr. Lincoln was assassinated, Congress ought to have voted the salary for his full term to his family; the pitiful higgling over the amount to be paid them seemed to us at the time, and still seems, a public disgrace. Another instance of this same parsimonious temper is found in the refusal to advance the salaries of some of our highest officials. The *New York Nation*, referring to Gen. Sherman's recent letter to Senator Wilson, says:—

"As to the 'invidious comparisons' which have been made between the salaries of the Chief-Justice and cabinet ministers and that of the General, he points out that whatever shame there is in the matter arises out of the fact, not that the salary of the General-in-Chief is too high, but that those of the Chief-Justice and cabinet ministers are too low, and that he holds it to be a shame that a country with forty millions of people should stint their Chief-Justice and cabinet ministers as this Government now does. Finally, in an outburst of honest indignation, he says (in substance) what some member of the House should have said for him, that he has earned his pay, be it high or low; that, during the war, when filling the world with his fame, helping in no inconsiderable degree to save the country, and commanding more men than the Duke of Wellington ever commanded, he lived and supported his family on less pay than Wellington's private secretary received, and asks—what the economical saints and purists of the House will find it hard to answer—What money would pay Meade for Gettysburg? What, Sheridan for Winchester and Five Forks? What, Thomas for Chickamauga, Chattanooga, or Nashville?"

There will be no need to pay Thomas any longer. The old hero has gone to his rest; his remains passed through Toledo Wednesday morning. Let Columbia see to it that she grudge no honor and no reward to the men yet alive who stood between her and death! A gratitude that stoops to be economical in such a case is a fit title to infamy.

## THE FIFTEENTH AMENDMENT.

The official proclamation of the Fifteenth Amendment marks the complete victory of the ideas for which the war was waged. This victory has come so gradually that it excites far less enthusiasm than might naturally be expected. Like a mountain seen too near, it is hidden from us by its own greatness; but time will make only more evident its stupendous moral grandeur and influence for good on the destinies of mankind. New wars, however, must be waged before the victory of the American idea in all its comprehensiveness can be complete. To-day political power is concentrated in the hands of only half the American people. This is a wrong that must be righted. Women must enjoy their full rights and discharge their full duties as citizens of the State. Nor will the idea of perfect freedom, which is the vital principle of American civilization, ever fully accomplish its destined work for mankind until the shackles of superstition and ignorance and vice shall be stricken from every human soul. Rejoicing in what has already been achieved, and welcoming with the utmost cordiality our colored brothers to the full exercise of all civil and political rights, we still press forward to the things which are before, and will not rest until absolute justice for each and all shall be the all-pervading spirit of human society.

## THEOLOGICAL ASSUMPTIONS.

The Sunday essay which we print this morning answers certain criticisms on our "Fifty Affirmations," which will be found in a communication from a friend whose judgment we highly respect. It aims to show that religion does not depend on any particular dogma, since all dogmas have their root in the intellect, but that it is synonymous with the effort of the race and of the individual soul to reach a higher stage of development. This effort has a deeper origin than the intellect alone, arising as it does from the very depths of our moral and spiritual nature. That this discussion is not untimely is evident from the last number of the *Liberal Christian*. "What!" it exclaims, "assume there is any such being as a God and claim to be in absolute freedom of mind? Assume the existence of a soul or a spirit and be wholly free to question or deny them?"

We assume nothing except the unity of the universe and the trustworthiness of human faculties, and are therefore free to question everything. If Free Religion cannot exist without a dogma, that is, if it cannot be religion and yet be free, then we discard the word religion forever. It is because we believe that an undogmatic religion is possible,—one favorable in the highest degree to the natural development and use of all human faculties,—one, in short, that shall directly tend to foster this natural development and use,—that our faith in religion has not been shaken by any change in human dogmas. What we must think on the great questions that stir men's souls must be determined by the scientific use of reason. But if God is, he will continue to be, despite all errors of human thought; and if he is good, each human soul will fulfil its highest duty to him by being true to the inward law of constant, unwearied progress. This practical truth of life, which is in great measure independent of speculative truth of thought, is the real substance of religion, independent of every dogma and of all ecclesiasticisms. Those who would do justice to Free Religion must recognize this undogmatic and

un-ecclesiastical character of it; and to the *Liberal Christian*, especially, we commend the patient study of our fundamental principle, that religion, in order to be free, must be undogmatic.

## A CARD EXTRAORDINARY.

To the American People, Greeting:

I am commissioned to procure the name and address of every person in the United States who takes a friendly interest in Woman's Enfranchisement. In order to compile this roll of honor, I hereby request every such person, immediately on reading this announcement, without waiting long enough to forget or neglect it, to take pen and ink, write the name and address legibly, and forward the same to me by mail, postage paid—a trifling cost which you will not begrudge to a good cause. Any one sending in one envelope all the names in a family, village, or association, will render a helpful service. Three thousand American newspapers will oblige a brother editor by generously printing this card in their columns. The purpose of this registration is to know to whom to send important documents. Friends of the cause are urged to respond so simultaneously that their letters shall fly hither like a snow-storm. Sign at once. And the day will come when your children and children's children will be proud of the record.

Fraternally,

THEODORE TILTON,

Editor of *The Independent*,

Box 2787, New York City.

A FEMALE SCHOOL EXAMINER—RESIGNATIONS AND APPOINTMENTS.—Messrs. E. W. Lenderson and P. H. Dowling, having been elected to important county offices which require their undivided attention, on the 21st inst., resigned their positions as members of the Board of School Examiners, and Judge Jones has appointed Miss Henrietta J. Angier of this city, and Mr. A. B. West, of Sylvania, to fill the places thus made vacant. The appointment of Miss Angier is the inauguration of a new era in this section of the country, for she is the first female member of a Board of School Examiners that has ever been known in these parts. She is an assistant teacher in the High School and has charge of the Free Evening School. No one acquainted with Miss A. doubts her fitness for the position, nor can we see any reasonable objection to the appointment of a lady to that office, especially since a large majority of those who apply for certificates to teach are ladies. And then, it may be some time before she will find it necessary to resign in consequence of being elected Auditor or Sheriff of the county. Mr. West is an old and much respected teacher, and his appointment, like that of Miss Angier, will give universal satisfaction.—*Toledo Commercial*.

## FALSE ISSUES.

[From the *Woman's Journal*.]

The opponents of Woman Suffrage in Vermont, as elsewhere, shrink instinctively from discussing the main question. They try to divert attention by raising false issues, quite aside from the question submitted by the Council of Censors. It is as follows:—

"Article No 24. Hereafter women are entitled to vote, and with no other restriction than the law shall impose on men."

The *Montpelier Watchman and State Journal*, instead of considering this proposition, renews its former charge that "many of the advocates of Woman Suffrage have thrown scorn upon marriage and upon the Divine Word." It seeks, by garbled quotations and groundless assertions, to implicate Tilton, Rev. Mr. Frothingham, John Stuart Mill, and other eminent friends of the movement. It renews an unfounded and wicked calumny for the purpose of exciting prejudice and preventing candid investigation.

Now, in the name of reason and common-sense, Mr. Poland, what connection has the marriage question or the Bible question with the political rights of American citizens?

Do not married men vote without detriment to the marriage relation? And, if so, why may not married women vote also? Is there any possible connection between easy divorce and impartial suffrage?

Is the *Watchman* aware that, in Holland, where married women do actually vote on the same terms and qualifications as men, divorces are far less numerous than in Vermont, where all women are disfranchised?

Would it therefore be fair for us to claim that Women Suffrage would put an end to domestic unhappiness?

Does the Bible command men to vote? Does it forbid women to vote? Does the word vote occur at all in the Scriptures from Genesis to Revelations? Why, then, array the word of God, who is no respecter of persons, against our demand for personal rights and political equality irrespective of sex?

Let us ask the *Watchman* three plain questions.

1. Do you believe in the principles of the Declaration of Independence? Yes, or no.

2. Do you believe in the bill of rights of the State of Vermont? Yes, or no.

3. Do you believe in representative government? Yes, or no.

When we have the editor's answer to these simple questions, we will meet him on his own ground. For the man who denies a woman's right to vote can show no title to his own.

H. B. B.



## Communications.

ERRATUM.—In the letter from Mr. Lincoln, printed in Mr. Herndon's article, for—"One great and good and merciful Maker,"—read—"Our great, &c."

### CRITICISM OF THE "FIFTY AFFIRMATIONS."

To the Editor of the Index:

The first three of your "Fifty Affirmations" are, I think, quite unsatisfactory. You start by saying that "Religion is the effort of man to perfect himself,"—a definition which is faulty both in what it does say, and in what it does not say. For, first, it is not true that religion is, in all its forms, an effort of man to perfect himself.

As a rule, most religions have aimed not at perfection, but at salvation, in the sense of escape from the displeasure of God. This was the aim of all sacrifices, including the so-called vicarious sacrifice of Christ taught by the Church. Perfection of character, when aimed at at all, has always been deemed an incidental and subordinate matter. And as a matter of fact it may be questioned whether its influence upon the character has not been for evil quite as often as for good.

Again, this definition gives no place to the belief in a God or gods as an element of religion, although in all historical, if not in all possible, religions, this is the most important element.

I am aware that Mill argues that there may be such a thing as a religion which does not recognize a God. But certainly to use the word in this way is to change its common acceptation, which, in a definition at least, we have no right to do.

You go on in Nos. 2 and 3 to say that—"The root of religion is universal human nature," and that "Historical religions are all one, in virtue of this one common root."

Now these statements seem to me glittering generalities and nothing more. For there is nothing in all human experience—as War, Tyranny, Sleep, Property, Marriage,—of which exactly the same cannot be truthfully said. They all have root in universal human nature, and are all one in virtue of this common root, which is much as if we should say that black and white are both one, in that they are both modes of being—a statement which is true, but certainly not very important.

I would therefore modify your first three aphorisms somewhat thus:

1. Religion is the practical recognition, under some form or other, of the being and agency of God.
2. This practical recognition of God or of "the divine" is the root of all religion.
3. Historical religions are all one by virtue of this common root.

Thus modified, they point out the essence of religion which is found in all its forms, and also distinguish it from *Theology*, which is an intellectual, but not a practical or living, recognition of God.

R. M.

[To bring religion into the same category with all other forms of "human experience," was the precise object of Aff. 2; for the Christian theology makes it a supernatural gift arbitrarily bestowed. Considering the state of public opinion on these subjects, it is not a "glittering generality" to say that religion has its roots in the earth rather than in the skies, or that this common origin puts Christianity on a level with all other religions.

The other criticisms are replied to elsewhere.—[D.]

### A VOICE FROM NEW ENGLAND.

MIDDLEFIELD, CONN., March 27, 1870.

To the Editor of The Index:

DEAR SIR:—I enclose one dollar (greenback), for which send me a few copies of THE INDEX which is to contain the paper on Mr. Lincoln's religious belief.

And here let me express my sincere thanks for THE INDEX generally. It is already a power in the land. It has proved, among other things, that a journal need not be large in order to be influential. The *Independent*, commonly regarded as the best religious paper in America, (equalled and surpassed in my estimation only by THE INDEX), is good, not because it is big, but because it has a generous heart. Every week I look carefully through its vast pages and find therein much instruction; and yet, in the little INDEX, I find as much reading and more food for thought. I also take and read the *Christian Register*, devoting, perhaps, half an hour to each number, which half hour, generally, not always, seems well enough spent. If THE INDEX were larger, would it be better? Would it be as easy then to find in it such sentences as the following, copied from the last No.?

"We hope the human soul is immortal, but do not feel justified in saying we know it to be so"; "we hope, and calmly wait."

"The problem is to find the One in the Many and the Many in the One"; "recognizing Being as one in essence and manifold in manifestation."

"Highly as I value human life, it is not above all price; freedom is worth more, honor is worth more, country is worth more, the welfare of the race is worth more, great ideas are worth more."

I had the happiness of hearing the admirable lecture on "Socrates and Jesus." There was a world of meaning in that little sentence: "Socrates has too

little of the woman in him, Jesus too much." A part of the meaning, as I understand it, is that the classic civilizations were too exclusively masculine; that Christianity worked long and successfully to restore the equilibrium, thereby establishing a feminine type of religion; no longer needed; outgrown in fact; the way being open for broader, freer religion, as well as for better culture of all sorts; and since in moving forward we are called upon to readjust our relations with the past, we must see to it that we understand the true positions of Aristotle, Socrates, Pericles, Homer, as well as of Paul, Jesus, David, Moses.

Truly yours,

JAS. T. DICKINSON.

### ETERNAL LIFE.

EDITOR OF THE INDEX:—

Rejoicing in the courageous honesty of your reply to the question concerning conscious immortality, I beg leave to offer a protest against the following:—"We hope the human soul is immortal, but do not feel justified in saying that we know it to be so." "But whether our hope is well grounded or not, we have no quarrel with the changeless order of the universe, which we believe to be as truly rooted in Love as in Intelligence."

It is difficult to conceive by what process of reasoning you are able to arrive at belief in the one case, and can only attain to hope in the other. Neither the Love you believe in, nor the Immortality you hope for, is a subject of ocular or mathematical demonstration. There are many things in outward nature and inward experience, which militate against the idea that the universe is rooted in Love. To meet the force of this warring element, I find but one conquering thought. The highest and deepest in us is a grand "hunger and thirst after righteousness." The ideal of benignant Justice sits forever on the soul's judgment seat, reducing everything beneath it to order and beauty—claiming allegiance even to the sacrifice of every inferior good, and to the acceptance of death itself in its high service. What-*er* in nature apparently conflicts with the belief that this same goodness, in its infinity, pervades all things and stands at the helm, gives us the deepest concern, and we are always "searching for the keys of the heavenly harmonies,"—seeking to bring all notes into accord with this divine music. Let a noble human soul once entertain a skepticism in regard to this supreme benignity, and existence becomes a nausea; he loathes the thought of immortality, and longs to be scattered to the winds; and so we ask, how came we by this high conformation of soul? "Who can bring a clean thing out of an unclean?" and we find the answer,—the highest in us is—must be—a faint image of the highest in the Creator. God is good! That which would contradict it, is but a *seeming*; benignant Justice is at the foundation of the universe! This triumphant faith we can only demonstrate by our spiritual consciousness.

By a similar process of thought, we discern the immortality of man; and belief in the one requires belief in the other. If it be true, that the universe is rooted in Love, all that follows as a necessary consequence must be true also. The present life demands another, or rather, Life calls for continuance as certainly as the eye requires light, the lungs air, or the stomach food. To create this complex being of man, to carry him through all the vicissitudes of life with its unutterably solemn experiences—to place within him an ideal of excellence, towards which he must ever erect himself, *etc.* what it will—to awaken within him the belief that his nature is too lofty to stoop to the things "which perish in the using;" to create him thus—and that not as the necessity of an immortal being—would be to create a need and furnish no supply—a thing which Love could not do, which Intelligence would have no right to do, and which malignity alone *would* do. The Creator has no right to make the quivering substance of the human soul the mere plaything of his power, to experiment upon its loves, joys and agonies, to please himself alone with his creation; the very statement confutes such possibility. Life is no play to many of us. It is no play to travel a thirsty desert wherein is no water—to gaze into thick darkness with wide open eyes—to go down into the deep, and struggle in the great sea with all God's billows swelling over and surging into our souls; and if we may not draw from thence the one "pearl of great price," *utter faith in God*, so that we can exclaim "though he slay me, yet will I trust in him!"—if these experiences serve not the needs of the immortal man, then the power which rules is a malignant one, and we have good cause of "quarrel with the order of the universe;" for Life is a failure, the world more a chaos than in the beginning, and thick darkness is upon the face of its deep.

Thus belief in God's goodness involves belief in man's immortality. We cannot even speak of goodness—truth—honor—the dignity of human nature, without an underlying recognition of it. Why interest ourselves in eternal Truth, if we have not affinity for it—are not a part of it! Why talk of preserving our integrity, if the soul's identity is to be destroyed to-morrow! What dignity has he, who is counted unfit to live! If we are not worthy of life, we are not worthy of the death chosen by heroic souls in all ages. Let us have no more heroism! Let us eat and drink! Let us satisfy ourselves with husks—with things which perish in the using! for the great universe spues us out—retaining only our elements as fertilizers for other beings as petty as we.

Though immortality cannot be proved like a mathematical problem, the knowledge of it is "spiritually discerned," and is founded on a rock which nothing can overthrow. Love and Intelligence preside over

the universe, and verily we have "eternal life abiding in us."

"Normine the faith of India's son,  
Of millions blending into one,  
Dust atoms of the Infinite,  
Sparks scattered from the central light,  
And winning back through mortal pain  
Their old unconsciousness again."

BREVITY.

[We are glad to print so forcible and fine a criticism of our words. To the question—"Do you believe in conscious immortality?" we answered unequivocally that we hope, but do not know; and that no one believes without thinking that he knows. Our esteemed friend beautifully states some of the grounds of our hope; but one who has candidly studied modern thought on this subject must, we think, come to the conclusion that, when Socrates said,—"This one thing I know, that I know nothing,"—he went far to prove the truthfulness of the Delphic oracle. That Law is Love, is the generalized lesson of our own experience of this life; while we have had no experience of a life to come. That is why we are more sure that the Universal Power is benevolent, than we are that the soul is immortal. If the latter followed as a "necessary consequence" of the former, we should feel as little doubt of the one as of the other; but of this we are not perfectly convinced. Our sympathies, our hopes, our longings, side with our friend; but we are not bold enough to sue the Infinite for a supposed debt. If it is best for us to live again, we shall live again; if otherwise, we do not even desire it. For we do not love existence as we love virtue; and virtue is its own sufficient reward. The high opportunity of virtue, even for a day, is a boon worthy of Infinite Bounty.

If Free Religion is anything but a sham, it will make us masters of our own souls, *happen what may*,—will make us self-centred and serene under all contingencies,—will bear us up on pinions of pure conscience and resolute will beyond the reach of all arrows of *if* and *but*. Logic can but play about this great problem of life and death. There is more religion in a modest—"I do not know, but my peace is not pinned to knowledge,"—than in all the creeds. The free soul will not lie at the mercy of a doubt. The faith that trusts in God, *even though he slays*, alone gives the victory over fear.—ED.]

### THE PERPETUITY OF PROPHETISM.

MY DEAR ABBOT:—Your discourse in THE INDEX of the 19th, on "The Hebrew Prophets" interests me so much, as what seems to me a judicious application of the method of Theism to historical interpretation, that I venture to make it the occasion of a word of criticism. I go with you fully to the conclusion of your explanation of the position and work of the Hebrew prophet. He was, in the finest instances, as Jeremiah and Isaiah, exactly what Garrison and Phillips have been in American history, barring the differences created by the different age of the world in which they flourished.

There is one point, however, to which you do not allude, which is undoubtedly deserving of particular study, and the proper appreciation of which must ultimately form the threshold of an accurate representation of this subject. I refer to the part played by the trance, in its best and most remarkable form, in the rise and influence of Hebrew prophecy. Renan, in his "*Histoire Générale des Langues Sémitiques*," calls attention to the peculiar susceptibility of the people dwelling at the east end of the Mediterranean to the whole circle of experiences which modern "Spiritualism," as it is called, is engrossed with, and suggests that this circumstance made that region a cradle of religions for the world. He also describes the origin of the Koran in terms which strongly suggest that Mahomet was virtually a "trance-speaker." However it may have been with the Meccan camel-driver, turned prophet and become the founder of a world-religion, it is undeniable that a careful study, with this clew in hand, of early Hebrew prophecy, and of the indications of Hebrew language and Hebrew ceremonial, disclose the fact that trance-speaking was the original basis of the prophet's vocation. So much by way of a suggestion supplementary to your exposition.

A criticism which I venture to make touches the first words of the next to the last paragraph of your discourse, in which you refer to Moses, and even to Jacob, Isaac and Abraham as "the earliest prophets." I hope I shall not imperil THE INDEX, with any of its Unitarian friends, by assuming that you do not really believe in Moses and the patriarchs as other than shadowy figures in old Hebrew fable. I have noted your recognition, once at least, of "the transcendent greatness of Jesus," the identical notion out of which that beloved disciple, Dr. Furness, has blown such an infinity of delightful bubbles, and now you appear to recognize as a real person and veritable prophet the great hero of Hebrew legend, strongly suggesting to me that you may still be an object of intercessory interest to *Old and New*, which affords at last an example of religion attended to in secret, and that possibly even you may incur only suspended damnation from such Heads of the Church as R. P.



S., and the Angels of Resurrection employed in the vain attempt to bring life out of the Unitarian newspaper offices (one of whom, by the way, has taken, I see, to whistling "Uncle Ephraim" to keep his courage up, weary, I suppose, of sitting helpless on a stone that won't move, and within snuff of remains that are evidently dead beyond hope). I don't want to be the agent of your final perdition with your late brethren, but I must ask whether your studies have not freely convinced you that the first spoken or written teaching of the Hebrews dates from Samuel, 400 years after Moses is said to have lived, and that the book of Deuteronomy, which would naturally be considered the great prophetic utterance of Moses, was not written earlier than the time of Jeremiah, 900 years after the assumed age of Moses? The admirable People's Edition of Bishop Colenso on the Pentateuch, which includes in a single three dollar volume the substance of his five original volumes, is a manual of information on this subject which ought to be generally read, as it alone, I believe, would entirely convince any candid reader that the most ancient fragments of the so-called books of Moses were from the lips or pen of Samuel, and other parts from prophets trained by him; and that their completion was the work of some one about the time of Jeremiah, if not of Jeremiah himself.

But a more important criticism which I am prompted to make does not affect the discourse before me, but rather uses this against a general position taken by THE INDEX. You rightly treat as contemptible the "vagaries of orthodox theology" on the subject of the true function of the old Hebrew prophets. You even dismiss the misconceptions which these prophets themselves entertained in regard to certain aspects of their work. You eliminate their truth, and show its present and lasting use, thereby putting yourself in the line of these old prophets, and justly claiming that the continuity of their work is to be found in the free thinkers of today. Now I challenge you to do as much for Jesus and his companions. You have assumed, in taking your position ("squarely outside of Christianity"), the truth of the orthodox method of looking at Jesus and at Christianity,—the justice of the orthodox presuppositions. If you had assumed the great Theistic presuppositions, and applied the Theistic method of interpretation, you would have claimed the Christian, as you do the prophetic banner. I do not indeed believe you can long continue to hold your recent opinion of "the transcendent greatness of Jesus," but I am confident that you will soon have to face square about, nominally that is, towards the identical mark of the prize of the high calling of God which fixed the gaze of Jesus and of Paul, and both confess and claim association with the Truth as it was in Jesus. I see that you ascribe to Jesus some words which abundant critical evidence entirely acquits him of. In short, your account of him lacks critical completeness and accuracy, a very natural thing if you have not had more than usual time and opportunity to devote to this special study, and if circumstances have not specially driven your attention in this direction. The presuppositions of Christendom are continental in their sweep; it takes almost a lifetime to travel beyond their reach; but these once over-passed, it is impossible for the thoughtful scholar not to adjust happily his relations to that eminent movement of mankind during eighteen centuries which we call Christianity. Only view the subject as you view prophecy, entirely strip off orthodox error, even though you speak a century before your word can be fulfilled, and you will say of Jesus and his Apostles, as you say of the Hebrew prophets, that they fulfilled their vocation in a fair measure, and that we, on whom the labors and cross of radical teaching are laid, to-day press their identical footsteps, and have the best right in the world to the name which implies close connection with them. I have just improved a Saturday and a Sunday of confinement to my room to read a new work on the life and teaching of Jesus, an English book entitled "The Jesus of History." It is decidedly the best existing work on the subject. I imagine it to be from the pen of an English layman of legal training, and judicial or diplomatic employment, whose life has been passed in various dependencies of England, or in foreign residence, and who has devoted the leisure of many years to reflection upon the varied aspects of the evangelical story. The use which he has avowedly made of D'Eichthal's "Les Evangiles," the most useful book for the study of the gospel history which has ever come into my way, commends him as a most appreciative student, while the calmness, candor, and breadth of his survey, show a judicial thoughtfulness which no other writer on this theme has so conspicuously displayed. With his work, and that of D'Eichthal, I would name also, as extremely suggestive and helpful, "Christianity in the Caricatures referred to Artistic Treatment and Historic Fact," by W. W. Lloyd, also an English book, and unfortunately an expensive one, because of the photographic illustrations. With these works I believe any competent student can so remove Jesus from the accretions which considerably hide him from view now, as to see, first, that he was no miracle of greatness, and yet that he was true with a truth which forbids any of us to stand apart from him, and particularly forbids a Theist and free-thinker to do this. It seems to me in particular too bad that you, with your great opportunity, and the grand spirit with which you have accepted it, should throw away the colors which thirty centuries of inspiration have consecrated, because a Hebrew youth showed excess of enthusiasm in snatching them from the iron grasp of Judaism, and Paul made some mistakes while he bore them round the world. Rather, I beseech you, put your

hands where you see the blood-stains of theirs, and gratefully bear off from the successors of those who crushed Jesus the standard which floated over his death on Calvary, and of which the sufficient device was GOD WITH US. Even though Jesus misthought something, and the following course of history wrapped the truth of his life and teaching in manifold error, yet what God meant in and by him, in making him a link in the chain of religious history, none the less concerns us; and that concerns us without regard to any existing amount of misconception and misrepresentation. It is surely ungrateful to that young Nazarene to take him in his fictitious guise, instead of in his simple humanity, and ungracious towards the Providence of history to judge him as men have misused rather than as God has used him. I do not speak of the immense satisfaction it gives all along the line of traditionalism to see that you have left the old flag flying over church and creed, as the current orthodoxies have established and still maintain them; for you need only to consider what the truest truth is, irrespective of either the fears or favors of men.

Yours very truly,

EDWARD C. TOWNE.

WINNETKA, Ill., March 20, 1870.

[Our old friend and comrade raises more questions than we can answer briefly. One or two only can we notice at present. Mr. Towne thinks that we do not use Jesus and the prophets impartially, since we seem to stand by the latter and retire from the former. A little closer look at our position will show him that he is mistaken in his criticism. Both the prophets and Jesus were radical reformers of religion; and we, too, are trying in a modest way to carry on the same unending work. But because the prophets preached Judaism, we do not therefore call ourselves a Jew. Why, then, because Jesus preached Christianity, should we call ourselves a Christian? We are as truly outside of Christianity, as Mr. Towne is outside of Judaism. We recognize the fact that every local and historical religious movement is limited by its very nature; and we decline to identify ourselves with any such limited movement, because the religion we have faith in is universal and spiritual. Mr. Towne fails to perceive the fact that Christianity is a great system of faith and life, having certain fundamental and essential beliefs. Orthodox believers understand this,—radicals like Mr. Towne, Mr. Wasson, Mr. Phillips, Mrs. Howe, and others, slur over it. Hence the former appreciate the importance of such a step as passing outside the Christian lines; and the strong common sense of the people at large equally appreciates it. It is only a small number of persons, almost but not quite ready to take this step, who understate its great significance. To all such we put the plain question,—"Do you, or do you not, believe that Jesus is the Christ, in the New Testament sense of the word?" Yes? Then you are Christians. No? Then you are not Christians. This is not a mere question of words; and whoever represents it as such, deceives himself. Twenty-five years hence he will be amazed at his own blindness. The lines of Lowell are full of truth:—

"Let us speak plain: there is more force in names  
Than most men dream of; and a lie may keep  
Its throne a whole age longer, if it stalk  
Behind the shield of some fair-seeming name.  
Let us call tyrants tyrants, and maintain  
That only freedom comes by grace of God,  
And all that comes not by his grace must fall:  
For men in earnest have no time to waste  
In patching fig-leaves for the naked truth."

Mr. Towne regrets that we "throw away the colors, etc." But it was necessary to throw away the Union-jack of Great Britain, before the Stars and Stripes could be hoisted. In the new "war of independence," it will not much longer be possible to serve under two banners.—ED.

## Miscellaneous.

### THE TRANSITION.

[From the Banner of Light.]

Every person conversant with the present condition of Spiritualism in this country must be aware of the apathy generally prevalent among Spiritualists, and the want of confidence in one another, the personal and local prejudices and jealousies, which are quite equal to those of the churches, of politicians and of individuals and societies generally, but could not well exceed them. Some persons, even of good judgment, take these as signs that it is dying out, and some are even looking about for a *Hesperidam* to flee to for social and religious protection from the falling ruins of a crumbling temple. Such are mistaken, and need not flee at all, for they will soon see the rising and protecting walls of a newer and sublimer temple growing up around them, built from the fragments of all the institutions of the past, with no sectarian name or character, built without creed or catechism, Bible or Koran, bishop or priest, authority or dogma.

We are surely in a transition from the phenomenal and theoretical to the real and practical religion of nature and life—a transition in Spiritualism as well as in all other religious theories. Christians are casting off the sectarian shell of their church, and Spiritualists are shedding the *tem*, as a tadpole does its tail to become a frog. A "free religion" is demanded, and it must and will be inaugurated, and while it will not, and cannot ignore the truth and fact of spirit-intercourse, it will arise from its authority as Christians will from church authority, and, taking hold of angel-hands extended, have the inspiring influence to help human nature up to the standard and recognition of its Godhood through its arisen manhood which was crucified by the Christian Church.

Strong minds, some with long and some with short purses, have not only lost all confidence in the churches, but have also lost the little faith they once had, that out of Spiritualism would arise a Savior or a saving institution for the race. They now see no Savior can come to us, but it must be raised in us and developed from our own nature. The temples of all idols must be taken down, and from the fragments a temple of humanity be built, a temple that can shelter every human soul, and a church door open to all, with all its blessings free to all, requiring nothing of any one, and giving of its bounty to every one that asketh, requiring no confession, no faith, no ceremonies—a church that shall be as the river of pure water, washing every soul that steps into it.

The age is ripe for a free church, and the question is, who shall inaugurate it? how shall it be built? who shall set the ball in motion? Not who shall be priests; for it can need none where every one shall minister as he or she is qualified. "To him that hath shall be given," and to him that hath not shall be given, for from him nothing can be taken. The old church took the soul from him that had no money to give it, and the world took the time, strength and substance from the poor spiritual mediums and speakers, till they are mostly starved out, and the old pioneers are fast crossing over to the summer and sunny side of the river of death, but to new hands the work before us must be intrusted, and by new builders must the temple be constructed.

The cry has gone forth, and the angels are already looking for the workmen. Is it strange that those who have graduated from, not in Christianity, and from its highest class—Unitarian—should be found most ready and best qualified? Education, refinement, scholarship and manners they had, but not these alone would answer; hearts as well as heads are needed, and mortar as well as bricks. Not alone of polished marble can a temple be constructed.

"Free religion," we opine, means more than even those who named it could have designed it to mean; a religion free for all to take whatsoever they please, and appropriate all they can, but a religion that shall surely make all better who partake of it in large or small quantities; an ever flowing, never ceasing fountain of the "waters of life," over which is written: Come and drink freely, all ye that thirst, and no questions shall be asked you how or why you became thirsty, and no charge shall be made for what you choose to take. We must strike hands with every human brother and sister, and open wide our doors to all, bidding them come and partake of the waters of life freely, without questionings of hope, faith or belief, or even of knowledge or intent.

The day of damning churches has passed, and the day of blessing churches dawns. The creed that crucified has had its day and victims enough. The blood of its martyrs cries from the ground, and from the ground hearts of its oppressed millions. Poor Ireland and the poor of all Europe are groaning with the agony of crucified hearts impoverished and crushed by the churches, both Catholic and Protestant, and the cry must be heard.

At a Union Prayer Meeting at Cincinnati, the other day, the question was agitated whether the loss of voice by Rev. Mr. Gifford, a Universalist minister, was a direct answer to prayer, or was produced by bronchitis. A case in point that occurred in Chicago, under Rev. Mr. Hammond's ministrations, was cited, wherein a Christian man, but who was opposed to the revival system, was struck speechless and not able to talk in meeting for some months. It seems a new idea to pray that men may be struck dumb. Perhaps the Almighty will answer such prayers, but few will believe that of a God of Love. We fancy, had the Rev. Mr. Gifford been an orthodox divine, his throat malady would hardly have been classed as a special interposition of Divine Providence. People who talk thus of special Providences should not find fault with spiritualists who see all manner of supernatural things.—*Cleveland Herald*.

The city of Elmira, N. Y., has passed an ordinance empowering magistrates to fine and imprison any person found intoxicated. T. K. Beecher says of it: "That's sensible. Fine and imprison every man found drunk. But don't make fools of them by sentimental pity, or by throwing the blame of their sin on the liquor sellers. Liquor dealers have sins enough of their own to answer for. The crime of drunkenness is committed by the man who drinks. A well kept jail is the best inebriate asylum. To be drunk is a crime."—*Seaside Oracle*.

CHARLES V.—A swallow, having built her nest upon his tent, Charles V., upon the removal of his camp, ordered it to be left standing till her young had fled, so sacred did he hold the rights of hospitality. It is an anecdote (which is related by Veyra) be true, there is hardly any fact in his life which does more honor to his heart.



## Department

### OF THE FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### LETTERS ADMONITORY.

We published last week extracts from a number of letters received in response to our circular of last autumn. All these expressed unreserved approval of the objects and work of the Association. But we have also received a few letters which mingle admonition and criticism with approval. To this we do not object. We rather invite it. The admonitions of true friends are often the most valuable aid. And there is so much hearty friendship manifested towards the free religious movement by the writers of the following letters, that we print their letters with pleasure, and bespeak a thoughtful consideration of their words. Especially would we call attention to the admonitory sentences in the first of the letters with regard to subordinating the speculative problems of religion to the humanitarian.

"NEW YORK, 30 Nov., 1869.

I have received your circular in behalf of the Free Religious Association, and herewith send you my mite. I only wish I were able to send you a hundred times \$5.00 for a cause in which I feel a very deep interest.

I sometimes have a fear that some of our Radicals are making too much of their (or our) theology, as if converting men to that were the same thing as converting them to all that is good in human character; whereas it seems to me that it is quite possible for men to be convinced of our radical ideas, and full of zeal against Orthodoxy, and yet be far below the average standard of Orthodoxy in all that pertains to noble manhood. . . . If our faith does not make us better men than our neighbors, it will be in vain that we offer other demonstrations of its correctness. I may be wrong in all this, but really it does seem to me that we are giving too much time and attention to speculation, criticism, etc., and too little to practical things."

At the same time our friend will agree, probably, that there is an advantage in holding truth rather than error, even if persons are equally humane in character and conduct. And our friends of a speculative turn of mind will claim that they are only searching after truth, which, when found and accepted, must by and by have a practical effect in the improvement of society.

The writer of the following letter makes a plea for the *spiritual* aspects of truth as well as for the practical.

"AUGUSTA, Me., Dec. 10, 1869.

Enclosed you will find contributions for the Free Religious Association as follows. [In aggregate \$15.] I find many friends to the Association who decline having their names entered as members. I am glad that the Association is to be represented in THE INDEX, for which I am now forwarding subscriptions for myself and a few others.

I hope in the ideas put forth by Free Religionists, real religion, piety, something for the heart and spirit, will have a large place. We need assurance of a personal, self-conscious Being at the centre of things, and next to this that of our own continued conscious existence. I am afraid the world generally cannot be brought to a high plane without this. I am afraid everything that can be called religion or morality will be lost in chaos without it."

The writer of the following, as he had explained the previous year, wants the Association to do a vigorous, aggressive work against

the popular theology and its ecclesiastical organizations.

"SPRINGFIELD, Mass., Dec. 29, 1869.

I received a circular letter from you a few weeks ago, asking money for the Free Religious Association. I send you one dollar enclosed to pay my membership fee, which is all I want to spare now. I made a small contribution to the Treasury of the Association last Spring at the annual meeting, and hope to be able to do more hereafter.

I am not satisfied with the work done by the Association, but its mere existence is worth something."

#### A UNIVERSAL BIBLE.

We heard recently a piece of information which led us to hope that we shall have by and by, and perhaps before very long, a Bible of Universal Religion; that is, a collection, in one volume, of the best things in the sacred writings of all religions. Such a book is greatly needed, and the age is fast ripening for it. It would be immediately adopted by many religious societies for devotional reading in their public services. And we believe not a few Christian people, and people still attached to other specific religions, would heartily welcome it, and find in it good nutriment for faith and morals. The new science of comparative theology is disclosing the riches of the spiritual utterances of human nature under all forms of civilization and religious development; and though it is probably true that the proportion of pure gold to dross is much larger in the Hebrew and Christian Scriptures (it certainly should be so, historically considered) than in the Scriptures of other religions, yet this does not prevent our searching for and putting to use the gold that actually lies in the strata of these other faiths. As was said by Blanco White,—"Gold might be miraculously drawn from the bowels of the earth, but its miraculous origin could not raise its standard when put into circulation with other gold." Truth is the test of all moral and spiritual utterances, and not the place where we chance to find them. As a slight specimen of what may be drawn from the ancient Hindu Scriptures as an aid even to modern devotion, take the following sentences recently read in the ordinary Sunday service of a church in Massachusetts, selected from Mrs. Child's quotations from the Vedas. But these were *selected*, it will be said, from much that is not so moral or spiritual. True; but what judicious Christian minister, who is not enslaved to the letter of the Bible, does not *select* from the Hebrew and Christian Scriptures his lessons for pulpit reading?

"Any place where the mind of man is undisturbed is suitable for the worship of the Supreme Being.

There is one living and true God; everlasting, without parts or passion; of infinite power, wisdom, and goodness; the Maker and Preserver of all things.

That Spirit, who is distinct from Matter, and from all beings contained in Matter, is not various. He is One, and He is beyond description; whose glory is so great there can be no image of Him. He is the incomprehensible Spirit who illuminates all and delights all; from whom all proceed, by whom they live after they are born, and to whom all must return. He is the ruler of the intellect, self-existent, pure, perfect, omniscient, and omnipresent. He has from all eternity been assigning to all creatures their respective purposes. No vision can approach Him, no language describe Him, no intellectual power can comprehend Him.

He who inwardly rules the sun is the same immortal Spirit who inwardly rules thee.

That all-pervading Spirit, which gives light to the visible sun, even the same in kind am I, though infinitely distant in degree. Let my soul return to the immortal Spirit of God, and then let my body return to dust.

Preserve thyself from self-sufficiency, and do not covet property belonging to another.

The way to eternal beatitude is open to him who without omission speaketh truth.

If any one assumes the garb of the religious without doing their works, he is not of the religious. Whatever garments he wears, if his works are pure, he belongs to the order of pure men. If he wears the dress of a penitent, and does not lead the life of a penitent, he belongs to the men of the world; but if he is in the world and practises penitential works, he ought to be regarded as a penitent.

No man can acquire knowledge of the soul without abstaining from evil acts, and having control over the senses and the mind. Nor can he gain it, though with a firm mind, if he is actuated by desire for reward. But man may obtain knowledge of the soul by contemplation of God.

To a man contaminated by sensuality, neither the Vedas, nor liberality, nor sacrifices, nor strict observances, nor pious austerities, will procure felicity.

A wise man must faithfully discharge all moral duties, even though he does not constantly perform the ceremonies of religion. He will fall very low, if he performs ceremonial acts only, and fails to discharge his moral duties.

The soul itself is its own witness and its own refuge. Offend not thy conscious soul, the supreme internal witness of men! The sinful have said in their hearts, None see us. Yet the gods distinctly see them, and so does the Spirit within their own breasts. Oh, friend to virtue! that Supreme Spirit, which thou believest one and the same with thyself, resides in thy own bosom perpetually, and is an all-knowing inspector of thy goodness or thy wickedness. If by speaking falsely thou art not at variance with that great Divinity that dwells in thy own breast, go not a pilgrimage to the river Ganges, nor the plains of Curu; for thou has no need of expiation.

The sacrifice of a thousand horses has been put in the balance with one true word, and the one true word weighed down the thousand sacrifices. No virtue surpasses that of veracity. It is by truth alone that men attain to the highest mansions of bliss. Men faithless to the truth, however much they may seek supreme happiness, will not obtain it, even though they offer a thousand sacrifices. There are two roads which conduct to perfect virtue; to be true, and to do no evil to any creature."

NOTICE.—The Reports, in pamphlet form, of the Annual Meetings of the Free Religious Association for 1868 and 1869, (at 40 and 50 cts. respectively), REV. SAMUEL JOHNSON'S Essay on "THE WORSHIP OF JESUS," (50 cts.) and an Essay on "REASON AND REVELATION," by WM. J. POTTER, (10 cts.) can be obtained by addressing the Secretary, WM. J. POTTER, New Bedford, Mass.

The Report for 1868 contains addresses by O. B. FROTHINGHAM, JAS. FREEMAN CLARKE, ROBERT COLLYER, CHARLES H. MALCOM, JOHN P. HUBBARD, OLYMPIA BROWN, JOHN WEISS, T. W. HIGGINSON, F. E. ABBOT, A. B. ALCOTT, and others, each presenting some distinct aspect of the religious tendencies of the times; also a long address by WENDELL PHILLIPS, specifically prepared for the Association, on "THE RELATION OF RELIGION TO PHILANTHROPY;" Essay by F. B. SANBORN, on the same subject; Essay by W. J. POTTER, on "PRESENT TENDENCIES OF SOCIETY IN REGARD TO RELIGIOUS ORGANIZATION AND WORSHIP;" the specific Reports of the Executive Committee of the Association, and Letters from M. D. CONWAY in England, and KESHUB CHUNDER SEN, of India.

The Report for 1869 contains addresses by FROTHINGHAM, WEISS, ABBOT, HIGGINSON, PROF. DENTON, J. H. JONES, RALPH WALDO EMERSON, C. A. BARTOL, LUCY STONE, HORACE SEEVER, ROWLAND CONNOR, and others; Essays by JULIA WARD HOWE, DAVID A. WASSON, and RABBI ISAAC M. WISE; and Annual Report of the Executive Committee.

Some of these addresses are as conservative in their theology as others are pronounced in their radicalism,—the Association having offered a free platform to all phases of religious thought.

IMPROVING CREATION.—Carl Vogt mentions, in a scientific article in the *New Free Press*, an anecdote which Leopold Von Buch told at the Congress of friends of Natural Science in Erlangen. Over the entrance of the former Botanical Garden, in Munich, the following inscription was placed:—"What God the Lord has scattered all over the earth, the Elector Max has caused here to be planted in order according to system."



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# The Index.

VOLUME 1.

TOLEDO, OHIO, APRIL 16, 1870.

NUMBER 16.

## The Index,

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BY THE

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### THE MANAGEMENT OF CHILDREN.

[Read to the First Independent Society of Toledo, Dec. 30, 1869.]

"Let the history of your domestic rule typify, in little, the history of your political rule: at the outset, autocratic control, where control is really needful; by and by an incipient constitutionalism in which the liberty of the subject gains some express recognition; successive extensions of this liberty of the subject, gradually ending in parental abdication."

HERBERT SPENCER, "Education: Intellectual, Moral, and Physical," p. 214.

"Great severity of punishment does but very little good, nay, great harm, in education; and I believe it will be found that, *ceteris paribus*, those children who have been most chastised seldom make the best men."

JOHN LOCKE, quoted in the above.

There is no plant, capable of cultivation, which is not improved by it, both in beauty and productiveness. Any gardener will testify to this fact. Some plants, like the exquisite may-flower or trailing arbutus, cannot be cultivated at all; they perish unless left in their native wilds. But if they can survive transplantation, they are bettered by the care bestowed upon them, and frequently attain a state of development which may at last constitute them new species. "Not a few botanists," says Mr. Darwin, [*Animals and Plants under Domestication*, vol. 1, p. 368], "believe that several of our most anciently cultivated plants have become so profoundly modified that it is not possible now to recognise their aboriginal parent-forms."

Such, then, is the power of cultivation, when applied to the vegetable kingdom. Can any one doubt its equal power when applied to man? Nature is plastic wax in the hands of intelligence; nay, so great is the dependence of all organic life upon its surrounding conditions, that a change in these conditions inevitably brings a corresponding change in its development. Man is no exception to this universal law. Not only his body, but also his mind, will be developed or stunted in growth by external influences. Hence the exceeding importance of education. What is education but artificial cultivation, directed by an intelligent, or too often by an unintelligent, purpose? Every schoolhouse in the land is a monument to our faith in the power of culture. In fact, civilization is the result of culture. The difference between the savage and the civilized man is due to the simple fact that, while the savage is in a state of wild nature, the civilized man is in a state of cultivated nature. The infant savage, as has been proved by repeated efforts, cannot be educated to the same degree as the infant offspring of civilized parents. *Blood tells*. That is the modicum of truth which lies at the root of the world's aristocracies. The improved stock has always a great advantage over the wild stock, whether we consider plants, animals, or men. Democrat as I am, both by conviction and instinct, it is impossible for me to deny that good parentage, that is, descent from virtuous and intelligent ancestors, creates a great presumption in favor of the future virtue and intelligence of a child. What is loosely termed the "Caucasian race" is itself in this sense, an aristocracy,—that is, an improved variety of the human race. So much as this I cannot honestly refuse to concede to him who denies the equality of man. I cannot refuse, for instance, to admit that most of the negro races are inferior, in point of actual development of

brain, to most of the white races. Fortunately, however, I see in this natural inequality of brain-power no reason for any inequality in respect to civil or political rights. That is a wholly different question; and when it comes to that, I side with the most ultra abolitionist. All I say is, that cultivation improves the human race, as it improves the horse or the rose; and that long cultivation at last results in the improvement of the breed.

Every home, therefore, is a garden, and every parent is a gardener. Intelligence or ignorance with regard to the best modes of culture,—fidelity or neglect with regard to their proper application,—will infallibly betray themselves in the varying quantity and quality of the fruit. I wish that parents might always realize the full amount of their responsibility. A human infant is the tenderest and most beautiful plant ever entrusted to the care of human hands. Its future depends in great measure on the cultivation it receives. When I see how little thought is bestowed in most families on the rearing of children,—when I see how frequently they are left to "come up" of themselves, without even the anxious and conscientious attention which is bestowed on a fuchsia or geranium,—I seem to see a garden left untilled, unwatered, and unweeded. It is ignorance, thoughtlessness, or pre-occupation in other cares which is the cause of this neglect. I am glad to believe, far more frequently than indifference or criminal recklessness. Often, also, the influence of general intelligence and conscientious intentions is neutralized by some mischievous theory or some infirmity of will or temper in the parents. But is it not true that a well-ordered household, in which the children are carefully trained in accordance with wise principles, is rarely to be seen? Surely there is no subject of profounder importance than home-culture, the wise and right management of children. Not only does it involve the welfare of the little ones themselves, but also the welfare of future generations; for, hard as it seems to realize the fact, these rosy and romping little boys and girls are to be the fathers and mothers of posterity. The good consequences of our care, and the evil consequences of our neglect, will perpetuate themselves for ages after we are buried and forgotten; and if there is a duty which ought to be ever present to our minds,—which ought to engage our most earnest reflection and enlist our most active and persistent energies,—it is the management of our children. My morning's subject, therefore, ought to interest every one of you who is, or may be, a parent; and although my own experience may seem to you too limited to give me a right to speak upon it, it is, perhaps, not presumptuous for me to say, that my limited experience, fructified by very earnest and very continuous thought, has given me convictions which I ought to state. Take them for what they are worth.

The one great and dominant idea which, in my opinion, should guide us in all endeavors to educate the young, is that of *natural development*. The child's nature is to be developed, not repressed or changed. The individuality should be sacredly respected. The utmost we should aim at is to call out every latent capacity in its due proportion. The object of all wise education is to direct and train, not to mutilate or prune; for there is no faculty in human nature which is inherently bad. Every vice is the perversion of a virtue,—the diseased or misdirected activity of tendencies which, in themselves, are good. Faults are either the exuberance or defect of powers which could not be spared. Children will differ greatly in their natural faculties; but no faculty should be suppressed,—every faculty, on the contrary, should be encouraged or discouraged in exercise according to the relation it bears to other faculties. The natural bent of character, if not absolutely vicious,—a case which rarely happens,—should be the guiding hint in education. Nothing is gained by attempting to force all into a single mould. To thwart a child in a strong

natural proclivity may be the extinction of a fine genius,—possibly the blighting of what would be a noble and useful life. Nature fearfully avenges such insults. Home government, therefore, ought never to be the application of a straight-jacket. Chinese women and Flathead Indians,—the former cramped in feet and the latter distorted in skulls,—are miserable specimens of human beings. The healthy development of all natural powers, therefore, is the object never to be lost out of sight in managing a child. Without this clear general conception of the object to be sought, education will prove a failure worse, perhaps, than absolute neglect.

The new-born infant is a little animal, with only animal wants. We need not be too sentimental about it. The babies are all cherubs, if we may believe their mothers; but, if they are, cherubs think first and last of their meals, which would hardly be inferred from their traditional deficiency of stomach. It is the body which first needs our care,—it is the senses which first manifest themselves as active faculties. The perceptive powers of the mind are the earliest to unfold themselves; the affections, the conscience, and the reason are of later development, and, as I believe, in the order named. It is, of course, impossible to assign a date for the manifestation of these various faculties; their beginnings are very obscure, and hard to trace. But, in the rough, the order of development appears to be, first, the purely organic life, then the perceptions of the senses, then the affections, then the conscience, and lastly the reasoning powers. In the management of children, therefore, appeal should be first made to the senses, and afterwards to the affections, the conscience, and the reason. Family government based upon this principle will, I think, be most in conformity with nature, and lead to the best results.

The notion, however, seems to have found no little acceptance in some quarters, that family government, in the strict sense of the word, should be reduced to a minimum, if not altogether abolished,—that parents have scarcely any right to enforce obedience,—that they should forbear to exercise authority, if authority cannot be exercised without compulsion, especially physical compulsion. This notion, based on the idea that children have *all* the natural rights of adult humanity, has given rise to what is practically (though not yet reduced to a theory) a "children's rights movement;" and I think it has led to results which are highly unfavorable to the wise education of the young. Have children, from the first manifestation of an independent will, the same right of self-government which belongs to grown men and women, or are they rightfully subject to parental government? If the former is true, coercion is an injustice,—if the latter, coercion is both just and necessary. Inasmuch as this question underlies all other questions concerning the management of children, it deserves to be carefully considered. If parental government is a mistake,—if children should be left to govern themselves, and learn for themselves the natural consequences of natural laws, without help or interference from their parents,—then the whole idea of "management" is out of date. Self-government is an admitted right of the adult,—is it also a right of the child?

My answer is in the negative.

In the first place, self-government is not even a right of the adult, if in the exercise of his freedom he infringes on the rights of others. Society in this case assumes, and possesses, the right to govern him by penal laws,—to take away his freedom, and thus protect itself by putting him into jail, or inflicting some other punishment. Even if, therefore, the child has the same right of self-government possessed by the adult, it is equally limited by the rights of others. Now what person, who ever came into contact with young children, has failed to see how devoid they are of any conception of the rights of others, and how



Now that the New Testament is pervaded by this doctrine or expectation, that Jesus, after his crucifixion, would immediately return *during the generation of the Apostles*, is proved from the following passages which I hope thee will attentively read:—

Matthew—10: 23.	1 Tim—6: 14.
16: 27, 28.	Titus—2: 13.
24: 30, 36.	Heb—10: 25.
Mark—13: 26, 27, 30, 31.	James—5: 7, 8, 9.
Luke—21: 27, 28, 32, 36.	1 Pet—1: 5.
John—21: 22, 23.	4: 7.
1 Cor—7: 29, 31.	2 Pet—3: 10, 12, 13, 14.
11: 26.	1 John—2: 18 comp. with
15: 52.	2 Thess. 2: 1, 8.
Philippians—4: 5.	Rev—1: 1, 3.
1 Thess—5: 2, 28.	22: 10, 12, 20.
4: 14, 17.	

Here then is proof cumulative and overwhelming, that so-called "inspired" writers, the "infallible" mouthpieces and amanuenses of the All-wise God, did assure their cotemporaries that, after his crucifixion and ascension to heaven, Jesus would in the *life-time of that generation* return to the earth, surrounded by Angels, to destroy all things by fire, and to set up his kingdom. Now 1800 years have rolled by, and the event has not taken place yet!

I appeal to thy intelligence and candor whether all these writers were *not entirely mistaken* in their belief and teachings on this subject? And if mistaken on so awfully important a point as this, might we not expect that they would be mistaken on other points of less importance?

What becomes then of the doctrine of thy Confession of Faith that all the Scriptures are infallibly inspired, and form the rule of faith and practice? And how excessively ignorant, or exceedingly knavish, my friend, must those preachers be, who, after eighteen centuries have brought their evidence that the New Testament writers were *mistaken* on this point and *not inspired*, still impose on the credulity of the people, and in some instances, like that of Dr. Cumming of London, make fortunes out of that credulity!

I am now prepared to offer a remark which thee could not appreciate before, namely, that Jesus himself, according to the New Testament writers, shared with the Apostles this expectation and this disappointment, as appears from the 24th chapter of Matthew, where, after a panoramic description of the second coming, he says:—"This generation shall not pass till all these things be fulfilled." Again, Matt. 16:27:—"For the Son of Man shall come in the glory of his father with his angels. Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." And from Paul's account of the institution of the Supper, in 1 Cor. 11th chapter, where Christ is represented as saying:—"For as oft as ye eat this bread and drink this cup, ye do share the Lord's death till he come."

I ought to observe on this head, before dismissing it, that "The Sacrament of the Lord's Supper," as thee calls it, which is of such interest and importance in thy theological system, was "instituted" by Jesus, according to the testimony of Paul, to be observed only for a few years at farthest—"till I come." Yet the church has been observing it for 1800 years, little dreaming, apparently, that the fact contains within itself the strongest evidence, either that Jesus was mistaken, or that Paul was not infallibly inspired. For Paul says in 1st Thess. 4: 15, that the announcement he made of the end of the world in his own lifetime was in accordance with "the word of the Lord."

Now this dilemma has two horns, upon one of which thee must inevitably be impaled with the doctrine of plenary inspiration. If thee believes Matthew and Paul, then Jesus was inevitably mistaken, and uttered predictions that were never fulfilled. He could not therefore be God manifest in the flesh, but is *proved* to be a fallible man. If thee believes, on the contrary, that Matthew and Paul were mistaken, then what becomes of thy doctrine of infallible inspiration? Verily a man's esophagus must be of a very broad-gauge to admit of his swallowing so great an absurdity.

My veneration for the character of Jesus compels me to believe that as Paul, Matthew, Peter and other New Testament writers, were entirely mistaken as to the second coming, the event never yet having taken place Paul and Matthew were *not authorized* to put such words into the lips of Jesus as I have quoted. I prefer to believe that they were mistaken rather than he, especially as I know that Matthew, with the best intentions possibly, put things into the lips and life of Christ which he never could have said or done: as for instance his allusion to the assassination of Zacharias the son of Barachias, an event that occurred more than thirty years after the death of Christ, and so could not have been spoken of by him in the past tense. See Matt. 23: 35.

Now, my friend, do not commit the error that thousands of other men have committed,—of drawing too strong an inference from this established fact of the fallibility of the New Testament writers. Do not conclude that *therefore* the Christian religion is a delusion and the Scriptures worthless. It is only thy *superstitions* that have got their foundations knocked from under them by my argument. The Bible is a means to an end and not the end itself. With all its imperfections, (and candor compels me to say they are very numerous), it is the best of all books; and from among its leaves issues forth a fountain of living waters to quench the thirst of human souls. Thee knows that the books composing the present Bible were a compilation made out of a vast number of books purporting to be sacred, and that the compilers exercised their judgment in receiving some as canonical, and in rejecting others as Apocryphal. We have

the same right to sit in judgment on their work. With these records in our hands, the human reason and the human conscience form the divinely appointed alembic which enables us to separate the incongruous materials and distill the truth which is so delicious to the taste.

When I resided in the east, I often heard among people of thy persuasion very severe language used against the German "Neologists," as they were called. I have since made myself acquainted with the character and services of this class of men, and hesitate not to say that their bold and honest criticism has laid the whole Christian world under the greatest obligations to them. They have brought their vast learning and ability to the examination of the claim of the Bible, or rather the claim foisted upon the Bible by the church, that it is, in all its chapters and verses, an infallible revelation from God. They have examined these writings, Canonical and Apocryphal, impartially, as they would any other documents, in the light of history, and by the rules of criticism, such as are observed in courts of law, comparing passage with passage: and they have proved beyond all question, not only that the claim of infallible inspiration is *entirely groundless*, but there are mistakes in chronology, in genealogy, in astronomy, in matters of fact, and in matters of doctrine. On this account all men who love the truth and believe it to be divine, and follow it upward to its source, feel grateful to these great scholars for assisting them in getting rid of their degrading superstitions, and in building their religious opinions on a solid foundation. For are we not always safe in believing what is true? Can God possibly be honored by our believing that which is manifestly false? Is his credit among men so poor that the preachers must conceal, equivocate, and lie as they do? If our reason and conscience were not given to us to find out and judge these matters which concern our religious feelings and hopes, for what were they given, I pray thee?

Some complain that the American Radicals, following in the footsteps of the German critics, go too deep, driving the remorseless plough-share through our tenderest prejudices and most cherished opinions. But I tell thee they are throwing up a soil that has never before been seen the sun, and from which the next generation will reap a golden harvest of both truth and righteousness. They are emancipating men's minds from the bondage of fear and superstition, and scattering the light everywhere: and although they now receive the curses of wily church leaders who love the flock for the sake of the fleece, the day will come when they will be honored for their courage and their love of truth, by emancipated thousands.

Now, my friend, if thee is the man I take thee to be, thee will not imitate the strategy of the ostrich, which on his apprehension of danger thrusts his head into the sand, as if ignorance of harm were the guaranty of safety. After what I have said, thee cannot continue to move on in the old ruts of thought, without suspicion that thy opinions are not well founded. Thee fully appreciates Luther's great doctrine of the right and safety of private judgment, as maintained against the claims of the Catholic church. Exercise this right against all human creeds and confessions. Make thyself free from the anti-scriptural, unwarrantable tenet of the infallible inspiration of the New Testament, and, my word for it, thee will read these writings with an interest never felt before.

#### "I HAVE ALL THE RIGHTS I WANT."

[By T. W. Higginson, in the *Woman's Journal*.]

When Dr. Johnson had published his English Dictionary, and was asked by a lady how he chanced to make a certain mistake that she pointed out, he answered, "Ignorance, madame, pure ignorance." I always feel disposed to make the same comment on the assertion of any woman that she has all the rights she wants. For every woman is, or may be, or might have been, a mother. And when she comes to know that even now, almost all over the Union, a married mother has no legal right to her child, I should think her tongue would cleave to her mouth before she would utter those foolish words again.

All the things I ever heard or read against slavery did not fix in my soul such a hostility to it as a single scene in a Missouri slave-market some fourteen years ago. As I sat there, a purchaser came in to buy a little girl to wait on his wife. Three little sisters were brought in, from eight to twelve years old; they were mulattoes, with sweet, gentle manners; they had evidently been taken good care of, and their pink calico frocks were clean and whole. The gentleman chose one of them, and then asked her, good naturedly enough, if she did not wish to go with him? She burst into tears, and said, "I would rather stay with my mother." But her tears were as powerless, of course, as so many salt drops from the ocean.

That was all. But all the horrors of Uncle Tom's Cabin—the stories told me by fugitive slaves—the scarred backs I afterwards saw by dozens among colored recruits, did not impress me as did that hour in the jail. The whole probable life of that poor, wronged, motherless, shrinking child passed before me in fancy. It seemed to me that a man must be utterly lost to all manly instincts who would not give his life to overthrow such a system. It seemed to me that the woman who could tolerate, much less defend it, could not herself be true, could not be pure, or must be fearfully and grossly ignorant.

You acquiesce, fair lady. You say it was horrible indeed, but, thank God, it is past. Past? Is it so? Past, if you please, as to the bar of slavery, but as to the legal position of woman, still a fearful reality. It is not two months since a scene took place in a Boston court-room before Chief Justice Chapman which was

worse, in this respect, than that scene in St. Louis, inasmuch as the mother was present when the child was taken away, and the wrong was sanctioned by the highest judicial officer of the State. Two little girls, who had been taken away from their mother by their guardian (*their father being dead*), had taken refuge with her against his wishes, and he brought them into court under a writ of *habeas corpus*, and the court awarded them to him as against their mother. "The little ones were very much affected (says the *Boston Herald*), by the result of the decision which separated them from their mother, and force was required to remove them from the court-room. The distress of the mother was also very evident." (See *Woman's Journal*, Feb. 12.)

There must have been some special reason, you say, for such a seeming outrage; she was a bad woman. No; she was "a lady of the highest respectability." No charge was made against her. But, being left a widow, she had married again, and for that, and that only, so far as appears, the court took from her the guardianship of her own children, bone of her bone and flesh of her flesh—the children for whom she had borne the deepest physical agony of womanhood—and awarded them to somebody else.

You say, "But her second husband might have misused the children?" Might? So the guardian might, and that where they had no mother to protect them. But had the father been left a widower, he might have made a half-dozen successive marriages, have brought stepmother after stepmother to control these children, and no court could have interfered. The father is recognized before the law as the natural guardian of the children. The mother, even though she be left a widow, is not. The consequence is a series of outrages of which only a few scattered instances come before the public—just as in slavery, out of a hundred little girls sold away from their parents, only one case might ever be mentioned in any newspaper.

The possibility of a single such occurrence as that mentioned in this report shows that there is still a fundamental wrong in the legal position of woman. And the fact that the most of women do not know it only deepens the wrong—as Dr. Channing said of the contentment of the Southern slaves. The mass of men, even of lawyers, pass by such things, as they formerly passed by the facts of slavery. The Chairman of the Judiciary Committee of a New England State, a man through whose hands the State legislation of years had passed, told me that he was ashamed to own how blind he had been to the legal wrongs of women, till he heard them irresistibly stated (as he said) in an argument before the Legislature by Lucy Stone.

There is no lasting remedy for these wrongs except to give woman the political power to protect herself. There never yet existed a race, nor a class, nor a sex which was noble enough to be trusted with political power over another sex, or class, or race. It is for *self-defence* that woman needs the ballot. And in view of a single such occurrence as I have given, I charge that woman who professes to have "all the rights she wants" either with a want of all feeling of motherhood, or with "ignorance, madame, pure ignorance."

#### WAS MR. LINCOLN A SKEPTIC?

[From the *Morning Star*.]

A long letter has just been published in *THE INDEX*,—the new paper edited by Mr. Abbot in the interest of "Free Religion,"—which purports to give a true account of Mr. Lincoln's religious opinions, and to discredit the statements that have represented the martyred President as a real believer in Christ. The letter is written by Mr. W. H. Herndon, for many years Mr. Lincoln's law partner, and he claims, as it is natural that he should, to have known Mr. Lincoln well from 1834 till the time of his death. He denies the truthfulness of Mr. Holland's representation of Mr. Lincoln's views, and virtually accuses Mr. Holland and Mr. Bateman,—who furnished Mr. Holland with the most important material bearing upon that point,—of collusion, misrepresentation and garbling of testimony.

Mr. Herndon's statements are surprising. He says that Mr. Lincoln read Volney's "Ruins" and some of Thomas Paine's works, and assimilated them into his own being. Volney and Paine became a part of Mr. Lincoln from 1834 to the end of his life. He adds that Mr. L. wrote a small book against Christianity, attacking the idea that Jesus was the Christ, and meant to publish it; but that a friend got hold of it and burned it. "He boldly avowed himself an infidel."

Mr. Herndon goes on to say: "He did not believe in a special creation; . . . he did not believe that the Bible was a special revelation from God; . . . he did not believe in miracles; . . . he did not believe that Jesus was the Christ; . . . when he left this city (Springfield) for Washington, I know he had undergone no change in his religious opinions. He held many of the Christian ideas in abhorrence, and among them there was this one, namely, that God would forgive the sinner for a violation of his laws. . . . He was a Theist, as we now understand that word." Mr. Herndon tells us that he knows the whole story which Mr. Holland tells,—apparently on the authority of Mr. Bateman,—touching Mr. Lincoln's avowal of interest in Christianity and profound faith in the Bible, to be "untrue in fact and spirit;" and he adds that, though he is not now at liberty to give all the evidence in his possession, he has notes of it, and "the world will sometime know who is truthful and who otherwise."

This is surely a strange state of things. That Mr. Lincoln's experience as President did much to deepen



his sense of God's presence, to nurture a prayerful spirit, to vitalize his religious convictions and open to him the meaning and ministry of Christ's sympathy, so that his faith was more a power, and his devoutness more a habit during the last years of his life than ever before, is what is generally believed; but that he was an open disciple of Volney and Paine, and was shocked at the fundamental doctrines of the gospel, is what Mr. Herndon must fortify with positive and irrefragable testimony before the public will accept his statement. He seems anxious to clear Mr. Lincoln from the appearance of being a hypocrite. But if this statement were to be unqualifiedly accepted, we fear that Mr. Lincoln's eminent straightforwardness and profound sincerity would suffer a serious discount in the estimation of the American people. The testimony to the Christian faith and interest of Mr. Lincoln has come up through many witnesses and in many forms; it must be unequivocal evidence that makes it null and void.

Undoubtedly there is an excessive and mischievous tendency to quote and press into notice the sayings and concessions of men holding eminent stations, when they utter a word favorable to Christian doctrine. Their honest and unforced testimony may be used on proper occasions; but if Christianity be divine, it is not in a condition to need absolutely the prop of their consenting speech to keep it from falling into peril, and they owe it a thousand times more for its grace than it can ever owe them for their confession. If Mr. Lincoln was really a Christian, a denial of that fact is an attempt to take away the crown from his manhood, and to use his great name to hide the true Messiah's autograph from the eyes that need to behold it; if he was not, it is for Christian fidelity to say, calmly, firmly, and openly, though with appreciation and sadness, "One thing thou lackest." The Great Teacher's authority extended even over his keen intellect, and the call and the promise went with their full emphasis up to his high station and his anxious heart.—"Come unto me, . . . and I will give you rest."

#### COURT FOOLS.

[By Louise E. Furness, in the Revolution.]

The Court was in turmoil! The King, the Queen, the Lord High Fiddlestick, the very Bishops, in their gowns and lawn sleeves, were all down on their knees, searching for it. And yet one could hardly blame the king. Who would not have thrown it into the fire? The wisest man in the kingdom was just dead. He had lived a century and a half; and he bequeathed the King the result, what you might call the sum total of his researches—written on a scrap of paper, possibly five inches long. Fancy! The King had expected nine volumes at least, and throwing it in a rage on the coals, the draft had drawn it up the chimney before it had time to burn.

But no sooner was it gone than his majesty began to wonder what the wisest man could have said. The mere thought of it, the more curious he grew. So, as I say, the whole Court was in commotion, and there might have been seen the spectacle of ladies in velvet trains, judges in powdered wigs, all on their knees, groping and searching together; and, alas! in vain, for the best of all reasons.

The Court-fool had found it, and reasoned like a wiser man on the subject.

"If it be worth so much to a crowned king, what is it not worth to a poor fool like me?" So he put it in his pocket. Not the first time that the product of a wise man's life has gone to fill a fool's pocket.

On this much-lamented paper was written a single sentence—thus: "Say that you are what you desire to be, and the world will believe you." The fool read it, and pondered.

"What is it," he asked himself, "that I desire to be? A prince, of course, and to marry the princess! If I say that I am one, the world will believe me, or else what is the use of being the wisest man? If I fail, I shall only be what I am already—a fool! therefore, I am a prince! and I will go marry the princess!"

Now the princess of whom the fool had spoken was, as all princesses must be, the most beautiful and hard-hearted young woman of the period. The gates of her palace were mobbed by suitors, and as many as five or six hung themselves in despair, each day, because the princess was determined to marry no one but her superior. When the fool heard that, he pondered again.

"The princess is a wise woman, and I am a fool. She is determined to find her superior. Very good, I will be her superior."

Accordingly, when desired to wait upon the princess, in her hall of audience, he seated himself instead, saying haughtily:

"I am not certain yet that I desire to see the princess at all. The woman whom I marry must be beautiful, wise, humble, modest, witty, truthful, amiable, graceful, and madly in love with me."

Then he crossed his legs and looked up at the ceiling with such an air of indifference that the princess sent to demand who he was, concluding that he must be some great person who dared to be so uncivil, and required so many virtues and accomplishments.

"Tell her," replied the fool, "that it is of no consequence what I am or have been. A great many things are permitted a man, that would be intolerable in a woman."

When the princess heard that, she was at once convinced that she had found her superior, and they were married forthwith.

The Court-fool was now the husband of a princess, and received such honors as are paid to kings; yet he was not altogether on roses. The princess was

sharp-witted, and he was constantly in danger of being found out, had it not been for the wisest man's receipt. When he uttered some folly, and the princess exclaimed "my dear!" he returned loftily, "if you had been wiser, you would have understood me better." If she was inclined to meddle in state affairs, "which is the wiser," he asked ironically, "you or I?" And as there was always danger lest she should see and hear too much, he constantly informed her that, if she wished to preserve his admiration, she must know as little as possible about out-of-door matters, and keep herself in a sort of seclusion, so that he could always think of her as something aloof and apart from every-day people and the rabble.

So a number of years passed happily for the fool, but not so happily for the princess, who hardly dared draw a full breath, lest she should do it like a common person, and so lose some of that admiration so hardly kept and so easily lost; and at last, she said to her husband:

"I am heartily tired of the monotony and seclusion of my life. As well be a picture on the walls at once. If you are a prince, I am a princess. I see no reason why I should not know something of what is going on outside, and when you sign the state papers, why I should not set my name there also. They concern me, as well as you."

The fool was troubled at once.

"You ought not, because it is not proper," he said. "I never meddle with your curl papers. Leave my acts and statutes alone."

"But why is it not proper?" urged the princess.

"Why, because no princess ever does such things."

"Time, then, that one commenced."

The fool was frightened, and relapsed into his folly.

"Then," said he, "as soon as you have once set your name to a state paper, you will rule instead of me. You will take my crown and robes, administer justice, and make laws, and I shall be only Court-fool, set to rock the cradle, to sew on buttons, to make paste, to stitch up seams."

When the princess heard that, she was much perplexed, and happening to meet her nurse, she told her what her husband had just been saying. The nurse burst into a violent fit of laughter. The princess drew herself up.

"My dear," said the nurse, "pray do not be offended. But does your royal highness consider your husband superior to yourself?"

"Consider! I know that he is," cried the princess.

"Certainly! Of course! but how did your royal highness discover the fact?"

"Why, he told me so," answered the princess, hesitatingly and surprised.

"Exactly! and he tells you now, that if you set your name to certain papers, that he will become Court-fool! Then, depend upon it, my dear, that he knows himself to be that already! and that any man who declares that he will lose his manliness, resign his privileges, exchange duties, sneak about in kitchens and nurseries, and turn fool, if his wife signs a paper, or has an opinion on state affairs, is a fool already; only he has not yet been found out."

#### Voices from the People.

[EXTRACTS FROM LETTERS.]

"Will you please send me the following numbers of your truly valuable paper, which I read with an ever increasing interest each week? To the searcher after *Truth* it seems to me inestimable, and I am anxious to send specimen numbers to a few friends, who I think will enjoy reading them, and I hope will become subscribers. Dr. J. F. Clarke, of Boston, attempted to reply to your lecture on Jesus and Socrates last Sunday evening, in this city [Lowell]. Of the merits of his performance I cannot trust myself to speak, until the indignation aroused by his coupling your name with that of Judas Iscariot has in some measure subsided. Suffice it to say, in my humble opinion, he utterly failed to appreciate your motive and spirit, as well as the scope of your ideas."

"My heart and my mind would have sent this long ago, but my purse has been the provoking laggard. I hoped to have sent you other subscriptions besides my own; but the rich Radicals are too undevoted, and the poor Radicals among my flock are too poor, to as yet respond to my asking. It does sometimes seem as if the Devil was richer and more generous than God. But who cares? I like the purpose and spirit of *THE INDEX* very much. I might criticize some of its intellectual and mechanical features, if I had time and opportunity."

"I regard your prospects of success with great interest, because of the noble stand you take in an appeal from the crude, incongruous *melange* of ideas generalized under the term Christianity, to a higher plane of religious culture. Your prospectus I read with great pleasure, and was led by it to expect much of your essay, and I am happy to say the first number came quite up to my expectations. If you will send me one or two copies each of Nos. 1 and 2, I will try and reciprocate the favor. God speed you in your work."

"*THE INDEX* fires some heavy guns and will do damage to the old ship Conservatism. Shall do all I can in getting subscribers, for I think it high time that orthodoxy with all its hypocritical forms was laid as low as its standard of moral honesty and purity."

"You must not judge of my pleasure in *THE INDEX* by the time that has elapsed since I received it. It is truly more refreshing to the spirit than anything I have seen for years. It finds me almost entirely responsive to the great principles of which it treats, and lifts me into a strong, pure atmosphere of thought and feeling. I have sent it to some of my neighbors, who receive it with enthusiasm. No doubt there is much fallow ground ready for the good seed. Spiritualism has broken the bonds of very many minds, and thus prepared the way for the great human church. So many minds that would not dare to reason, are driven into truth by superstition. The superstition will pass away with the novelty, but the eternal truth will remain. Last Sunday I sent the first three Nos. to an intelligent, hard-working man, who was so elated by the grandeur of the thought they contained, that he kept his wife awake half the night—questionable philanthropy—discussing mighty truths so forcibly awakened in his soul. I intend that my New Year's gift shall carry light to all who live within reach of its rays. I wish I had a dozen copies of it."

"Whatsoever is true, pure, and holy; whatsoever is elevating, ennobling, and divine, is to be found in Free and Rational Religion as 'wheat without chaff,' as 'gold without dross.' Thirty years ago, while a zealous devotee and a pulpit advocate of an orthodox sect, I saw the truth so mixed with error that I decided to throw the whole away and begin to learn the A, B, C, of truth, as the surest and quickest way of rescuing my mind from the cloud of darkness with which it had become enshrouded by a false and so-called Christian education. From that day on, I have believed nothing except as it commended itself to my *understanding* as true. And great has been my reward. Let the Banner of Free Religion be unfurled all over our land, and millions will flock to its standard and follow it as a guiding star, shining bright above the dark clouds of all authoritative religion."

"You see what the *Liberal Christian* in the liberality of its soul says of you. How any man in his senses should imagine that that region is 'sunless,' where we are pre-eminently under the rays and quickening warmth of the sun of the universe, the light and heat of the central Truth, Beauty and Excellence of all, is past comprehension. It shows clearly enough that he has never seen anything either in sun or Christ. Well, we need not fear. I shall be glad if, as I doubt not you will, you handle your theme affirmatively as well as negatively, showing how rich and uplifting, how warm and vitalizing shall be these truths when once recognized,—what large life and blessing shall flow from them, as well as how cramping and killing are the poor idolatries of book and person which prevail all around us."

"I have no doubt you must be bored with expressions of good, and ill-will, but I desire, for myself, to thank you for giving form and expression to many ideas of religion which I was vainly conscious of possessing, but which my Puritan ancestry and Liberal Christian training (I mean the church, not the paper) prevented me from following out to their legitimate results. There are many, I know, who have outgrown Christianity, but cling to it on the supposition that it is the least religious stronghold, to abandon which, is to be left in a religionless desert. To such I think your paper will be a Godsend."

"With the proper effort, no doubt 1000 subscribers could be obtained in Chicago. There are thousands all over the land hungering for just what *THE INDEX* is ready to furnish in a most acceptable manner. I really wish I could spare the time to do something for you in this hurly-burly, harum-scarum conglomeration of all the extremes ever dreamt of in the philosophy of the wildest city builders who ever lived. But I can't get all the time I really need for sleep and rest, so you must take the will for the deed."

#### LOCAL NOTICES.

The First Independent Society meets every Sunday morning, at 10½ o'clock, in the church on the corner of Adams and Superior streets. Sunday School at 12. The public are cordially invited to attend.

The Radical Club will meet in the same place, at 7½ o'clock, Sunday evening, April 24. The discussion on the question—"What should be our National Policy towards the Indians?"—having been postponed on account of Mrs. Stanton's address last Sunday evening, the same subject will stand over.

The Free Evening School for men and boys is held every Tuesday and Friday evening at 7 o'clock, at No. 20 Lenk's Block.

The Industrial School for girls is held every Saturday afternoon at two o'clock, at Druid Hall, Washington St., the use of which has been very generously given for this purpose by the proprietors.

#### RECEIVED.

Natural Religion. By Rev. Herman Bisbee. A Sermon delivered at Pence Opera House, Minneapolis, Minn., March 27, 1870. pp. 8.



## Poetry.

## IN A LADY'S ALBUM.

Thy pages lie unwrit and fair,  
Fair as thine own sweet face;  
Yet loving hands ere long shall there  
Affection's record trace.

Thus blank to thee life's pages seem;  
Yet, as old Time speeds lighter,  
May happiness be all their theme,  
And Love be still the inditer.

1857.

ASTERISK.

## The Index.

APRIL 23, 1870.

*The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.*

*No notice will be taken of anonymous communications.*

In addition to our usual amount of matter, we publish this morning a SUPPLEMENT containing the New York *Tribune's* report of our lecture on "Socrates and Jesus in the History of Religion," together with some spicy articles on the same from the secular and religious press. The only effectual correction of their various misrepresentations would be to print the lecture entire, which we cannot do at present; while the plentiful lack of good temper evinced will correct itself in the mind of unprejudiced readers. The article from the *Christian Radical* seems to us very fair and manly in tone,—which, we are sorry to say, is more than we are ready to affirm of the rest. A report of Dr. Clarke's counterblast, written by one who heard it as first blown in Boston, will be found among our "Communications," and may be compared with the Lowell *Courier's* report of the same performance as repeated in Lowell. Mr. Collyer, in the same department of THE INDEX, brings his Scotch terrier into the field; but our canine assailant barks up the wrong tree, while his master's gun goes off at the breech.

In order not to give our readers a surfeit of our own cookery, we print on our first two pages, instead of the usual essay, a communication which would otherwise be too long for publication in our columns, but which, though not quite so radical in all points as we could wish, is excellently adapted to accomplish its purpose of staggering an Old School Presbyterian. We don't see how he can do anything but stagger.

It is necessary to repeat that we cannot take any notice of anonymous communications. Two or three have been sent to us recently which we should willingly print, if we knew from whom they came. The names of correspondents will be withheld, if desired; but we must know the authorship of whatever we publish.

Last Saturday evening Mrs. Elizabeth Cady Stanton delivered her very interesting lecture on "Kate and Petruchio," at Hunker's Parlor, in this city. The following evening she gave an extemporaneous address—"Open the Door"—in the Independent church. The building was well filled with a very attentive audience. We were much impressed with her earnest eloquence in her plea for the enfranchisement of woman, and nearly all her sentiments found an inward echo as she spoke. Mrs. Stanton is a veteran and honored worker in a great and just cause.

## "WAY, TRUTH AND LIFE."

Mr. Chadwick's little sketch of Nahor Augustus Staples, just published by William V. Spencer in Boston, is a model of biographical writing. Its delicate sympathy with the life it portrays, and its loving appreciation of all that was beautiful in Mr. Staples, have their solid basis in a fidelity of treatment that makes the sketch something better than a mere eulogy. Nothing could be more exquisite than the Preface and Dedication. Noble thoughts glow in all the pages. We are thrilled by such a sentence as this:—"The best way of finding out whether a reform is timely is to see whether it will go. *The failure will be timely at any rate.*" The biography is more interesting to us than the sermons, though there are passages of great power in them. Mr. Staples was a growing man, and had not reached his maturity when he died. Fine and high sentiment, rather than profound thinking, strikes us as his chief peculiarity. There was an increasing manliness in his life. A few years later, he would have been chafing at the restraints of the pulpit. He would have learned to hate the vantage-ground it gives, and would have resolutely met his fellow-men on a level. The last shreds of ecclesiasticism would have fallen away from such a spirit as his in due time. What we most like in him is a certain directness and sincerity of dealing, born of instinctive faith in Nature. But we see more and more reason to believe that a distinctively theological education, even when conducted on the rather liberal principles of Unitarianism, chains the honestest soul with prejudices which must be snapped asunder before it can come back to Nature's stern simplicity. The chief interest of the little biography before us turns on this gradual self-emancipation of a true man. But the cost of such a struggle for freedom is pathetically great. Few souls are affluent enough to meet it; the majority are poverty-stricken, and grow fitted to their yoke. There is no work more worthy to awaken a magnificent enthusiasm, than that of standing as interpreter between the age and its own half-conscious aspirations. None can comprehend the vast demands, the unspoken sacrifices, or the unspeakable compensations of such a work, who has not given himself up to it body and soul. But the preparation for it is poorly made in the traditional routine of the seminaries and divinity schools. All this must be first unlearned, before the inexorable conditions of the task are met. Young ministers are brought up with "great expectations,"—filled with the conceit that they shall inherit spiritual wealth from the past. But we enter penniless into life, and must dig every dollar by which we live out of the very bowels of the earth. We must crush the quartz, and sift the sand,—or go paupers into our graves. It is the hard battles of our own thought, the wrestlings with our own sternest experiences, the absolutely truthful dealing with life as it comes, that alone can give the right to speak. All the scholastic lore of the colleges is worthless, until smelted in the furnace of the private soul. What idiocy to seek to enrich ourselves with borrowed money! That is the highway to bankruptcy. The career of this young minister, who

"By the wayside fell and perished,  
Weary with the march of life,"

would be stale and unprofitable enough, were it not that he flung aside his theological outfit, and was not ashamed to become a common laborer in the mines of truth. This is

the lesson that he taught, because this is the lesson that he learned. And he is wise, whether called to speak or listen, who learns it also. We give what we earn,—no more. Thus, with an ever-varying text, Nature preaches to all alike the eternal lesson of self-help.

## DR. CLARKE'S REPLY.

If we were to answer Dr. Clarke's reply to our Horticultural Hall lecture, we should fall into the same mistake into which he has fallen,—that of trusting a mere newspaper report. We never said, for instance, (as the Lowell *Courier* represents), that the untrustworthiness of the gospels was "generally admitted;" or that Rousseau is disqualified for comparing Socrates and Jesus "because he is not a Christian." These pleasant little absurdities are "reportorial" embellishments of our lecture. But they are all the better as a target; and we are grateful to the reporters for giving Dr. Clarke something to shoot at.

One point, however, is noticeable.

Referring to the woman's pouring the ointment on the head of Jesus (apparently to signify her faith in him as the anointed King or Christ), Dr. Clarke is reported as saying:—"He accepts her homage, not for his own glorification, but for the sake of the kind heart that prompted it—to make her glad and happy."

In his great poem (*Purgatorio*, XXI, 130-133), Dante represents himself and Virgil, his ghostly guide, as meeting the spirit of Statius, who, when he learned that he spoke to the most venerated poet of Rome, would have fallen at his feet to embrace them, had not Virgil restrained him, saying:—"Brother, do it not! Thou art a shade, and beholdest a shade." It was a great blunder in Dante to make the Mantuan bard so exceedingly savage to the poor ghost, and it is a strange infatuation which has made mankind for five hundred years mistake his unpardonable harshness for a dignified and beautiful modesty. If Dr. Clarke had written the *Divina Commedia*, how he would have changed all this!

The book of Acts (XIV, 8-18) has a story that Paul and Barnabas performed a miracle at Lystra; and when the populace attempted to offer sacrifices to them, believing them to be gods in disguise, Paul and Barnabas refused in horror to accept the idolatrous worship. What hard-hearted apostles! How much more considerate of the sensibilities of the crowd it would have been to wear their honors meekly, and humor the innocent delusion!

The book of Revelation (XIX, 9, 10) represents John as conversing with an angel, and as about to fall at his feet to worship him; but the angel checks the impulsive act of the seer, saying that he is his fellow-servant, and bidding him worship God. What a cruel angel! How this surly rebuff must have hurt John's feelings!

If retiring modesty, unwillingness to accept excessive homage, and a reverence for others which causes a blush at the sight of their humiliating self-prostration, are indeed beautiful in these representations of Virgil and Paul and the angel, would they have been any less beautiful in Jesus? Reverse the story of the spikenard,—picture Jesus as gently restraining the delirious adulation of his friend, and directing her worship whither it belonged. Who would not discern the loftier spirit?

Christianity worships its own dreams.



## Communications.

## LETTER FROM COL. HIGGINSON.

NEWPORT, R. I., March 16, 1870.

DEAR FRIEND,—I wish to tell you with what pleasure I habitually read *THE INDEX*—looking forward to the time when with more capital and co-operation you can enlarge it, and make it more wholly worthy of its great principles, and your own truthful and manly spirit. The fact that the monthly *Radical* has been sustained so long, and has proved so much abler and more satisfactory than any of us could have expected, shows that in time a weekly newspaper, based on similar ideas, can also be sustained.

Most of all I enjoyed your "Fifty Affirmations," which seemed to me the most important statement of religious truth since Luther. Especially the statement of the relation of Christianity to Free Religion was the embodiment of what I have always thought, but never had the skill to put into words so well. The only thing which did not quite satisfy me in the whole series was the first affirmation. The definition of religion did not quite fill my ear or my heart—though I should find it hard to make a better one.

I enjoyed very much, also, our friend Frothingham's article in your last number, in which he seems to disclaim for himself and those who work with him all further allegiance with the Unitarian body. It has seemed to me for years that you and he and others were wasting effort in the attempt to bring that organization on the platform of Free Religion. Unitarianism was born a sect and will die a sect, as much as Universalism or Methodism, and it is now many years since I have ceased to take any more interest, either in redeeming or in attacking it, than if it were one of those. I remember that in coming out of Frothingham's Sunday services two months ago, my eye fell in dismay on the placard "Third Unitarian Society" at the entrance. It seemed incredible that so strong and commanding a mind as his should be willing to bear about with it even the name of this "ghost-of-improved Socinianism," as Carlyle called it. I used to feel the same about you, and must even now frankly confess that I pass by with a slight sense of weariness any passage in *THE INDEX* that refers to the petty and tiresome debate of the "New York and Syracuse Conventions." It always seemed to me that Theodore Parker weakened his position very much by holding to the Unitarian organization, especially after Emerson had shown how much stronger a man could become by standing alone.

You will say, does not the same reasoning apply to the name "Christian" as to the name "Unitarian"? I think it does, and so evidently did Emerson, for he equally dropped them both. I do not think I should ever wish to belong to any organization that called itself distinctively "Christian." I have held ever since I grew to manhood that this word, unless used in its vaguest historical sense, implied a personal allegiance amounting to absolute deference, such as I could feel for no human being; and it seems inconsistent for those who believe in the simple humanity of Jesus to assume such a name at all. Yet such persons are placed by sectarianism in this singular position. If they dare to call themselves Christians, they are denounced as hypocrites and bade to surrender the name. If they surrender it, they are then denounced as blasphemers, and are declared to be a great deal worse than before. I am glad to see that Lyman Abbott, in the last *Independent*, has the firmness to see this singular inconsistency, and the courage to do us justice.

I have thought, sometimes, that perhaps you magnified this special point of a name, and that it was better to go on our way, as Emerson has always done, and neither claim nor shun the name of "Christian." But the criticisms which your course has called forth show me that your point is well taken. Your protest is not merely a necessity of your own nature, but it will bring to a crisis the thoughts and convictions of many other minds. It is well for all of us that so important a duty has fallen into the hands of one like yourself, not likely to turn out (as have so many religious reformers) either a sensualist or a sky-rocket.

Most cordially yours,  
THOMAS WENTWORTH HIGGINSON.

[We think that we shall not violate the confidence of our generous friend by appending the following extract from a subsequent note, dated April 10:—"I want to thank you very much for your essay on the 'Essence of Religion' in *THE INDEX*. It seems to me the most original, thoughtful, and weighty thing you have ever done, and is a very strong plea for the first of your 'Affirmations,'—the only one about which I demurred."—ED.]

## EXPLANATION WANTED.

To the Editor of *The Index*:—

In the number of your journal bearing the date of April 9th, you say, referring to Mr. Towne's letter, "Mr. Towne fails to perceive that Christianity is a great system of faith and life, having certain fundamental and essential beliefs. Orthodox believers understand this,—radicals like Mr. Towne, Mr. Wasson, Mr. Phillips, Mrs. Howe and others, slur over it." This abrupt statement is unintelligible to me. What does it mean, pray? In what respect do I 'slur over' the very obvious facts you mention? On what grounds do you base the accusation? I think myself

entitled to an explicit answer. Your assertion should either be sustained or withdrawn.

DAVID A. WASSON.

West Medford, April 12, 1870.

[We meant no "accusation" of any sort, and regret if our phrase seemed to imply any. We intended to say that the persons named fail to recognize the fact that a belief in the "Christian Confession" is essential to Christianity, and that no one is properly a Christian who cannot make this confession. This we think we stated with absolute clearness in the note to which Mr. Wasson refers. The reasons for this position will be found in the series of discourses printed in the first seven numbers of *THE INDEX*, which we infer Mr. Wasson has not read. If we understand his recent Horticultural Hall lecture, he believes that Christianity is something independent of the Christian Confession that "Jesus is the Christ." He seems to take the ground that Paul's idea of "the Christ" was wholly disconnected from the historic Jesus,—than which no statement could be more arbitrary, or more irreconcilable with the New Testament. Whoever can read the book of Acts or the Pauline Epistles without seeing that Paul identified "the Christ" with the historic Jesus, and that this was the great burden of his preaching, certainly seems to us to "slur over"—to pass by without recognition—the fundamental idea of Christianity as an historical religion. If Mr. Wasson agrees with us in this opinion, we must confess that we do not understand the reports of his recent lecture, and do not understand what his position is. We shall be very glad to print his own statement of it in his own words; for it is very likely that the reports do not express his thought either with accuracy or fulness. But in any case, we disclaim most emphatically any intention of "accusing" Mr. Wasson of anything under heaven. He has our most unqualified respect.—ED.]

## A QUOTATION FROM CARLYLE.

MY DEAR MR. ABBOT:—I want you to print in *THE INDEX* the appended paragraph from Carlyle's Essay on Voltaire, and, if you please, to make a note on it. I think the old man is right, and that, as far as you differ from him in your late discourse on Socrates, you are wrong. What do you think?

Fraternally yours,

ROBERT COLLYER.

"The Christian Doctrine we often hear likened to the Greek Philosophy, and found on all hands some measurable way superior to it; but this seems a mistake. The Christian doctrine, that Doctrine of Humility, in all senses God-like and the parent of all God-like virtues, is not superior or inferior or equal to any doctrine of Socrates or Thales, being of a totally different nature—differing from these as a perfect Ideal Poem does from a correct computation in Arithmetic. He who compares it with such standards may lament that, beyond the mere letter, the purport of this divine Humility has never been disclosed to him,—that the loftiest feeling hitherto vouchsafed to mankind is as yet hidden from his eyes."

*Voltaire: Voltaire II, Essays. Boston, 1860.*

[We did not compare Greek Philosophy with any Christian doctrine. We compared Socrates and Jesus as religious missionaries and men. The citation above given is interesting, but has no point in this connection. If there was one mistake more than another that we sought to correct in the popular judgment of Socrates, it was the ignorant and superficial assertion that he was "only a philosopher." It would be as just to call Jesus "only a caterer," because he is said to have furnished a free lunch to the multitudes.—ED.]

## COMING TO THE RESCUE.

The Rev. James Freeman Clarke has twice now, in presence of his own people, reviewed Mr. Abbot's Horticultural Hall discourse with the avowed purpose of showing, not where he agreed, but where he differed with him, in his comparative estimate of Jesus and Socrates. His task was to point out the important errors, and to examine some of the remarkable statements of this young man.

Taking the discourse, as reported in the *Commonwealth*, Dr. Clarke proceeded in his review to discuss it point by point. In the outset, he complained that Mr. Abbot had challenged the most eminent thinkers and critics of modern Europe as unworthy or unfit persons to sit as jurors in the case. If such men as Milton, Locke, Newton, Bacon, Leibnitz, and Descartes were to be excluded from a hearing in the cause on the ground that they were Christians, then Mr. Abbot would have to go outside of Christendom to impanel a jury. But was not the loving appreciation of Jesus and Socrates by such men, whether Christians or not, worth as much as the opinion of any man who occupied the position of mere indifference? You would not ask a man his opinion of Shakespeare if he cared nothing about the poet or his

works, but would rather go to the lover of Shakespeare who had made those works his life-long study. In regard to Rousseau, whom Mr. Abbot ruled out because he was a sentimentalist, Dr. Clarke affirmed that no man of his time was a more acute and penetrating critic than Rousseau, and besides his impartiality in this instance, he had made a thorough study of the question. In his private correspondence, which was here quoted to the point, Rousseau had drawn this very parallel between Jesus and Socrates, and had summed up their respective merits in a masterly manner. It is altogether probable that, writing to a friend after the sincerity of his heart, in a letter not intended for publication, Rousseau had expressed his real feelings and opinions in the matter, and had not sacrificed the truth to his love of display, or as Mr. Abbot said, "immolated Jesus upon the altar of rhetoric." But the private opinion of Rousseau accorded very nearly with the one openly expressed in his writings, and that was to the disadvantage of Socrates. Dr. Clarke next considered the statement of Mr. Abbot—at which he expressed much surprise—that the "lack of trustworthy information" about the Life of Jesus in the Gospels, was "generally admitted." But it was "generally admitted" by all Christians, that we had as full and accurate and reliable testimony, that of eye-and-ear witnesses, in the case of Jesus, as of any other man; and it was only denied by a small circle of critics who reject the supernatural in Christianity, who cry out upon the dogmatism and the bigotry of Christian sects, yet claim for themselves an almost Papal infallibility of assertion, and belong to the school of "sacerdotal criticism." Besides if there was any "lack of trustworthy information" about Jesus, then Mr. Abbot's discourse came logically to an end at this point,—it was useless to pursue the parallel further. Mr. Clarke therefore did not "see" the magnanimity of Mr. Abbot in consenting to treat the Gospel testimony as of value.

But, *n'importe*. The relation of Jesus to the Pharisees, and that of Socrates to the Sophists was considered next in order. Mr. Abbot had said:—"His (Jesus') impatience with their (the Pharisees') conservatism led him into the common fault of radicals, bitterness and injustice to individuals; and his contempt for their principles passed over into indiscriminate abuse of their persons." Dr. Clarke asked for the name of those Pharisees who were personally abused by Jesus? He invariably spoke of them as a class, and as representing certain feelings and ideas in the Jewish State, which were in deep-seated opposition to the feelings and ideas of Jesus. Dr. Clarke did not know from the Gospels of an instance where Jesus abused any Pharisee personally, while he did know of some instances of personal kindness received and shown by them. But Jesus in his intercourse with the Pharisees never compromised his principles, in the least, while, but for the express testimony of Xenophon and Plato to the contrary, it would be hard to distinguish Socrates from the Sophists on many occasions. Not only did he use sophistical arguments with the Sophists, but when these arguments conducted him to conclusions opposed both to reason and morality, he refused in one instance, certainly, (vide Grote) to retract either the conclusion or the logic which led to it. [The writer does not understand that Dr. Clarke or Mr. Grote made Socrates responsible for this error in his teaching, but that it was cited as an instance of the abuse to which the method was liable, the end being not so much the manifestation of truth as an intellectual gymnastic, or a barren victory over an opponent.] It must be remembered that Socrates did not profess to be a teacher of the truth, though he "burnt over the ground" for those who were to succeed him. His knowledge, he said, was not superior to that of other men, but he did not commit the vulgar error of supposing ignorance to be knowledge—he only knew that he did not know.

While this was a merit in Socrates, and of great service in unmasking ignorance and pretension, still it was a negative merit, as to a teacher of truth. And therefore it was as natural to the Socratic method of inquiry to produce doubt in the minds of its followers, as it was natural to the teaching of Jesus to produce conviction. Neither was Jesus' method of teaching altogether formal and dogmatic, as Mr. Abbot charged, but even closely resembling the Socratic, partaking, as that did, of the freedom of conversation among friends, and proceeding by way of question and answer. This was shown in the replies which Jesus gave to people who came to him with questions, and who went away self-convicted by his answers, not given in a dogmatic tone of,—"It is so, because it is so." Not seldom he pursued the Greek or Yankee way of answering one question by asking another. Jesus showed reason and philosophy in his teaching as well as Socrates; as was said of another, he made metaphysics human, and translated philosophy into the language of the common people. His native speech was the vernacular of heaven, but, teaching on the earth, there was a due proportion of earthly metaphor to suit it to the Oriental taste and imagination. The idea that in his teaching he maintained the distinction of esoteric and exoteric, or that he locked up from the common people any knowledge or "mysteries," which he reserved for his "royal court of disciples," is unfounded and unsupported by testimony. Knowledge did not serve him or his disciples as a kept mistress, but was freely given in marriage with truth to *whosoever showed himself fit or worthy to enter into such heavenly marriage*. There was no duplicity in the life of Jesus, as implied in this charge of Mr. Abbot, but there was such a thing as the throwing of pearls before swine. Jesus, like a wise man and teacher as he was, had a perfect right to judge, and was in any case the only fit person to judge whether it was best to expose the highest spir-



itual truth to the sensual understandings of men. It was well-known, of course, that Jesus "spoke to the multitude in parables," but that did not indicate "distrust of the common people," since the "common people heard him gladly." The reason for so speaking has been already given,—in no other way could he begin to be understood. Had he spoken like a scholar, or like Mr. Abbot, then he might have been heard by scholars, but he would have been neglected by the common people. But speaking in their own language, he was heard by them, and "heard gladly." It was the same instinct of deep reason in man, which impelled the wise men of Greece to put their philosophy in a popular and intelligible form, in apologies and fables, where "more was meant than met the eye." It taught Abraham Lincoln also to couch his wisdom in quaint forms of speech, in happy "turns" of words and things, which went into men's minds and memories to stay there. This *clinch* in the mind which Jesus had, and Socrates had not, to any extent, corresponds to the character of the two men, and to their respective styles of teaching, as fitted in the one case to produce doubt, and in the other, conviction. Socrates' function in the world of ideas was to stimulate thought, to provoke discussion and investigation, to point the road of inquiry, to trace out paths, to hint at fresh discoveries and to find new solutions of the old vexed problems. But this eternal beating of the bush, this perpetual seeking supposed another and a different attitude towards the truth from that which Jesus habitually maintained, and was conscious of. To him truth was a possession and an eternal present. The man who sees and knows of a certainty that whereof he speaks, will adopt a very different tone in speaking from him who cautiously seeks and explores, as if feeling his way in the dark. The latter may have faith, but of a different kind from the former,—it will be the faith of doubt. And

"There is more faith in honest doubt,  
Believe me, than in half the creeds."

This faith Socrates had.

"The faith, the courage bold to dwell  
On doubts which drive the coward back,  
And through the wordy anares to track  
Suggestion to her inmost cell."

As a courageous doubter and seeker for the truth, and always faithful to the light he had, Socrates is an example, and the best of his kind. But the kind is of an order of intelligence below that which sees the truth and is one with it. Such declarations as "I am the way, the truth, and the life," and "Come unto me, all ye that labor and are heavy laden, and I will give you rest," may have led Mr. Abbot to charge Jesus with being egotistic and dogmatical. But whether he was so or not, depends upon the degree of insight to which he had attained, and on his place or position in the spiritual world. Was his place above or below Socrates? Socrates did not call himself a teacher of the truth, did not claim the truth as a possession, while on the most interesting and perplexing problem of human life and destiny, he had the courage to say that he did not know. And he was heard to lament that the gods had not sent some one to give mankind assurance of those things which he held as doubtful or uncertain. In conclusion Dr. Clarke said he believed that, if Socrates had lived to see Christ's day, he would have been among the first of his disciples.

OBSERVER.

#### MY DEFINITION OF RELIGION.

Religion is an effort of man to perfect himself in his moral nature. To live justly, soberly, honestly, purely. To be kind and gentle to those who need kindness and gentleness. To stand up for the oppressed and down-trodden. To be humane, philanthropic, open to conviction regarding new truth and duty. It has nothing to do with a belief in God, punishment, rewards, or a future life. If your definition of religion is correct, then the effort of man to perfect himself in mathematics, in gymnastics, in music, in any art good or bad, is religion; which, from the common use of the word, is hardly true. Let us have a full expression from your readers on this subject. If they will all be as brief as they can be, there will be room in THE INDEX for them.

Truly,

THOMAS BROWN.

#### CHRISTIAN VENOM.

BY T. A. BLAND.

I observe that the plain, truthful statement of Mr. Herndon in regard to the religious views of Abraham Lincoln is calling down upon his head as bitter maledictions as those hurled at Thomas Paine for the honest statement of his convictions. Protestant Christians claim that persecution for opinion's sake is peculiar to Catholicism, and they regard it as slander to accuse them of possessing the same spirit. No unprejudiced observer, however, can fail to see that Protestant Christianity has inherited this quality from her mother in an eminent degree. The *Evening News*, a newly fledged independent paper of Indianapolis, which is edited and managed by the son of a Methodist clergyman, assisted by the former Prayer-Meeting reporter of the *Daily Journal*, speaks of Mr. Herndon's article in the following elegant, dignified, and Christian style. He distinctly says that "Herndon ought to be lynched for the common good."

That is, the Christian sentiment of this age and country demands that, for the crime of telling a truth which prevents the church from glorifying itself by falsely claiming that great and good man as a Christian, he shall be tortured, whipped, perhaps hung. This, of course, is not "persecution"! We give the editorial from the *News* in full:—

"If there is any one thing that can temporarily

tarnish the fame of the immortal Lincoln as a man of great ability, it is the fact that he entered into partnership with a crack-brained hyena, named W. H. Herndon. This can be set down as the great error of Lincoln's life, and it is now being paid for by the American people. 'The late law partner of Abraham Lincoln' who has disgusted everybody with his talk about the Ann Rutledge affair, and solemn gas about Lincoln's 'sad heart and grief-covered visage,' ought to be lynched for the common good. Barring that, a lunatic asylum or home for the feeble minded should have the benefit of his presence immediately. Herndon has just written an article for a spiritual or infidel paper, in which he attempts to prove that Lincoln was an avowed skeptic; that he was a deist, a half theist, half atheist, half Universalist, half Unitarian, and again that he was 'fractionally an infidel, pantheist, theist, and atheist.' This 'miscellaneous conglomeration of putrefactions and maledictions' proves that Herndon knows no more what he is talking about now, than he did of other matters connected with Mr. Lincoln."

#### Miscellaneous.

##### A PRAYER AGAINST CHOLERA OR OTHER SICKNESS.

[The following curious document was printed at the office of the *Toledo Blade*, and distributed in this city about a year ago in the form of a circular. It is evidently the work of some pious Catholic, probably a priest.—Ed.]

It was revealed to an amiable priest at Rome, that whoever should repeat this with devotion would escape the cholera:—

O! Jesus, divine Redeemer, be merciful to us and the entire world. Amen. O! Almighty God, O! holy God, O! Immortal God, have pity on us and the entire world. Amen. Grant us pardon and mercy, O! my Jesus; and during these days of present danger, pour down your most precious blood upon us. O! eternal Father, have mercy on us, through the sacred blood of Jesus Christ, your only Son, have mercy on us, we beseech thee. Amen. Amen. Amen.

The following prayer was found in the grave of our Lord Jesus Christ, in the year 804, and sent from the Pope to the Emperor Charles, as he was going to battle, for safety. They who shall repeat it every day, or hear it repeated, or keep it about them, shall never die a sudden death nor be drowned in water, nor shall they fall into the hands of their enemies in battle, nor shall poison take any effect on them; and it being read over, any woman in labor shall be delivered in safety and be a glad mother; and when the child is born, lay this on his or her side, and he or she shall not be troubled with any misfortune; and if you see any one in fits, lay it on his or her side, and he or she shall arise and thank God; and they who shall repeat it in any house shall be blessed of the Lord; and he that will laugh at it will suffer. Believe this for certain: it is as true as if the Holy Evangelists had written it. They who keep it about them shall not fear lightning or thunder; and they who keep it and repeat it every day shall have three days' warning before death:—

##### THE PRAYER.

O! adorable Lord and Saviour Jesus Christ, dying on the gallows-tree for our lives; O! holy cross of Christ, ward off from me all sharp repeating words; O! holy cross of Christ, ward off from me all things that are evil; O! holy cross of Christ, protect me from my enemies; O! holy cross of Christ, protect me in the right way of happiness; O! holy cross of Christ, ward off from me all dangerous deaths and give me life always. O! crucified Jesus of Nazareth, have mercy on me, now and forever. Amen.

In honor of our Lord Jesus Christ, and in honor of his sacred passion, and in honor of his holy resurrection and God-like ascension, to which he liked to bring me to the right way to heaven: true as Jesus Christ was born on Christmas day in a stable; true as Jesus Christ was crucified on Good Friday; true as the three wise Kings brought their offerings to Jesus on the thirteenth day; true as he ascended into Heaven; so the honor of Jesus will keep me from my enemies, visible and invisible, now and forever. Amen.

O! Lord Jesus Christ, have mercy on me; Mary and Joseph pray for me, through Nicodemus and Joseph, who took our Lord down from the cross and buried him. O! Lord Jesus Christ, through thy sufferings on the cross, (for truly your soul was parting out of this sinful world,) give me grace that I may carry my cross patiently, with dread and fear, when I suffer, and without complaining; and that through thy sufferings I may escape all danger, now and forever. Amen.

##### ADDITIONAL TESTIMONY.

[From the Boston Herald.]

WASHINGTON, April 8.

The recent publication of a letter by W. H. Herndon, of Springfield, Illinois, assuming in the main that the religious views attributed to the late President Lincoln by most of his biographers are untrue, and declaring that he leaned to the belief of an infidel, has attracted great attention here among the personal friends of Mr. Lincoln. The fact that Mr. Herndon was for many years a partner of Mr. Lin-

coln, and is a gentleman of great probity and high character, entitles his statements to candid consideration. What is a little remarkable in this letter is the declaration made by Mr. Herndon that as long ago as 1835 Mr. Lincoln wrote a book in support of infidelity, which his friends discovered and destroyed, fearing that it would utterly ruin all his prospects for life. In further support of the assumption, it is declared that in none of Mr. Lincoln's messages or official documents is there any recognition of the Divine authority; but this will not hold good, for in his first emancipation proclamation he explicitly appealed to Divine Providence for justification of the course he had taken, and in one of his speeches at the close of the war he made reference to the favor of Almighty God to the people who had triumphed in battle. Mr. Stanton, the late Secretary, and Mr. DeFrees, the Ex-Public Printer, who were among the most intimate of the friends of Mr. Lincoln, both have declared that he was a devotional man, and used to spend a portion of the early morning in religious exercises, reading the Bible, and in praying for guidance from on high for the welfare of the country. He was an attendant of church, though not a constant one, and while not perhaps a Christian in the strictest sense of the term, was what might be called a Liberal in his religious views, something of a Free-thinker, but not an infidel. Col. Lamon, who succeeded Mr. Herndon, as Mr. Lincoln's law-partner, is now engaged in writing his *Recollections of the late President*, and he regrets the marked infidelity of his old associate. There are those, it is claimed, and among them a minister in Illinois, who could sustain Mr. Herndon, were they disposed to make their facts public. They state that the country is not prepared to discuss the matter dispassionately, and that whatever might be said against Mr. Lincoln's religion would be caught up with avidity and made even a political question, though he is dead. They, therefore, do not propose to be drawn into any controversy, and only go so far as to state, personally, that there is a great deal of misrepresentation in the high-strung stories in many of the biographies of Mr. Lincoln regarding his personal and religious life. Colonel Lamon's new book may revive the controversy when it appears.

#### CHRISTIANITY.

[By Warren Chase, in the Banner of Light.]

THE INDEX, a new independent paper published at Toledo, Ohio, says:—"The Christian name, whatever else it may include, necessarily includes faith in Jesus as the Christ of God. Any other use of the name is abuse of it. Under some interpretation or other, the Christian confession is the boundary line of Christianity." It further says:—"The corner-stone of Free Religion is faith in human nature." These we consider the true boundary lines of the two systems, and we cannot see how Spiritualism can be included in the former or excluded from the latter. To us Free Religion is natural and rational, and the only true mode of perfecting the human character and attaining its highest development. The same paper says:—"Religion is the effort of man to perfect himself." We have no objection to this definition, although it does not quite seem to reach to the root of the mental element in human character. We believe religion to be natural and universal, and to only need cultivating and unfolding to bring man into religious harmony, which we believe would be harmony within and without, or with man and God, or with Nature and himself, and hence complete. In such condition man would need no saviour, and to reach it he only needs teachers and guides, but not stonements and sacrifices.

#### DELUSIONS OF GIRLHOOD.

I used to believe in girl-friendship. That ended when Arabella Triplet told mutual friends that I was years and years her senior, knowing what a dreadful fib she told.

I used to suffer pangs of agony because of woes of beggars. Since then I have seen one unstrap his wooden leg in an area and run off gaily on two legs of his own. Another threw a loaf of bread in the gutter, and I saw a third, who had all day been yelling, "Please assist the blind," carefully examining his collection of ten cent stamps by the light of a friendly apple-woman's candle.

I used to believe in faithful servants. Since then I have hired girls from the intelligence offices and lost all my pocket handkerchiefs but one.

I used to believe in beauty. Since then I have seen a bewitching belle take off half of her hair, all of her teeth, the best of her complexion, two pounds of cotton batting and a corset.—Fanny Fern.

The man who does a good act, stimulated only by the hope of reward, would do a bad act to achieve the same end. The great error made by many of the teachers of religion at this day, is that on the one hand they frighten men from sin by the fear of hell, and on the other tempt them to do good by portraying glowing pictures of heaven's reward. Religion thus unwittingly is made a line of paying policy.—*Seaside Oracle*.

The great painter, Kaulbach, has been compelled by anonymous letters to desist from the further public exhibition of his new painting, representing the inquisitor, Arbués, condemning heretics to death. This is the same Arbués who was declared a saint a few years ago. The destruction of Kaulbach's painting was threatened by those in sympathy with the spirit of the sentencing judge.—*Nachricht aus Deutschland und der Schweiz*.



## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### ANNUAL MEETING.

The Third Annual Meeting of the Free Religious Association will be held in Boston on the 26th and 27th of May.

The business session will be held on Thursday, the 26th, at 3 P. M., in some hall to be designated hereafter.

On Friday, the 27th, there will be a general Convention with three sessions in Tremont Temple, for addresses and discussions.

The morning session, beginning at 10 A. M., will be devoted to setting forth the Principles and Aims of the Free Religious Association.

The afternoon session, beginning at 3 o'clock, will be given to a discussion of the question of the Relation of Religion to the Free School System in America, including the topics of the Bible in the Public Schools and the Use of Public Money for Sectarian Schools.

The evening session, 7½ o'clock, will be appropriated to the consideration of the Sympathy of Religions and the Grounds on which they may come into Unity and Co-operation, including the practical problem of the Chinese and their Religion in America.

The names of essayists and speakers will be announced hereafter.

Let the friends of the Association throughout the country gather in strong force at this Annual Convention.

#### HORTICULTURAL HALL DISCOURSES IN BOSTON.

This series of Sunday afternoon discourses, twelve in number, by persons whom the *Independent* called the "Twelve Apostles of Heresy," was closed last Sunday by Wendell Phillips. The title given to the lecturers by the writer in the *Independent* is more sensational than true. Some of the speakers, certainly, would not plead guilty to any greater heresy than attaches to the present position of the *Independent*. Wendell Phillips claims to be Orthodox in his theology, though we doubt whether his Orthodoxy would be acceptable at Princeton or even at Andover. And Mrs. Howe and Mr. W. H. Channing have a "good standing" among the Unitarians. The course of lectures, in fact, has been given by persons of considerable divergence in religious opinions, though all of them are interested in religious reform. The Free Religious Association had nothing to do with inaugurating this series of discourses, nor that of last year; yet they have come in the

line of that movement which it represents. The two discourses which treated most directly certain important principles involved in the organization of the Free Religious Association were Mr. Higginson's and Mr. Channing's; the former on "The Sympathy of Religions," and the latter on "The Church of Universal Unity." We make some extracts here from the reports of these in the Boston *Commonwealth*.

Mr. Higginson is reported to have spoken in part as follows:—

"There is a sympathy in religions. I have worshipped in an evangelical church when thousands rose to their feet at the motion of one hand. I have worshipped in a Roman Catholic church when the lifting of one finger broke the motionless multitude into twinkling motion till the magic sign was made, and all was still once more. But I never for an instant have supposed that that concentrated moment of devotion was more holy or more beautiful than when at sunset the low murmur, 'Oh, the gem in the lotus! oh, the gem in the lotus!' goes across the vast populations of Thibet. There are as many worshipping Buddhists in the world as there are worshipping Christians. Every year brings new knowledge of the religions of the world, and every step in knowledge brings out some new point of sympathy between them. There is but one religion under many forms. This essential creed is the fatherhood of God and the brotherhood of man—disguised by corruptions, symbolized by mythologies, ennobled by virtues, degraded by inconsistency, yet still the same.

To say that different races worship different Gods is like saying that they are warmed by different suns. The names differ, but the sun is the same, and so with God. As there is but one source of light and warmth, so there is but one source of religion. In this all nations testify alike. Read Buddha and you have Buddhism; read Mahomet and you have Mahometanism; read Christ and you have Christianity. Each of these has absolute religion—love to God and man. We find everywhere the same leading features; the same great doctrines. Buddha embarrassed his teachers when a child by his understanding and his answers. He was tempted in the wilderness when older; he went with his apostles to redeem the world; he abolished caste and cruelty, and taught forgiveness; he received among his followers outcasts; and only said, 'My law is the law of mercy to all.' Slain by enemies he descended into hell; rising thence, undying, still lives to make intercession for us. So says the tradition. These are the recognized properties of religious emolument. The beautiful garments belong not to the individual, but to the race. There must always be some one who is best and wisest. I believe that all religion is natural, and all religion revealed.

One thing that falsifies history and debilitates the soul is exclusiveness. Any form of religion is endangered when we bring it to the test of facts, for none on earth can dare that test. Let us not be misled by any hasty vanity. The reign of heaven on earth will not be called the kingdom of Christ, nor of Buddha, but it will be called the Commonwealth of Men. I do not wish to belong to any religion, but to the religion. It must not include less than the piety of the world. Give us a vaster shrine than we have; something than Catholicism more catholic; not the church of Rome, but of God."

From the report of Mr. Channing's lecture we take the following paragraphs:

"Mr. Channing, in his opening sentences, touched upon the character of the preceding lectures, one by one, and announced that his word should be a pure, clear tone of serene and triumphant hope—a word of universal unity. Discouraging then of the geographical unity of the race, he brought forward the completed work of Burlingame and his embassy—composed of representatives of China, the oldest, and America, the youngest, of states, and including in its number citizens of several other countries—as a proof and symbol of the fact that for the first time in human history, for the first time since this globe rolled in sunshine, has it ever presented itself as possible to the imagination of man that the aspirations of mankind should be made one around the planet; a conception perfectly new and utterly unprecedented, opening the entire future, as yet unexplored, of a united humanity. Through all nations now, for the first time, as from one heart and from one brain, can pulsate a universal life. All the different types of men, different representatives of the divine ideal, speaking different tongues with a variety of traditions, are thus centred and convergent, that they may accomplish together one united destiny.

The speaker drew a glowing picture of all the different nations trembling with the great expectation of this unity, characterizing America as the chosen of mankind, the youngest portion of the human family, standing actually as a mediator on the western shore between the oldest Asia and the newest Europe, the bond among all nations, the peacemakers, if we follow our providential destiny, among the nations, destined under God to be the herald of universal unity. And from his pictured ideal of progress toward harmony among the nations he drew the conclusion that only an infinite mind could inspire and comprehend it, and that it is God that is moving in the nations of mankind; that a higher presence is here, beautiful, glorious, that we cannot but worship. It is God among

the nations, a father meeting his great family of children, coming now together.

This was not merely a poet's dream. It was a conception which moves and had ever moved the nations. China has it in her religion. The Buddhist, the Brahmin, the Mussulman, all have it. In the creed of each of these sects or peoples this is one of the foremost. Yet we cannot build the universal church on any of these. Nor is practical Christianity broad enough to serve as a foundation for the structure. What Christian brotherhood can we offer to the Buddhist, to the Brahmin, or to the Mahometan? None at all. We confess our unworthiness. Not in our practical life as Christians, but in the *spirit* of Christianity, is the hope and the principle of the united church.

The speaker saw in the world no credible creed, only a growing one, a developing theology. This creed is everywhere promised, but as yet nowhere realized. It is the love of God for man and of man for man. All religions recognize one God, the Father. Even peoples which we call heathen bow before this common deity. This is the God of the universal church; the infinite One is also the infinitely many, the infinitely social. Next, the true doctrine of the Son is not that he is an isolated superior, but the brother of the race. He teaches a fraternal religion. His work was to be one with God and man. In all religions this fraternal feature is recognized, either in a distinct personality as in the Christ, or as combined in the character of the Father. The Holy Spirit also has a place in every religion. In the universal church it is the impartial spirit of God's love, the all-pardoning, all-redeeming grace of the Father. It is the spirit of universal unity. Mediation, providence, inspiration, are present in this religion as principles of its organic life.

The true way to approach this unity was not by setting aside differences, but by comparing them; not to merge or blend them, but to know how they stand related to one another. According to this great movement of Providence the method is always to observe what the scientific intellect has so clearly recognized, graduated development. That word is in the whole mind of the age; we have to apply it to religion. Neither by a narrow, vague eclecticism can we approach this problem, but by learning what is in the heart of humanity, and how, under the influence of God speaking in the heart of humanity, the great expectation of universal unity is to be realized."

#### NO STATE RELIGION.

[From the Cincinnati *Commoner*.]

If the Roman Catholic priesthood are determined to destroy the common schools by a division of the school fund among schools under religious control, can the friends of the American school system successfully oppose them by taking the ground that, inasmuch as the Catholics want their share of the school money to support schools under their control, and in which their religion is taught, we, the Protestants, will take possession of the school money for schools which we control? Do we not, by this, justify their demand, and concede to them the merit of fairness, inasmuch as they ask only their share of the school money, while we take all? Will the instinct of justice in the American people be able to resist the constant pleading of this spectacle of injustice? The issue made by the Protestants is for the religious control of all the schools against the Catholics, who resist the control of their share of the schools. This fight is on both sides for the destruction of the common schools. The only way to rescue them is to secularize them, so that all, religious and irreligious, shall be placed on an equality, leaving the teaching and ceremonies of religion to the family and the church.

#### FAITH IN MIRACLES.

In Zanesville, Ohio, there are many colored persons who live by barbering and other light work. They are for the most part an orderly and quiet people, many of them religious, having a church of their own and an ebony minister, of all which they are justly proud. One cold evening in the time of a great revival in the church, this ebony expounder was delivering a powerful appeal on "faith," the groans and sobs of his hearers giving token of his effect upon their irrepressible natures. The tears stood upon his dark cheeks, his voice quivered like distant thunder, while he emphasized his words by vigorous blows upon the table. In the midst of all this, the stove, agitated by his jarring blows, rolled over the floor. Brother Lewis, the high man of the church, had located himself near the comforter of shins. He stood irresolute, when the voice of his minister came to him, laden with faith, "Pick up the stove, Brudder Lewis—pick up the stove—de Lord won't let it burn you!" Brother Lewis's mind was filled up with miracles of faith he had heard that evening, so he yielded to the hot stove, but dropped it instantly, and turning his reproachful eyes to the disciple of faith replied, "De debble he won't!"—*Investigator*.

A lady made her husband a present of a silver drinking-cup, with an angel at the bottom. And when she filled it for him, he used to drink it to the bottom; and she asked him why he drank every drop. "Because, Ducky," he said, "I long to see the dear little angel at the bottom." Upon which she had the angel taken out, and a devil engraved at the bottom. He drank all the same; and she again asked him the reason. "Why," he replied, "because I won't leave the old devil a drop."



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# The Index.

## SUPPLEMENT.

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THE BOSTON HORTICULTURAL HALL  
LECTURES—COMPARISON OF JESUS AND  
SOCRATES BY F. E. ABBOT.

[From the New York Tribune of Feb. 28.]

Boston, Feb. 27.—The sixth lecture in the Horticultural Hall Course was delivered this afternoon by Francis E. Abbot of Toledo, formerly of Dover, New Hampshire, who carries the radical idea so far as to entirely renounce the Christian name. After expressing the opinion that the proper conditions for a thoroughly just comparison of Jesus and Socrates never before existed, the speaker criticised those of Dr. Priestley and Jean Jacques Rousseau, both of which he thought inappreciative and unjust. The former sacrifices Socrates at the shrine of theology; the latter, emancipated from supernaturalism, yet a slave to sentimentality, immolates him on the altar of rhetoric. The one coolly cuts his throat with the butcher-knife of a dogma; the other gracefully pierces his heart with the rapier-point of an antithesis. Every Christian, being by the very fact of his Christianity pledged beforehand to render a certain verdict, is disqualified to sit as a juror in the case. The first requisite for a just decision on the respective merits and demerits of these two men is freedom from discipleship to either. A just comparison between the two loftiest characters in point of moral grandeur that humanity has yet produced, will present more clearly than any abstract statement can the conflict of ideas and institutions which is upon us. Hitherto Christianity has had for competitors only various special and historical religions, limited in fellowship and inferior to itself in spiritual purity and power. To-day it must meet the universal religion of humanity, boundless in fellowship, independent of history, equal to itself in spiritual purity and power, superior to itself in freedom, expansiveness and truth. Christianity holds up the character and spirit of its founder as the absolute and fixed ideal of humanity in all ages. Free Religion can have no historic ideal man, since it entirely discards the notion of any fixed ideal for all mankind. The only ideal which the race can have must be the combination of the highest possibilities of human attainment in all directions; and the ideal of each private soul varies in the case of each individual, and is dependent on its individual capacities. Free Religion holds up Socrates, not at all as the model for imitation, whether perfect or imperfect, but as perhaps the grandest known instance of certain virtues which belong to humanity in its highest development. Each of the two characters is superior to the other in certain points; neither is perfect in all points. In considering the sources of our knowledge with regard to them, the speaker referred to the lack of direct and thoroughly trustworthy information with regard to the life of Jesus. Neither of them left anything in writing; but while the four Gospels, which furnish all the knowledge of the life of Jesus which we have, are permeated with a mythical element, and the allusions to him and his teachings by cotemporary non-Christian writers are scanty and obscure, concerning Socrates we have accounts which are comparatively full and trustworthy.

But, in order to compare the *gospel character* of Jesus, which is held up by Christianity as its acknowledged ideal, with that of Socrates, which might fitly stand as in some very important respects the best individual exponent of Free Religion, the speaker treated of them as if the testimony were of equal value, and proceeded to point out some striking coincidences in their characters and careers. Both were graduates of the workshop—the one the son of a carpenter, the other a sculptor—and both received the elements of what was regarded as a decent education. They belonged to that sturdy middle class in society which has given to mankind almost all their greatest benefactors, and they both respected labor and reprobated idleness. Both also conceived a higher idea of their own special work than that of practising the mechanical arts to which they were bred, and accepting with equal cheerfulness the privations before

them. They sacrificed the ordinary ambitions and common luxuries of mankind in order to devote themselves to universal ends. Neither did they make any distinction among those whom they sought to benefit. Each in his own peculiar way, they equally "went about doing good." Socrates no less than Jesus was pre-eminently a moral reformer, and aimed at the highest spiritual welfare of his fellow men. Both stood aloof from politics, and for the same reason; to have carried their principles into politics would have insured them speedy death. Again, both cherished a deep and settled prejudice against an influential class in the communities in which they lived—Socrates against the sophists, who received pay for their instructions, and many of whom were excellent men, and Jesus against the Pharisees, who were probably quite as good as any other class among the Jews, and were pre-eminently the national party of the Hebrew people. The natural and justifiable impatience of Jesus of their conservatism led him into the common fault of radicals—bitterness and injustice to individuals; his contempt for their principles passed over into indiscriminating abuse of their persons.

Another striking point of resemblance was the profound, all-controlling faith which both of these great men cherished in the fact of their own divine mission. If Jesus believed himself called by his Father to the great and unparalleled task of establishing on earth the Kingdom of Heaven, no less was Socrates convinced that he was sent by the gods to the Athenians, to labor for their good. With all the differences between them (and these were great), we recognize in each the same incorruptible allegiance to the best and highest in his own soul, which equalizes all who possess it, and establishes that absolute democracy of pure religion which abolishes forever all spiritual distinction of higher or lower. From the hands of their own countrymen, whom they had done their utmost to benefit and bless, they met their doom; but with the same magnanimous and beautiful spirit they died with words of kindness on their lips. Jesus prayed God to forgive his murderers; Socrates forgave his murderers himself.

The speaker next noted differences between them. Jesus spoke to the multitude in parables, and reserved their explanation for the inner circle of his disciples. Like Pythagoras and others, he maintained that baleful distinction of *exoteric* and *esoteric*, which has its origin everywhere and always in distrust of the common people. But Socrates kept no secrets in religion—had no mysteries too sacred for all except the initiated—formed no little royal court of apostles to receive announcements too high for the common ear. In claiming to be the Messiah, or King of Humanity, Jesus depended for the success of his mission on the public recognition of his claim by mankind. He could be in no true sense the king of those who should refuse to acknowledge their allegiance. We cannot but connect the fact of his outward failure with his despair upon the cross, "My God! My God! why hast thou forsaken me?" Words more full of pathos never fell from human lips, for they are the confession of irretrievable failure, wrung from the depths of his soul. But Socrates depended on himself alone, and therefore could not fail. He sought no confession from others of any personal claim of his; it was his duty to instruct the world in the high wisdom of humility and the knowledge of its own ignorance, but it was not his duty that the world should be instructed.

The predominant aims of Jesus and Socrates, and the methods which these aims required, were then contrasted. The conception of Jesus, that power was his by divine appointment and right, was wholly free from all that could with propriety be called selfish in any bad sense of the word; but it was, nevertheless, intensely egoistic, and pervaded his whole consciousness. His entire method of instruction is that of dogma. He does not appeal to the reason of man, but to his receptive faculties. The speaker intended no reproach whatever to Jesus by saying that the "verily, verily, I" is the key note of his whole religion. The Church came honestly by its peculiarity in tone and air of dogma, and its most marked characteristic, "salvation by belief." But with Socrates the case was the reverse. The Divine mission which he believed to have been assigned to him was, in the highest and noblest sense of the word, that of education. Free development of the human mind was the ideal end followed by Socrates with such untiring and unselfish zeal. More truly than any other human being he has earned the title of the Great Educator of the Human Race. He was the father of modern civilization as truly as of ancient philosophy, for his method was and is the only one that can develop the human mind. The speaker lastly compared the conception of Socrates with his actual method pursued in fulfilling it, finding therein the same correspondence as in the case of Jesus. He related the incident

of Jesus's reception of the poor woman who poured a box of costly spikenard upon his head, and the parallel story of the friend of Socrates who brought him a fine-woven tunic and mantle, praying him to put it on, that his body might be fitly arrayed after death; and Socrates refused it. The anecdotes illustrated the very striking difference in their characters. With the egoism inseparable from the Messianic consciousness, Jesus accepts without a particle of hesitation the costly offering of the woman as his rightful due, and promises the woman the reward of everlasting fame. It is more important that the body of the Christ be richly anointed for his burial than that human tears be dried and human hearts be bound up. The more beautiful the woman's impulse, the more beautiful would it have been in Jesus to have tenderly restrained it and refused a homage which one human being should never pay to another. We turn with relief to the manlier Socrates, gently repelling an equally loving, but equally foolish, tribute, and preserving the dignity of his own self respect without wounding the heart of his friend. In the supreme virtue of reverence for universal spiritual freedom and the rights of humanity, the speaker counted Socrates superior to Jesus, and Free Religion superior to Christianity. Yet he would accord to each superiority in his own sphere. Each occupies a partial standpoint, and the future must combine them both. The true culture of humanity must be integral, inclusive both of Socrates and Jesus, the intellectual and the spiritual. Socrates stands for the larger liberty, Jesus for the larger love; and these must yet be joined forever in one. This can be done by Free Religion alone.

#### COMPARISONS.

[Mrs. Julia Ward Howe, in the Woman's Journal, March 12.]

All of us have, sometimes, an opportunity of finding out why comparisons are said to be odious. A more useful and important mental exercise than that of comparison does not exist. We only get on in science, art and morals by comparing one authority with another, facts with laws, and individual attainment with some standard high enough to become a common one. Why, then, do people constantly wound us by jarring against each other two candidates for the public favor or reverence? Why do we dread nothing more than that the first person we meet shall shriek into our ears, with praises of his favorite, disparagement of our own?

The reason seems to me something like this. Suppose that we have several objects of value which a friend takes out and assort for us. We shall not feel uneasy if his nice hand shall range these objects side by side, and say: "This is so and this is other. My taste prefers this one, but you may enjoy them all, and so may I." But if he shall sweep off from the shelf those which he does not fancy, leaving only the object of his choice unbroken, we shall scarcely thank him for so costly a vindication of his taste.

Much of popular criticism takes this direction, painful, for the moment, those whose sympathies and affections it disturbs. But the fear of these is misplaced. True divinities cannot be broken like false idols. "A thing of beauty is a joy forever." Those who depreciate immortal beauties, imperishable joys, have no real power over them, or over those who feel them. Comparison in this form is irreligious, and gives no other instruction than that of showing something that should be avoided. This prelude hides the remembrance of a comparison at once recent and painful. We allude to Mr. Abbot's parallel between Socrates and Jesus,—one which a week has given us time to meditate. A treatment of this kind, one would suppose, would be as unwelcome to the friends of one as to the followers of the other. Why should criticism place in opposition two personages whose relations, could they have met on earth, must have been those of the deepest mutual honor and goodwill? The doctrines of these two are nearly and intimately related. Platonism contains a more subtle prophecy of Christianity than that of Judaism. The life-long efforts of devout hearts, and the *nerpis* of a sudden attainment, stand in a profound and Providential relation to each other. In the ordinary routine of experiment and discovery is found the same succession of long periods of endeavor, crowned by some unexpected moment of success. Who but Socrates could have been Socrates? Those deep musings, those subtle abstractions, those homely illustrations, have made their mark upon all thought, have become an absolute foundation for philosophy, concerning which we may take Christ's words: "Other foundation can no man lay than that is laid." Not the less has the magic of certain words,—*"My father, my brother, my neighbor,"* accompanied by certain acts of filial, fraternal and neighborly devotion—suggested to mankind at large a new basis of con-



sideration and of action upon which our noblest and furthest-reaching reforms have room to build themselves, uncrowded by any sharp corner or narrow limit. The anguish of Jesus upon the cross was not so great as the anguish which the world would suffer to-day, if this consummate ideal of beauty, power and wisdom could be slain before the eyes of its intellection. Womanhood, robbed of its dearest achievement, would stand again a debtor in the eyes of the centuries. The world would say to it: "If thou has not brought forth this divine human, thou hast it yet to bear," which, indeed, would be, in some sense, a good lesson, since as a fruit of society it is yet to be born. But this was scarcely the teaching of Mr. Abbot's negations. The lesson we derived from them was this: "Let us now go out and bring some true Christianity in the world. Let us dare to believe as Christ believed, to love as he loved, to work as he worked; and let us not dare to do otherwise, since the ease and remissness of our lives causes our divine Master to be slandered and misunderstood."

We have dealt with the spirit, not with the details, of Mr. Abbot's discourse. But one of the latter must not escape our notice. The following of Christ was spoken of by him as an act of slavish imitation. Surely, it was not so inculcated by the Master. Every great teacher in art has his school, but he does not command his pupils to copy his pictures. He teaches his method, and instructs them to add to it whatever their individual power and experience can furnish. What else is the meaning of the five talents added to the other five? In like manner Christ assures us of the absolute truth of certain principles, but leaves us to build upon them all that life can call for and experience supply.

One word more, our last, shall be about the kingdom upon whose assertion by Christ Mr. Abbot lays such unfriendly emphasis. The other things that we know of Christ are not such as to compel us to construe this feature of his personality in the poorest and most superficial sense that can be given to it. In the days of the New Testament, "king" did not mean what it does to-day. The popular heart of that period desired the fact of such a supreme representation as earnestly as it rejects its symbol to-day. "My kingdom is not of this world" is a sufficient vindication of the sense in which Christ used the word. But his last use of it was in an aspect so grand that it makes apology impertinent. "Art thou a king?" says the representative of Caesar, clothed with pomp and authority, to the prisoner who, scourged and spit upon, is about to suffer a felon's death. And the prisoner, conscious of the true essence of majesty, replies: "I am."

Might not He who died in ignominy, eighteen hundred years ago, for what the world holds dearest to-day, might He not, receiving the martyr's crown, assert the unconquerable greatness of his soul? Who might, if He might not, say to the dark age that persecuted Him, and to the happier reons which have recognized His beneficent office: "I am a king."

#### SOCRATES COMPARED WITH JESUS.

[From the Boston Universalist.]

Mr. Francis E. Abbot was formerly a Unitarian minister, and pastor of the church in Dover, N. H. He became a Rationalist, and finally, as should be expected of a man very moderately candid, an avowed infidel. Then he did himself the honor of abandoning the ministry. At present he is what is called a Free Religionist, which implies, if we may judge from his productions and those of his associates, a total freedom from all religion.

Recently Mr. Abbot delivered a Lecture before the Free Religionists of this city on "Jesus and Socrates in the History of Religion," which we find briefly reported in the *Boston Journal*. Curiously enough, Mr. Abbot seems to flatter himself that he is the first, if not the only man "in the procession of the ages," as Mr. Potter would say, who is qualified "for a perfectly fair and just comparison of these two great men." The first requisite for a just decision on their relative merits, he tells us, "is entire freedom from discipleship to either;" and this enviable position is held by no one but Mr. Abbot and the little knot of Free Religionists by whom he finds himself surrounded. "Every Christian," he tells us, "being by the very fact of his Christianity, pledged to render a certain verdict, is disqualified to sit as juror in the case." It follows, of course, and with singular clearness, that Mr. Abbot and his free-thinking friends are the only people in the world qualified to judge at all impartially in such a matter, while all Christians, and all disciples of Socrates—if such persons exist—are summarily ruled out of court.

We wish it had occurred to this ex-Reverend gentleman to say a few words, which the occasion seemed to require, showing how peculiarly, how admirably fitted a renegade Christian must of necessity be, to act as an impartial judge of the Master he once professed to serve and then renounced and abandoned. He might have exhibited and illustrated the obvious fact that the loving and beloved John's opinion of Christ must, from the very necessities of the case, be unworthy of a moment's consideration, while that of Judas Iscariot is entitled to the most implicit confidence. Such a statement as this, though undoubtedly implied in what Mr. Abbot has already said, would have given emphasis as well as perspicuity to his thought, and prepared his audience to hear with greater zest the lecture that followed.

Mr. Abbot finds in Socrates and Jesus many "similarities" and a few "points of difference." He has to regret "the lack of trustworthy information in regard to the life of Jesus in the Gospels, which," he

says, "are permeated by a mythical element," and mourns over the "total absence of any other testimony." Of Socrates his information is not only complete but entirely trustworthy. Indeed, as we shall see, he knows much more of Socrates than it is to his purpose to mention.

Of "the similarities in character and career" of Socrates and Jesus, Mr. Abbot says:—"Both were graduates of the workshop, received a decent education, belonged to the sturdy middle class of society, and respected labor. Both conceived the idea that they were called to a higher and special work, and sacrificed the ambitions and luxuries of mankind in order to devote themselves to universal ends. Neither made any distinction among those whom they sought to benefit. Both stood aloof from politics, and each cherished a settled prejudice against an influential class in the community in which they lived, Socrates against the Sophists, who were frequently excellent men, and Jesus against the Pharisees, who were no worse than other classes of the Jews. . . . Another striking point of resemblance was the profound, all-controlling faith which both cherished in the fact of their own divine mission. And both, too, met their doom at the hands of their countrymen, whom they had done their utmost to benefit and bless; but with the same magnanimous and beautiful spirit, they died with words of kindness on their lips."

Now, under these striking "similarities," Mr. Abbot certainly is not ignorant of differences so important as to make a comparison between Socrates and Jesus practically futile, if not absurd. Socrates was a remarkable man, a philosopher, shrewd and penetrating, enjoying the best opportunities for acquiring an education and distinguishing himself, while Jesus was a divinely commissioned personage, with no opportunities at all for human learning, and without a single advantage except what was given him from above. Observe the following particulars:—

1. Socrates was born and brought up in Athens, then the centre of the highest civilization, and of all the learning the world possessed. He was first trained to sculpture, one of the fine arts, and subsequently turned his attention to philosophy.

Jesus was brought up in Nazareth of Galilee, an obscure village, whose inhabitants were corrupt in their morals, and boorish and stupid even to a proverb. It was without learning, books, or schools of philosophy, and Jesus was trained to carpentry.

2. Socrates enjoyed, even in his youth, those advantages for mental culture and social refinement which were common to every citizen of Athens. His business as sculptor necessarily brought him in contact with people of wealth, position and taste. He early made the acquaintance of Crito, a man of affluence, who raised him from the shop, and became his life-long friend and patron. Alcibiades was one of his pupils, and Euripides, the poet, an intimate companion. For nearly half a century there was not an eminent man in any sphere of life in Athens whom Socrates did not know, and with whom he had not opportunities of conversing. He was familiar with books, was intimately acquainted with all the sciences then known, as well as all the schools of philosophy that had gone before him, whether physical, intellectual, or moral. He not only knew all the great men of his day, but had taken opportunities to make the acquaintance of those celebrated courtiers, Aspasia, Theodora, and the Mantinean Diotima, who were at once the ornament and disgrace of Athens. To one of them he was indebted for lessons in rhetoric, another he invited to become his pupil, and from the third he might have learned the sublime art of divination.

Mr. Abbot can perhaps tell us what opportunities for learning Jesus enjoyed. It is not probable he ever entered a school outside of Nazareth, if indeed beyond his mother's cottage. It would be strange if he ever saw a philosopher or a man of even Jewish learning, above the reader of the synagogue of his own village. And as to books, it does not appear that he had ever read one except the Old Testament.

3. Then let it be observed that Socrates enjoyed a long life. He was more than seventy years old when he died. For nearly fifty years he had been a philosopher, and for a considerable part of his time had held an honored place among that galaxy of great men who then reflected glory upon Greece.

Jesus, on the contrary, was a carpenter up to the age of thirty. Then he began to preach, and with his disciples travelled almost continually from village to village and city to city, over the narrow territory of his countrymen, till the day of his death, probably two or three years afterwards. In other words, Socrates lived to be over seventy years old, while Jesus lived to be only thirty-two or thirty-three.

4. Finally, Socrates died of poison, within his prison walls, surrounded by his pupils and friends; while Christ perished on the cross between two thieves, and under every indignity it was possible for his enemies to inflict.

The reader can see at a glance what Mr. Abbot's striking "similarities" in the circumstances and fortunes of Socrates and Jesus, are worth. Must not our Free Religionists be rather badly pushed, when they are driven to such desperate shifts? And is it not a little remarkable that an active infidel must almost of necessity be practically dishonest? In any other cause Mr. Abbot would see at once that Socrates and Jesus do not belong to the same category, and that they occupy entirely different positions in history.

But let us look for an instant at the result of these two lives—of Jesus with his two or three years in Galilee and Judea, and Socrates with his half-century in Athens.

Of what Jesus has accomplished it is hardly necessary to speak. Mr. Abbot himself cannot fail to see

it. Here is a wide and constantly widening Christendom, with a new religion, better laws and a higher civilization, nations converted from degrading idolatries, old barbarisms passed or passing away, and a fresher and more beautiful life. And yet the work of Jesus is not half done, his Gospel not half understood, and there is a future before him full of promise and hope.

But where are the fruits of Socrates' life? Let Mr. Abbot point them out. Where is there a single nation or state, a city or town on the face of the earth, that professes faith in Socrates as a teacher of religion? Where was there ever one?

The truth is, and we suppose Mr. Abbot not ignorant of the fact, that Socrates never claimed to be an author, or even a teacher, of religion. He was a philosopher—nothing more. He had no new doctrines in religion to inculcate, and so far as he can be said to have touched on religion at all, it was the old paganism prevalent in Athens in his time. Xenophon says expressly, "He introduced nothing new beyond others, who, acknowledging the reality of divination, make use of omens, and voices, and objects presented on the way, and sacrifices." He prayed to "the gods" before he drank the fatal cup, and afterwards, when the poison had nearly done its work, he said, "Crito, we owe a cock to Æsculapius; pay it, I beseech of you, and neglect it not." These were the last words he uttered.

Our Free Religionists talk much of their "advanced thought," while it appears that their movement is wholly retrograde. Mr. Frothingham worships at the altar reared by the Athenians, eighteen hundred years ago, *To the unknown God*. And Mr. Abbot "holds up Socrates," with his reverence for the Delphic Oracle, and his beautiful sacrifice to Æsculapius, as one of the noblest instances of Free Religion to be found in all the pages of history!

#### HUNTINGTON HALL—DR. CLARKE'S REPLY TO MR. ABBOT.

[From the Lowell Daily Courier, April 4.]

Rev. James Freeman Clarke, of Boston, spoke last evening at Huntington Hall in answer to Francis E. Abbot's "Comparison of Jesus and Socrates in the history of religion." The weather was unfortunately very stormy, but nevertheless a large audience assembled, nearly filling the floor of the hall, and Mr. Clarke's arguments were listened to with close attention.

The introductory exercises consisted of prayer, reading of Scripture, and singing by the choir of the Unitarian Church, assisted by S. W. Stevens, who presided at the piano. After brief introductory remarks, Mr. Clarke took up in their order the several points of Mr. Abbot's lecture, taking a report of it as delivered recently in Boston. Said the speaker, in substance:—

Mr. Abbot affirms that a Christian, from the very fact of his being a Christian, is disqualified for pronouncing an opinion upon the life of Christ. On the contrary, the very best man to speak of Jesus must be the one who knows and loves him best; and it might as well be said that a geologist was unable to give a fair opinion upon geology, or a chemist in chemistry. Mr. Abbot says, again, that "it is generally admitted" that we have no trustworthy information in regard to the life of Christ. *Generally admitted!* No such thing is admitted at all, except by a small number of modern critics, for neither Protestants nor Romanists will agree to anything of the sort. The fact is, we have much more knowledge of Jesus than of Socrates: for our history of the latter is wholly derived from the works of two of his disciples,—Xenophon and Plato; whereas we have a complete record by several different writers of the life of Christ. Let us examine the opinions of Rousseau. But Mr. Abbot declares him disqualified from giving an opinion in the matter because he is *not* a Christian! But he was the first man to institute a comparison between Jesus and Socrates, which he does in a letter published in his private correspondence. (Here a considerable extract was read from the letter referred to, in which, though discrediting the supernatural part of the gospel narrative, Rousseau shows his belief in the historical, by asserting and arguing to prove the infinite superiority of Jesus Christ as a man.) Again Mr. Abbot says that the Saviour was personal in his accusations and reproofs, and prejudiced against a class. The Bible shows this to have been not the case. He denounced error, not the individual.

It is not to be denied, said the speaker, that Socrates was a very remarkable man. He would not undervalue him or his teachings. He agreed with one who remarks that "Socrates was a Christian before Christ came." If he had lived in Christ's day he would probably have been found among his earliest disciples. (Here quotations were introduced by Mr. Clarke from Grote's work on Plato; showing Socrates to have been often wrong, weak in argument, and far from infallible at best.) Jesus (continued the speaker) had more respect for human nature. He believed in the capacity of the lowest to comprehend the highest truths, as shown in his conversation with the woman of Samaria. Socrates labored to convince men of their ignorance; Jesus to teach them the truth—a far nobler task. The teachings and life of Christ have lifted mankind up to God, and to realize Him as a Father. Christ has overcome death and the grave; so that death to the Christian, instead of the mysterious and shadowy and fearful thing that it was to the ancients, is but the welcome transition to a better and eternal life.

But, again, Mr. Abbot says "Jesus was dogmatic," and this is one of his principal charges. Jesus does not appeal to the reason, as does Socrates. There



has been dogmatism in the church, but it was not learned from Christ, and to disprove this assertion we have only to refer again to the record of his life. His way of teaching about prayer, and the Sabbath; his answer by parable to the question "Who is my neighbor?" his reply to the accusation of companying with publicans and sinners; and his response to the query "Why do thy disciples fast not?"—all go to show his way of appealing straight to the conscience and the understanding, and his habit of going to nature for illustrations to enforce his words. Another matter over which Mr. Abbot and Judas have alike stumbled, is the case of the woman who anointed the feet of Jesus. They agree that he should not have allowed it. But it shows how completely Jesus understood human nature; he accepts her homage, not for his own glorification, but for the sake of the kind heart that prompted it—to make her glad and happy. Strange that this should have been overlooked.

"Jesus depended on success," affirms Mr. Abbot; "and to the consciousness of failure is due his agony of spirit on the cross." But how could this be, when he himself so frequently foretold the end! so often warned his disciples of what must come! His agony was not for himself, but for others. His last conversation with his disciples showed that he was far from considering his life a failure.

The speaker brought his remarks to a close by considering and comparing the results of these two lives. For one individual who knows anything of Socrates, there are a thousand who receive daily comfort and strength from Christ.

What enlightens the world, and advances civilization; the teachings of Socrates, or Jesus? and why is it, that only with the spread of Christianity we find progress? Before we substitute Socrates for Jesus Christ, let us first know if from his life and teachings have emanated results like these.

The services closed with prayer and the benediction by Mr. Clarke. It was announced that Rev. J. G. Adams, of the 2d Universalist church, would preach next Sunday evening in the Hall. Subject:—"The religious aspects of the times."

#### ABBOT'S LECTURE—FREEMAN CLARKE'S REPLY—THE "WATCHMAN AND REFLECTOR."

[From the Christian Radical, Pittsburgh, Pa., March 31.]

Not long ago Mr. Abbot, of THE INDEX, discoursed of "Christ and Socrates," in Horticultural Hall, Boston, in a way quite derogatory to the Son of God. He seemed to see, at least he said he saw, much more of manly excellence and virtue in Socrates than in Christ. And so he may. But if he honestly uttered his convictions, which we doubt not, we have only to say his conclusion indicates defective vision, proves that his eyes want the range and power to see the "true Light" or look up into the noon and summer of Christ's infinite glory. Much depends upon the capacity of the inward eye in order to correct judgments of the essential things. Wm. Wirt's blind Virginia preacher saw Christ and Socrates in a radically different light when he exclaimed in the fervor of his great soul, "Socrates died like a philosopher, but Jesus Christ died like a God."

In this comparison which Emerson, Johnson, Abbot and their brethren are instituting now between Christ on the one hand, and Boodh, Confucius, and Socrates on the other, the eyes, as we have just remarked, have much to do. There are night birds whose eyes see more in the moon than they do in the sun. The sun is too original and luminous for them. They prefer the second-hand things to the primal and original things. They believe in creeds. So there are men who doubt between Christ and Boodh, and between Christ and creed. They are all men of vision that cannot apprehend the true glory nor look inward upon the primal things. The night bird's eye does not change the eternal differences that subsist between the sun and moon. And so the man who sees more in Boodh, Confucius, Socrates, or creed, than in Jesus Christ, demonstrates nothing at all against the one nor in favor of the other, but simply proves that he has eyes that are not able to see the real original Light, nor penetrate the depth and beauty of divine character.

But we intended to say something else when we sat down to write this article. And we still will say it. James Freeman Clarke, a distinguished Unitarian preacher, known well to many of our readers, not long after the delivery of Mr. Abbot's sermon, undertook to reply to it. At least it was given out as a reply, though it turned out to be rather an apology for it. For Mr. Clarke to grapple Mr. Abbot in any sharp and persistent conflict is re-enacting the farce of McClellan's war with the slave power. McClellan's faith and Lee's were too kindred to produce antagonism. So Mr. Clarke's faith in its root lies too near Mr. Abbot's to create severe and uncompromising war.

But Mr. Clarke replied, at any rate, and in his reply was good enough to tell Mr. Abbot that Christ was at least considerably superior to Socrates. This, we judge, was intended as a compliment to Christ, for which surely he will be obliged to Mr. Freeman Clarke. But it seems after all his effort Mr. C. was unable to make the difference between them original and eternal. Christ was only the more and better man of the two. The difference was simply in degree. And so as between Messrs. Abbot and Clarke the debate stands thus: Clarke says, Jesus is my man; Abbot says, Socrates is my man. And with so sublime an issue we will not dare to meddle.

At this point a third party enters the ring. It is no less a personage than the editor of the *Watchman and Reflector*. That Mr. Clarke should venture to call the

conclusions of Mr. Abbot's sermon in question at all, seems to have been a source of real pleasure to him. And yet we wonder that so clear-headed a man should have expected Mr. Clarke seriously to confront Mr. Abbot. And sure enough the dreadful fact soon comes; for, as he reads along, he suddenly finds Mr. Clarke indulging in surprise that "so good a man as Abbot" should exalt Socrates and disparage Christ. And then his surprise is uttered in turn: "That one who believes Christianity to be a supernatural system, authenticated by miracles, and Jesus a messenger sent from God, as Mr. Clarke professes to do, should apply such an exalted epithet to an avowed rejecter of Christianity and calumniator of Christ, is passing strange." Just so. But when the even, beautiful and correct life of many of the "infidels" is set over in contrast against the life of many that bear the name of Jesus, it puts a doubtful face on matters. "Pretty is that pretty does." The Savior's test is too often in favor of the infidels. So that looking at the question in an outward and practical way, Mr. Clarke's testimony to Abbot's goodness is not so reprehensible after all.

At any rate the editor of the *Watchman* turns his guns on Clarke, and takes him to sharp account because he makes no broader defence of Jesus Christ. But why "tackle" the man for something he cannot help, for something his inward thought necessitates? As a man thinketh, so is he. Virtually and essentially Christ is no more to Clarke than to Abbot. No man is more than his faith, and cannot say more than he believes, is not wider than his creed, and is toned and measured by it. The man who has a Christ that is held in limits is not the one to send out to institute a controversy with Mr. Abbot. It was not McClellan's fault that he made no war with rebels, it was our folly to expect it.

And now we suggest that the editor of the *Watchman and Reflector* take Mr. Abbot in hand, and by dint of high argument offset and overthrow his heresies. This needs to be done, and now. And there is no use quarrelling with Clarke for not doing it. We are sure the editor can do it. And to do it will be good for him and Abbot. Let it not be attempted, however, in the old style and spirit of orthodoxy, but let there be such rational inquiry into the great Christ and such rational demonstration of him as will exclude all possibility of rational objection. Jesus Christ waits for such argument to be made.

[The *Christian Radical* prints the following extracts, under the heading—"Spirit of the Press."]

We presume that the *Watchman and Reflector* would admit that some good theologians have been very bad men, but it denies that a bad theologian can be a good man, and censures James Freeman Clarke for sparing Mr. Abbot's character when assailing his creed.

Rev. James Freeman Clarke, of the Church of the Disciples, a Unitarian body, recently undertook to reply to Mr. Abbot's discourse in Horticultural Hall on Christ and Socrates, in which the latter was placed far above the former. In the paper which he read in his own chapel, he took up Mr. Abbot's positions *seriatim*, and some of them he refuted very satisfactorily, showing himself to be a diligent and respectful student of the Bible. We were, however, somewhat surprised at his calling Mr. Abbot "so good a man." That one who believes Christianity to be a supernatural system, authenticated by miracles, and Jesus Christ to be a messenger sent from God, as Mr. Clarke professes to do, should apply such an exalted epithet to an avowed rejecter of Christianity and calumniator of Christ, is passing strange. What higher praise could he accord to a Christian believer? And if one may be "so good" who despises God's messenger, where the special need of accepting Him? If a man is really "good," God the Righteous will certainly not look upon and treat him as bad. He is as well off, whether he believe or deny. But Mr. Clarke knows that Jesus Christ required that men should believe in Him, and that He made such faith the condition or medium of God's accepting them. This cannot be eliminated from the Scriptures. "He that believeth not shall be condemned," if not mere verbiage, certainly means that an unbeliever cannot be acceptable to God. How then can he be "so good a man"? But the remark of Mr. C. is only one of the signs of that spurious Christianity named Unitarianism, which obliterates the broad and radical distinctions in character so marked in the Word of God, and which has found its logical result in such men as Mr. Abbot. This gentleman, for he has thrown off the "Reverend," openly rejects Christianity; Mr. Clarke virtually, unconsciously, we doubt not, rejects it also; for what does Christianity amount to, if the man who accepts it and the man who spurns it may be alike "good"? Christianity is a superfluity and impertinence. It has no indispensable mission. For by goodness of character much more is meant than mere external virtue and amiability. Mr. Abbot is, we presume, a man of virtuous impulse and habits, who would scorn to do what the world calls wicked and dishonorable; but the standard of the world and the standard of Christianity are infinitely wide apart. "That which is highly esteemed among men is abomination in the sight of God." Thousands will be condemned as sinful and guilty in the sight of God who were accounted "good" in the sight of men. Mr. Clarke seems to have ignored this distinction, and so to have disregarded the Christian doctrine that Christ is the source of all real goodness; the vine from which proceeds all spiritual life to the branches.

The *Christian Era* in its normal state is a rather dull sheet, but wrath seems to sharpen its faculties. It reminds us of Luther, who said that he could preach

better and pray better when he was angry:—

In the cars last week we were the recipients, with other passengers, of the tracts of the Unitarian publishing house. This is quite a move in the aggressive way of the "liberal" body, and deserves notice. Our tract made Peter a consistent follower of the liberal school, a probable lecturer in the infidel course with which Boston is now afflicted. After Abbot's blasphemous harangue, we thought what a pity that some old Greek, some Atkinsonian professor of Skepticism alias Technology, had not informed the "liberal" Peter that one Socrates dead was a vastly superior man to Jesus living! The apostle was a Unitarian about fifteen minutes in his life, if it took so long between the first denial of his Lord and the going out to weep bitterly.

The *Watchman and Reflector* suggests a new subject for Mr. Abbot:—

Let Mr. Abbot take for his next subject, The Superiority of Judas to Jesus. He will find the former's thoughtfulness of the poor, on the occasion of the spikenard, quite to his purpose, so beautifully contrasting with the latter's selfish disregard of human tears and broken hearts.

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#### THE CHRISTIAN RADICAL.

The Proprietors of the CHRISTIAN RADICAL, a weekly evangelical paper of Pittsburgh, Pa., are re-enforced by Mr. Wm. M. CLARK, who has been for some years the editor of "Our School-day Visitor Magazine," Philadelphia. Mr. Clark is a thorough business man as well as an experienced writer, and coming with his ripe experience into this important work, the results can not but be for the permanent success of the paper. The editor, Daniel Schindler, will, as from the beginning, give his whole attention to the RADICAL, and being free to look after his special department, will more than ever give spirit to the cause of Christian unity, which he so ably represents. [ap16w1.]



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# The Index.

VOLUME 1.

TOLEDO, OHIO, APRIL 30, 1870.

NUMBER 18.

## The Index,

PUBLISHED EVERY SATURDAY

BY THE

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AT

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### THE CANDLE OF THE LORD.

[Read in Dover, N. H., Feb. 2, 1868.]

"The spirit of man is the candle of the Lord."  
PROVERBS, 20: 27.

I once heard Wendell Phillips tell the following story:—Many years ago, two men, of no small name and influence in their day and generation, were sent from widely distant parts of the country to Washington as members of Congress. They were both selfish in their views of life; and in their living were faithful enough to the theories they held. Ambition and self-interest lay at the bottom of their public course, and gave direction to the employment of their large abilities. On meeting, they contracted a strong friendship for each other, and whatever time they could save from public duties they spent in each other's company. Being both thoughtful men, their conversation ran mostly into intellectual channels; and in the privacy of their own rooms they talked often and earnestly about the immortality of the soul. Equally sceptical as to its continued existence beyond the grave, they endeavored to find some reason for accepting a belief which they would gladly have entertained, if they could have convinced themselves of its truth; but their discussions, however frequently held, and however long protracted, led always to the same conclusion. It was no use,—they remained sceptics still. On the expiration of their terms of service, one was re-elected, the other not; and dwelling so far apart, they found no opportunity of further intercourse.

At last, after an interval of twenty-five years, they both happened to attend a Presidential levee at the Executive Mansion. Across the large and brilliantly-lighted hall, they saw each other entering at opposite doors; the crowd was dense, but slowly edging their way towards each other, they met at last, and joined hands in a long, cordial, and hearty grasp. For some moments they looked into each other's faces in perfect silence. At last one spoke:—"Any light, Albert?" "No! Any light, Louis?" "No!" Without another word, they clasped hands once more, looked sadly into each other's eyes, and parted in that gay throng, never to meet again. After twenty-five long years of anxious groping, they went, as they came, *in the dark*.

At what price, friends, shall we estimate the value of *light*? Light is that which gives value to all else, but itself is beyond all value. Not without profound meaning has Swedenborg made light symbolize truth. In the inventory of human possessions, truth is the most precious of them all; yet he who has come to prize the truth above life itself, and is willing to sacrifice all for it, gets from his fellow-men to-day the fool's cap-and-bells, as once the martyr's crown. Let a man postpone his private gain in the furtherance of an unpopular cause,—let him despise emolument and wed ideas for better or for worse,—let him devote his energies, not to the accumulation of money, but to the advocacy of truths that clash with public prejudice or policy,—and, until he conquers success, he passes for an incendiary or a lunatic. In what age has truth not been a foot-ball for the populace? Yet every man whom God has endowed with the power of thought, even though he has not strength of character enough

to raise himself out of the mire of practical obedience to falsehood, must still, like our two members of Congress, yearn for truth's holy light. He may fill his eyes with mud, but he cannot forget that eyes were made for seeing,—cannot but groan over his blindness, albeit self-caused. Whoever rises in the scale of being above the level of the horse, which esteems a quart of oats the "highest good," must, in virtue of his very nature, be moved by inward cravings for the bread of truth. "What shall I do for you?" said a faithful son, bending over the bed of his expiring father,—“how shall I soothe your dying hour?” “Give me a great thought, my son!” was the faintly whispered reply; “give me only a great thought!” The light of truth shall make luminous even the darkness of the grave,—shall shoot a ray across its black abyss, and paint on the very storm-clouds of death the rainbow-arch of a divine and resplendent hope. We are all cowards in the dark; the apprehension of a peril against which one knows not how to guard, unstrings the stoutest sinews. But strike a light,—and the fear that was burglariously entering the heart takes to its heels. The light of truth is the secret of moral courage; the soul of every hero is illumined by the “candle of the Lord.”

Yes, that is what we want—the “candle of the Lord” to shine upon our path, and make plain the road. We can dispense with all beside; but this is indispensable. “Property and standing” may be good things; but we can get along without them. Fashion and fame may be good things; but we can get along without them, too. It is truth, light, the “candle of the Lord,” that we must have, or else find all these a curse. Where, then, shall the “candle of the Lord” be found?

“In the Tabernacle of Jehovah,” said Moses. So in the first apartment of the Tabernacle, opposite the table of shew-bread, up went the great golden candlestick, five feet high, three and a half feet broad, and worth thirty-five thousand dollars in green-backs. To symbolize either the seven planets or the seven days of the week, it branched into seven massive arms of gold, and shone all night in the “Holy Place” with a sevenfold radiance. Representing, as scholars say, the light of the law given to the Jews by Moses, it was the visible Hebrew religion, the ever-during pillar of fire that guided the “chosen people” through the wilderness of life. What better “candle of the Lord” could any man desire? Alas, the Chaldeans stole it, and carried it off to Babylon; the Romans stole it, and bore it in triumph through the streets of Rome before the victorious Titus. Where it is now, no one can tell. A better “candle of the Lord” than this must be found, or poor humanity will stumble in perpetual midnight. Where, then, if not in the Jewish temple?

“In the Church of Christ,” says the Apocalypse. So believers turned to the seven churches of Asia, as the seven branches of the new sacred candlestick of the Church; and they bowed down before him who “stood in the midst, with seven stars in his hand, with eyes like a flame of fire, and with feet like fine brass burning in the furnace.” They remembered the saying of their Master,—“Ye are the light of the world;” and, losing its finer meaning, took the Church of Christ as the “candle of the Lord.”

A great and stately candlestick has it been, burning with powerful blaze through eighteen centuries, and standing still, in the eyes of Christendom, as the eternal beacon-light of truth. Doubtless it has lighted many a darkened soul upon its way, and will yet light many another. But, in the eyes of maturing humanity, its lustre burns dim, and radiates darkness as well as light. The church has degraded and denied the truth that should have been its inspiration. It has been a great persecuting power from the earliest ages; the blood of countless victims, shed by Romish priests and Genevan ministers, stains its garments; the guilt of obstructing every great reform lies at its door; the continuance of many a baleful oppression, like the

conservation of human slavery, has been part of its unhallowed work: and to-day the onward march of civilization is checked in many ways by its paralyzing influence. Building on his mistakes rather than on his truths, the Church that calls itself by the name of *Christ* has betrayed and reversed the best spirit of *Jesus*, and, as an institution, stands to-day between mankind and the rising sun. The long night is passing away at last; and in the increasing daylight of modern civilization this “candle of the Lord” burns with pale and smoky gleam. The long wick hangs black and sooty over the candle's edge, the wax runs melting down its side, the flame flickers and flares in every gust; and where are the snuffers that shall revive its feeble light? Is there a drearier spectacle than that of a lamp still burning in the hour of dawn? Not, this, surely, is the “candle of the Lord.”

Neither Jewish Tabernacle nor Christian Church, neither the Law nor the Gospel, is that “candle of the Lord” without which the path of humanity is wrapped in night. These have been candles of human manufacture, and have well served in the exigencies of transient needs. But the day is passing by, when man can walk by any outward light. From the very beginning, whoever has spoken profoundly in this matter has more or less clearly proclaimed the truth, that every form of outward light is but a reflected ray of the inner light. The writer of the book of Proverbs doubtless spoke a truth deeper than he himself comprehended, when he penned the saying I have taken for a motto:—“The spirit of man is the candle of the Lord.” Neither the Tabernacle nor the Church, neither the Law nor the Gospel, but the spirit of man, which created these two, is the true revelation of duty and of God. *Truth in Man*, coming to consciousness of its own divine origin and nature, shall supersede these penny-candles of the night, and in imperial glory mount up the skies as the rising sun of a new epoch,—the candle which God has kindled in the heavens to rule the day. When every man has learned to trust and obey the inner light of his own spirit, if ever that halcyon time arrives, a flood of sunshine will irradiate the world, and the dark shadows of ignorance, superstition and vice will flee like ghosts before the dawn. That inner light of God, shining in each heart as personal conscience and reason, needs but to be allowed to shine out into the world in our daily words and deeds, to transform the world's moral midnight into “sacred, high, eternal noon.” The “spirit of man is the candle of the Lord,” sufficient, if we will but trust it, to guide us in perfect safety through all perils, and to dissipate every cloud that spreads obscurity over the way.

Am I understood? The Jewish Law, as it stands in the Bible, was an *imperfect product of the human mind*, not a system handed down out of the clouds from God. It was useful in its time, but its time has passed; and the expansion of the human spirit compelled it to break its self-imposed fetter of the Mosaic Law. Doubtless, all Christians will admit without dissent that the so-called “Mosaic Dispensation” has passed away, to make room for higher truth. But no Christian will admit what I regard as equally sure,—namely, that what is called the “Christian Dispensation” is also passing away, to make room for still higher truth. The Christian Gospel, taking it as it stands in the Bible, is quite as truly as the Mosaic Law an *imperfect product of the human mind*, not a system given to man by Divine Authority. It has its limitations and its fundamental errors, and the further expansion of the human spirit is compelling it to break the yoke which it has itself created. Neither in the Law nor in the Gospel can we find a guide, for the simple reason that there can be no guide outside the soul itself. Superior to every outward guide must be the inward guide of the individual conscience and reason. Take the Law and the Gospel for precisely what they are worth; but still maintain your spiritual independence over everything that is without. They



may be useful servants, but they make despotic masters. Profound reverence and trust in the nature God has given us as his deepest and divinest revelation of himself, of our duty, and of our destiny, is the very corner-stone of a faith that cannot be shaken. There is no other faith that can stand the shocks of modern science, or of intimate knowledge of the laws of the universe. The moment we try to lean on anything whatever outside our own nature, on anything whatsoever but the indwelling yet universal Light, we are liable to be pierced as by a broken reed. The Mosaic Dispensation is not the "candle of the Lord," neither is the Christian Dispensation; the Law is not that candle, neither is the Gospel. But the spirit of man, the *Dispensation of the Soul*, the inner "light that lighteth every man that cometh into the world,"—that is the "candle of the Lord;" and he is the truly wise man who dares to live by its light,—to stand upright before the heavens and the earth, and act out in sturdy independence the dictates of his own soul. If we cannot trust ourselves, I know not whom or what to trust; but, trusting ourselves, I believe that we are trusting in God. Through the still, small voice within, must we interpret the highest law of universal nature.

#### THE AMBITION OF JESUS.

[By Rev. R. H. Howard, in the N. Y. Christian Advocate (Meth.) for March 31.]

It will be recollected by some of our readers that a Mr. Abbot, formerly a Unitarian preacher at Dover, N. H., has formally renounced the Christian name, and committed himself to the teachings of pure Theism. No longer regarding Jesus as a Saviour, as the object of his supreme heart-allegiance, unlike many of his former ministerial brethren, he has had the manliness and honesty to lay aside the name and profession of Christian. If it should be the devil to whose service he has committed himself, he would have at least the consolation of knowing that he has not stolen the livery of heaven to serve him in. One cannot but honor this unflinching honesty, however much we may deplore the spiritual blindness of this singularly gifted young man.

Under the circumstances, we cannot but be deeply interested to know in what respect, or respects, this professed Deist takes exception to the claims of Jesus as the absolutely "perfect man." He finds but one infirmity in him—that "last infirmity of noble minds"—he was ambitious. Mr. Abbot speaks with the utmost reverence of Jesus. He is none of your foul-mouthed scoffers, like Parker. More reverent far than Higginson, Frothingham, Weiss, or Emerson, he is yet, if possible, a more pronounced Deist than either. As already intimated, his principal charge against Jesus is that he was ambitious. Not that he was selfishly ambitious: his ambition was purely unselfish. His ambition was to reign in the hearts of men; to reign not by force, but by love; to reign not by being served, but by serving. Still he was ambitious to reign. Than this ambition thus to reign by serving there is but one thing higher or sublimer, and that is, to serve without reigning. He says:—

The true originality of Jesus lies, I conceive, in the means he adopted to accomplish his end and realize his ambition. Here he stands alone. Strange as it may seem, he aimed to win absolute power by absolutely renouncing it. This is the identification of contradictions—the very Hegelianism of conscience. With a new conception of what constitutes true royalty of soul, he sought to earn his kingship by the more than regal majesty of his service. The "great Masters" have been rare, indeed; yet how much rarer have been the great Servants! It is the grandest and most original trait in Jesus's character that he sought to realize his supreme Master-ship through a supreme Servant-ship. Here also I find the secret of his wonderful success in subduing souls to his way. He would govern, yet through love; he would secure absolute allegiance, yet bind men to it by the spontaneous outpour of their own gratitude; he would wear a crown, yet bow his head to receive it from the hands of subjects burning with eagerness to place it there. Thus, and thus alone, he aspired to reign, the welcome sovereign of every human soul.

What astounding, yet sublime audacity! How mean, compared with this, the ambitions of Alexanders and Cæsars! How brutal is the ambition that relies on force, compared with the ambition that relies on love! Yet, because it involved his own elevation to a throne, albeit a spiritual throne, his ambition was ambition still, the "last infirmity" of a noble mind. It precluded the possibility of self-forgetfulness in service—of that supreme modesty which teaches that the value of the grandest soul is not personal, but inheres in the universal humanity it contains and the universal ideas it represents. There is, but one ambition sublimer than to reign by serving—and that is, to serve without reigning.

We regret that we have not the data upon which Mr. Abbot bases this charge. We have read the Gospels through a great many times, and we have never been able to find any trace of this infirmity he speaks of; and the fact that the great bulk, if not indeed the whole of the wisest and best, the saintliest and most useful men and women that have ever lived, have been unable to discover any trace of this infirmity in the character of Jesus, should, it seems to us, be regarded as presumptive proof by Mr. Abbot that the fault or defect must be in himself.

Christ says concerning himself, that he came to seek and to save them that were lost. To this end he sought to establish his own personal influence, and the influence of the truth which he illustrated, as a kingdom in the hearts of men. Through the conservative and reformatory influence of that truth he aimed to subvert the kingdom of error, of wrong, of sin, and ultimately redeem man to righteousness. And we submit whether the success of the enterprise has not vindicated the wisdom of the plan, the excellency of the agencies employed.

It is undeniable that Christianity is not only one of the great religions of the world, but is associated with

the highest form of civilization, the most advanced and advancing culture, and best morality. It is the religion of the most powerful nations of the globe, and is the sole source of that philanthropy, that blessed missionary genius, that, like a soft south wind of love, is breathing over the whole face of the earth. If the Gospel was ever so divine, if Jesus was ever so perfect, what more, what differently could he do than he has done?

And having this work to introduce, to establish, we cannot possibly see how it could have been done more moderately, more meekly, more unambitiously. We wonder that Mr. Abbot has not allowed his mind and heart to be influenced by the consideration we have just hinted at, rather than by those of an abstract or speculative character. There are various kinds of evidence. By far the most satisfactory is, that which is derived from the legitimate outcome of given doctrines. This is the kind of evidence the Saviour recommended. "By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?" Is it not legitimate to conclude that that religion which will do the most good, make people the happiest and best, yield the most abundant harvest of manhood, is the divinest? Let Mr. Abbot contrast the experience and usefulness of John Wesley and his followers with the experience and success of such men as John Sterling, Blanco White, and Tom Paine. Let him consider who are the men and women that to-day are threading the lanes of poverty in our great cities to carry glad tidings of human sympathy and hope to the outcast and the fallen, and who are the self-sacrificing men and women that are visiting the utmost verge of the green earth, often encompassed with cold, nakedness, and want, to diffuse the blessings of civilization. A converted skeptic gives the following significant testimony: "I was a skeptic, but this scene discovered a new world of thought to me. As I travelled on my lonely way I never saw a church in the little villages that were stationed thirty miles apart, with no intervening civilization, but the thought arose, 'Who is this man, that he can do these wonderful things?' Voltaire's sneers, the arguments of Hume, the ribaldry of Paine, vanished like matutinal mist in the effort to reply. For see, sixty generations have come and gone since, in an obscure and lonely village of a remote and despised province of the Roman Empire, was born of poor Jewish parents a man who, though without culture, social position, or political power, uttered words that have since moulded the lives of the greatest, most powerful, the best, the wisest, aye, and the vilest also of the most enlightened continents of the globe. History, since this young man died, has been a mere record of the struggles either to assert or to resist his dominion. He left no written word; yet the human race has bowed before the report of His sayings by the waysides of Galilee, and the deserts of Judea, to a group of fishermen, and crowds of the despised of earth. I never saw a church in these frontier settlements, and considered the civilization that invariably sprung up, garden-like, round about them, without feeling a sense of awe as I thought of the origin of the religion it represented. Scenes like these and thoughts like these opened the heart to reply in the words of earnest Peter:—'Thou art the Christ, the Son of the living God!' Now, then, does not Mr. Abbot and those like him owe it to themselves in like manner to open their hearts to influences like these? What, indeed, is the sense of giggling about and stumbling over miracles, in the technical sense of the term, when here, right before our face and eyes, is this stupendous miracle, the Christian Church, and our Christian civilization, unaccounted for? In what other way surely can the secret of this unparalleled success be explained than on the supposition that Christianity is divine?

Mr. Abbot writes like a man profoundly sincere, and with a mind open to conviction. There is something almost plaintive in the following sentences. Certainly we should sympathize with, rather than denounce, the man who speaks with such inflexions of sadness as this:—

However some may yearn, having lost all faith in the Messianic idea, to retain nevertheless the Christian name, whether from love for its venerable associations, or from reluctance to bear the odium of its distinct rejection, I believe that the proprieties of language and increasing perception of what consistency requires will slowly wean them from this desire. The world at large can never be made to understand what is meant by a Christian who in no sense has faith in the Christ. If Jesus really claimed to be the Christ, if he made this claim the basis of the Christian religion, and if through this claim he still infuses into his Church all its Christian life, then the world is right, and may well marvel at a Christianity that denies the Lord, yet wears his livery. For myself, I cannot evade the practical consequences of my thought. The central doctrine of Christianity is for me no longer true, its essential spirit and faith are no longer the highest or the best, and with the reality I resign the name. Far be it from me to do this in levity, or mockery, or defiance! Far be it from me to turn my back in scorn on my own most hallowed experiences in the past! Once I felt the full power of the Christian faith; now I cleave to a faith diviner still. If I am in fatal error, and rush madly into the woes denounced against the Antichrist, even so must it be; but, come what may, let me never plunge into the deeper damnation of moral faithlessness, nor make my heart the coffin of a murdered truth.

God grant that this, as we think, deceived, misguided young man may yet see that there are truths of the heart more precious even than any truths of the head; that there is such a thing as the Gospel of salvation being hid, in consequence of the understanding not having been colored or magnetized, so to speak, by religious emotion; that truth, full-orbed, will satisfy the heart as well as the intellect, give us peace, joy, hope—a happy, earnest, enthusiastic devotion to the self-denying duties of life. May he grant, finally, that, in answer to humble, believing prayer, this vigorous thinker and earnest soul may yet be blest with such an "intuition of Jesus," as Neander calls it, as shall lead him joyfully to exclaim, "Credo," "I do believe!" "My Lord and my God!"

#### CHARLES H. READ AND THE FACULTY OF HARVARD UNIVERSITY.

[We find the following correspondence in the April number of *The Iconoclast*, a new liberal paper just started in Washington, D. C., and published monthly at fifty cents a year.]

WASHINGTON, D. C., April 5, 1870.

To the Faculty of Harvard University:

SIRS:—The undersigned take the liberty of sending you the enclosed hand-bill of Mr. Charles H. Read, and respectfully call your attention to the last paragraph of the same, in which an allusion to you is made, and your names, or at least some of them, are attached.\*

We are inquirers, and have no object in view but to ascertain the truth in respect to this matter. We have seen Mr. R. perform, some of us under quite favorable circumstances, and can but confess our inability to account for many things done by him upon any known scientific principles. Still, aware as we are of the extent to which tricks of deception are practised, we do not feel authorized to declare that these may not be classed in this category, and are anxious to have the opinion of those more learned in science, and who have enjoyed better opportunities for investigation. We should therefore be especially gratified if you would be pleased to answer for us the following questions:—

1. Is the statement made in the paragraph alluded to of Mr. Read's hand-bill correct in substance?

2. Had Mr. R. any authority to attach the names there signed?

3. Were the results of your investigations published, as he states, in the *Boston Commercial Advertiser*, or any other paper, and if so, of what date?

Mr. Read states that he appeared seven times before you; that you placed him upon a glass floor, tied him with a silk cord, sewed him up in a sack, and did many other things to test the phenomena, but that they took place notwithstanding. To give these statements credence we require something more than his testimony; but if they are true, your confirmation of them would be worth more to us than even the testimony of our own senses. Any general statements on your part with regard to these matters will be thankfully received.

In conclusion we desire to re-assure you that we are prompted to this action by no other motives than those of pure scientific inquiry, and desirous neither of proving nor disproving any pre-existing theories of our own, either in physics, metaphysics or religion. We have no doubt that these phenomena take place in accordance with natural laws, and we only desire to know whether, in your opinion, (provided you have made the experiments alleged,) these laws are among those already known, but disguised by the dexterity of the performer; or whether they are to be classed among those (of which there are still doubtless many) which science has not yet been able to deduce and define. Hoping you may not deem our demands unreasonable, and may, as far as practicable, accede to them, we respectfully subscribe ourselves

L. F. WARD,	W. C. MURDOCK,
JONATHAN FORREST,	H. T. SMITH,
M. H. DOOLITTLE,	J. H. KINGSBURY,
J. RECORD,	WM. H. SCHIVELY,
MAURICE PECHIN,	GEO. McLANEWOOD.

#### REPLY.

HARVARD COLLEGE,  
CAMBRIDGE, Mass., 11th April, 1870.

Messrs. Ward, and others:

GENTLEMEN:—I remember that Prof. Wyman, who is now in Europe, mentioned to me some time last year, that he was present, with other gentlemen of Cambridge, at the house of Prof. Treadwell, in which a man who professed to be tied and untied in some mysterious manner, and who went through the usual programme of that character at first with success, found himself unable to repeat the performance when he was tied with simple spool cotton; and again, when a piece of sticking-plaster was put over the knot.

Since receiving your note I have written to Prof. Eustis, who was also present on that occasion, and who writes me, "that no doubt was left in the mind of any one that it was a simple trick of slipping the hands out and replacing them." He thinks the man's name was Read, but does not feel sure on that point. "The spool cotton, with a simple tie around each wrist, and more than a foot slack, with no other fastening, was thoroughly disheartening to the spirits, and they abandoned the field."

Prof. Wyman told me nothing of "insulation," "silk cord," "sewing up in a sack," and I entirely discredit each item of the story.

Truly yours,

E. W. GURNEY,  
Dean of the Faculty.

\*NOTE.—The following is the paragraph which appears on the hand-bill alluded to:—

"Mr. Read has appeared before eighteen of the Professors of Harvard, and they pronounce his exhibition one of the most wonderful they have ever witnessed; and that the manifestations were satisfactory to them—although they could not account for them upon scientific principles—Prof. Treadwell, Prof. Agassiz, Prof. Eustis, Dr. Wyman.

The *Liberal Christian* thinks the Unitarian liturgies are the Episcopal Prayer-book, "not watered, but washed." "Washed out," it might say.—*Zion's Herald*.



"LIBERTY MAKES BROTHERS OF US ALL."—During a stay of a few months abroad in 1862, I visited Ireland, and spent a day in Dublin. I felt a special interest in that city, connected as it was with the memory of the many struggles of the liberty-loving Irish for political freedom. Moreover, in the days when O'Connell and his companions pleaded for "the Repeal of the Union," I tried my Yankee tongue in advocating the claims of Ireland. Hence I felt the greatest interest in anything connected with the memory of "the Great Agitator," and at my earliest moment paid a visit to the ground where he lies buried. It was a plain vault in the hillside of the cemetery, for I was told by the old sexton that a beautiful monument, then in course of erection in another part of the yard, was for O'Connell.

As I stood in front of the iron door which hid all that was mortal of "the Great Commoner," I noticed a mound close by with a cheap, plain slab at the head of it, on which was this inscription:—"Sacred to the Memory of Thomas Steel, who departed this life—aged —." I well remember Tom Steel (for we nickname those whom we love—as we say Tom Moore and Bobbie Burns), and if my reading was correct, he died a martyr for liberty. So I turned to the old man who stood by as I read aloud the brief record of the stone, and asked, with an assumed tone of surprise:—

"Was not Steel a heretic?"

"Faith, he was!" responded the man with great emphasis.

"And," said I, "is not this consecrated ground?"

"Indeed, it is," he answered.

"And was not Daniel O'Connell a good and faithful son of Holy Mother Church?" I continued.

"He was," he responded. "Didn't he have the blessing of the Pope himself?"

"Now," said I, "I am a heretic, and a heretic priest; but I judge you from your own standpoint. Why do you let a heretic lie in sacred ground?"

I never knew the quick wit, proverbial of the nation, to fail in an answer; but I never heard a better answer than that day fell from the lips of the old sexton.

"You see," said he, "Daniel O'Connell was for liberty!"

"He was the great agitator," I replied.

"And you know Tom Steel was for liberty!"

"He was a martyr," said I.

And then with a look and tone beyond my description, he added:—

"You know liberty makes brothers of us all!"

I took the dear old patriot's Roman Catholic band, and shaking hands over Steel's grave, I repeated the eloquent declaration of my dear brother:—"Liberty makes brothers of us all!"

That is the grand key-note of true political union—North, South, East, West. And the heart which does not echo the voice sounding from the cemetery in Dublin, whether it throbs under tustan or satin, is the heart of a traitor or tyrant. I thought the old sexton had sounded the watchword for our nation; and not for ours only, but all who love liberty.—*Rev. T. H. Smith, in Hearth and Home.*

#### RELIGIOUS HALLUCINATION.

The Lancaster, (Pa.) *Intelligencer* says:—

A most singular case of religious hallucination, resulting fatally, occurred in East Lampeter township, on Saturday last. A young man named Jacob Harnish, about seventeen years old, residing near Midway, on the Lancaster and Strasburg pike, deliberately cut off his own leg with a hatchet. It appears that for some time past his mind had been deeply exercised on the subject of religion, and he spent his spare moments in reading the Bible. On Saturday morning he worked on the farm as usual, and at noon unhitched his team, put the horses in the stable, threw some hay down from the mow, and told another lad to feed the horses. He then went to the wood-yard, took off the boot and stocking from the right foot, and laying it across a log, deliberately cut it off above the ankle by striking it three heavy blows with a sharp hatchet. He then picked up the dissected foot, threw it away, and composedly sat down on the log. His mother, who was not far off, witnessed the operation, but had not the remotest idea of his intention until it was too late to prevent it. His father, who was on the farm, was immediately summoned, and seeing his son bleeding to death, asked him why he committed the act. In reply, he said he had done it in obedience to the command of the Savior, who had said:—"If thy hand or thy foot offend thee, cut them off and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." Surgical aid was procured as soon as possible, chloroform was administered by Drs. D. Musser, Jacob Musser, and Jacob Weaver, and every effort made to save the young man's life, but the fearful loss of blood from the severed arteries had been such that he died shortly after the arrival of the surgeons. While the surgeons were operating, the effect of the chloroform passed off, and young Harnish, awakening, looked at the mangled limb without showing any signs of pain. He told Dr. Musser before he died that he was sorry for what he had done, though he thought at the time he was doing right. Until the commission of the present act he has never been suspected of any tendency to insanity or monomania. His parents are very intelligent, respectable and pious people, belonging to the new religious denomination known as New Mennonites. We have not heard in what manner, or for what reason the deceased supposed his foot to have "offended."

#### ON THE DEFENSIVE.

[From Zion's Herald, Boston.]

The course of discourses on "Christianity and Skepticism," delivered in this city this winter, by Congregationalist scholars chiefly, has been of excellent use. The chief themes of debate have been ably handled. If any mistake occurred, it was in striking too much at Comte, Huxley, Spencer, Leasing, European infidels, and neglecting those at our own door. A series against the errors of Horticultural and Music Halls, reviews of Parker, Emerson, Alger, and Frothingham, of all sorts of modern and present Antichrist, would have been more popular and profitable. We hope the success of this course will lead to a catholic course on "American and Boston Skepticism," next winter. Let the list be made up of popular speakers and writers in our vicinity, of all Christian denominations, who shall handle free love, spiritualism, free religion, and all the phases of unbelief, in their sharpest and handsomest style. Among the speakers, let us have Parks, Brooks, Warren, Fulton, Townsend, McDonald, Webb, Manning, Chapman, and such. We have had the theological and metaphysical doctors, now give us the popular.

#### WOMEN AS PHYSICIANS.

Those who doubt the capacity of women to acquire a thorough medical education, ought to have attended the examination of students at the woman's college of New York, the last week in March. The committee of able physicians who conducted the examination, testified that they never met with better classes nor attended a better examination. Large numbers of well educated ladies are entering the profession yearly, and in our cities they are getting very respectable patronage. If male physicians would now do themselves the honor of welcoming them to medical associations, so as to give them the benefit of the experience and discussions brought out in those bodies, it would be no more than just and fair in them, and would prove to be very helpful to those ladies who are struggling against prejudice and ignorance to win reputation, place, and usefulness in this profession. Why don't they do it? Why should they wish to monopolize all the advantages of the profession?—*Morning Star.*

**THE AMERICAN BISHOPS.**—Among all the champions of ultramontanism none are more consistently vehement than the American bishops, who sign everything in favor of infallibility that is presented, and canvass for votes among those whose opinions are supposed to be wavering. Their last act has been to unite with that portion of the French clergy most devoted to Roman interests, in another *postulatum*, demanding the solemn condemnation, by the Council, of the Gallican party, which they propose shall be declared heretical. It will really be a pity if so much labor should prove to be in vain, and after all no American prelate should carry home a red hat, yet it is quite possible that in the next consistory they may be left out in the cold. The United States are so very far from Rome that a resident cardinal could not get across the water in time to be of any use on any important occasion, such for instance as the election immediately succeeding the death of a pope; and then Pius IX. is not perfectly sure that such an appointment would be looked upon with favor by the great mass of the American people. He recollects the not particularly pleasant reception given to a *monsignore* who was sent out as a nuncio some years ago, and he does not want to make another mistake of the same kind; so that Monsignori Spaulding, Purcell, McCloskey and Kenrick will in all probability be told by Antonelli: *Non possumus!*—*N. Y. Evening Post.*

**MEN WANTED.**—The great want of this age is men, Men who are not for sale. Men who are honest, sound from centre to circumference, true to the heart's core. Men who will condemn wrong in friend or foe, in themselves as well as others. Men whose consciences are as steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reels. Men who can tell the truth and look the world and the devil right in the eye. Men that neither flag nor flinch. Men who can have courage without shouting to it. Men who know their places and fill them. Men who know their own business. Men who will not lie. Men who are not too lazy to work, nor too proud to be poor. Men who are willing to eat what they have earned, and wear what they have paid for. These are the men to move the world!—*Seaside Oracle.*

**A PROPHECY FULFILLED.**—The adoption of the Fifteenth Amendment of the Constitution is the fulfillment of the prophecy of Alexander H. Stephens in the Georgia State Convention of January, 1861, when he declared that the Government had given the South "Louisiana, Florida, and Texas, out of which four States have been carved, that we might spread the institution of slavery—and ample territory for four more to be added in due time." "If by this unwise and impolitic act you destroy this hope, you *perhaplose* it all, and *hure* your *hist* *slave* *re-evnched* from you by *stern* *military* *rule*, as *South America* and *Mexico* were; or by the *vindictive* *decree* of *universal* *emancipation* which may reasonably be expected to follow."—*Toledo Blade.*

Poetic justice:—The type and material used in publishing the *Imperialist* has been sold to re-appear as the *Colored Man's Advocate*, at Winchester, Va.

#### Voices from the People.

[EXTRACTS FROM LETTERS.]

"My copy of THE INDEX, which greets me weekly, has found its way in spite of its incorrect address, which should read *Miss* instead of *Mr.*, as has sometimes been the case. Yes, I belong to the feminine sex, and although only a young girl, not yet out of my teens, I read with eager and ever-increasing interest the words of true Radicalism and rational thought, unworped by bias or tradition,—words so grateful to one who has been groping for the truth, seeking to find expression for thoughts, and who, though void of power to originate, can recognize and appreciate them when uttered. The organs of our Unitarian denomination have done something—have done *much*, toward liberalizing the people, but their position has been rather an anomalous one; groping with one hand for the New, the True, they have yet clung with the other to the skirts of the Old, the Traditional,—unable through fear or lack of strength to take the bold leap which would send them far on in the direction of that ultimatum towards which you press with steps unflinching. The *Radical*, which also finds an entrance into our home, is a kindred spirit, full of fine and stirring thoughts, and has accomplished much. Although but a little girl at the time of the National Conference, at Syracuse, which I attended with great interest, I remember well your earnest pleading of your cause; and understanding better, as I now do, all that your words implied, I rejoice that the embryonic plant has germinated into such fruition. May you ever, as now, be animated by the spirit of fearless yet reverential inquiry which suffers you, untrammelled by the superstitions and terrors of the incurious hordes, to lift the veil from off this Isis, knowing that to the immortal soul it is permitted to look on Truth."

"I am a Spiritualist, and believe with regard to spiritualism as the old man did with regard to matrimony, 'It is what we have all got to come to.' Now from orthodoxy to spiritualism is rather too big a jump for most people to take without something to step on between the two, and I think THE INDEX will make an excellent stepping-stone from orthodoxy to spiritualism. At any rate it will be a great help to what we most need—mental freedom. Your enterprise is a good one and I wish you success."

"I was very much 'taken' with No. 7, and think I shall peruse the succeeding numbers with increased pleasure and profit. I am on the platform 'fair and square,' and it is the only one that meets with my unqualified approbation. I am ready and more than willing to co-operate with you in holding up the banner of *religious freedom* in our midst entirely *unshackled* and *untrammelled*."

"I sincerely wish it was in my power to append a long list to the single name I send you at this time. I shall, however, lose no opportunity to say a good word for your paper, whose success in all respects I earnestly desire."

"I hope you are getting all the subscribers which it deserves. Fresh, strong and reverent, it ought to achieve instant and great success."

"I congratulate you, and the world at large, that religion at last addresses itself to man's understanding instead of his fears."

#### LOCAL NOTICES.

The First Independent Society meets every Sunday morning, at 10½ o'clock, in the church on the corner of Adams and Superior streets. Sunday School at 12. The public are cordially invited to attend.

The Radical Club will meet in the same place, at 7½ o'clock, Sunday evening, May 1. Subject for discussion—"Should radicals in religion organize, or favor organized action, for the spread of liberal principles and ideas?" The public are invited.

The Free Evening School for men and boys will hold its closing session for the season on Friday evening, April 29. The Industrial school for girls held its last session Saturday afternoon, April 23. Both schools have been successful and well sustained, beyond the expectation of their projectors; and the sincerest thanks are returned to all who have helped sustain them. It is intended to re-open both schools early in the autumn with better accommodations; and little doubt is felt that they will become permanent institutions. Mrs. F. A. Jones has kindly volunteered to continue the instruction of a limited number of scholars twice a week during the summer.

#### RECEIVED.

FIFTEENTH ANNUAL REPORT of the Board of Directors of the St. Louis Public Schools, for the year ending August 1, 1869. St. Louis: Missouri Democrat Book and Job Printing House, 1870. pp. 136. Appendix—pp. lxi.



## Poetry.

## PICTURES FROM OVID.

## I. CHAOS.

The transformations of created things,—  
Be this my theme. Smile on my arduous task,  
O favoring gods! (for by your will divine  
Each wondrous change was wrought), and grant that I,  
From Nature's birth down to the passing hour,  
May tell the secrets of the shadowy past  
In one unbroken and harmonious song.

Ere earth and sea and, canopy of all,  
The o'er-arching vault of heaven their being had,  
The face of Nature one drear likeness wore,  
Rough, without form, which mortals Chaos named.  
The jarring elements of matter, thrown  
Into disorder, waged unceasing war.  
No radiant sun had yet illumed the globe;  
No milder moon refilled her wasted horns;  
Nor had the solid earth suspended hung,  
Self-balanced, midst the clear and ambient air;  
Nor had the billowy sea within its arms  
Embraced the islands and the lengthened shores;  
But mingled all in one were earth, sea, sky.

1854.

ASTERISK.

## The Index.

APRIL 30, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. His columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications. Contributors are requested to write on only one side of each sheet.

## "THE AMBITION OF JESUS."

On our second page will be found an article with the above heading contributed to the *New York Christian Advocate*, the leading paper, we believe, of the great Methodist denomination. Its author, Rev. Mr. Howard, of Brookfield, Mass., manifests towards one whom he calls a "Deist" such a kindness of feeling and such an unfeigned desire for his return to the Christian fold,—such an absence of the bitter, intolerant, and condemnatory spirit of which we have seen too many instances of late,—that we confess to having felt deeply touched. If anything but a change in our convictions could win us back to the Christian Church, it would surely be such treatment as this. We shall not, however, discuss now the general question of the ambition of Jesus; Mr. Howard's article has awakened a different train of thought in our mind, and we take this occasion of saying something we have long desired to say, yet have hitherto postponed saying for reasons that will be readily understood.

We refer to the expression of confidence in our "honesty." Many of our orthodox and semi-orthodox critics have taken particular pains to emphasize this point, and disclaim all intention of insinuating suspicions of insincerity on our part. Instead of confining themselves to the main question, and discussing the issues raised on their merits alone, they have felt it necessary to disclaim all purpose of attacking our personal character, and to state again and again that they cast no imputations on our integrity because of our opinions.

Now while fully appreciating the chivalrous sentiment which leads such critics to avow their belief in the uprightness of one who advocates unpopular ideas, we submit that the necessity for such an avowal is a most significant and disgraceful fact. Why should we not be "honest"? Is honesty so rare that it must be set under a glass case and put on ex-

hibition? Or does the presumption of dishonesty lie against every man who dares to think and speak for himself? What need is there thus to defend the reputation of men charged with no offence against good morals?

The fact is, that Christianity has created a public opinion which condemns as morally wrong every departure from orthodoxy. The Catholic Church used to burn unbelievers because unbelief was wicked; and the Protestant Churches to-day hold that heresy has its real root in a depraved state of the heart. Sincere and logical Christians, whether Catholic or Protestant, cannot help believing that something is morally wrong with every one who dissents from the Christian standards of faith,—that faith in Christ is an absolute duty of every man,—that lack of faith in Christ is, of itself, turpitude and sin in the sight of God. The logic of the Christian system constrains them to accept these conclusions; the spirit of the Christian system creates a public sentiment in harmony with them. Belief in Christianity is a duty,—disbelief in it is a crime. That is the deep, underlying, fundamental principle on which the Christian Church rests, has always rested, and always will rest.

That is the reason why we have had so many advocates against the unwritten yet real indictment of the Christian public. The very officiousness of the defence proves the existence of the accusation. Our defenders have come forward in purest kindness and with most generous motives; but we protest against indictment and defence together. *Honest!* Who but a bigot dares to doubt that we are honest? Who dares to question our honesty, but the slave of a despotic system? If, turning the tables, we were to approach Rev. Mr. Howard, for instance, and say—"Sir, notwithstanding the fact that you are a Christian, we do assure you that we have perfect confidence in your integrity, and mean to proclaim this fact far and wide in the public papers,"—Mr. Howard might justly charge us with insulting him. Wherein do the two cases differ? Simply in this,—that liberalism brings no indictment against any man for his religious opinions, while Christianity indicts every man who has religious opinions of his own; and that Mr. Howard speaks against a real accusation, while we should speak against none. That is why the same act is a generous and friendly one in him, which would be a direct insult in us.

But we want no defence against this sort of charge. If any man chooses to denounce us for dishonesty simply because his religious convictions are not ours, we shall not stoop to answer him, and we are sick of hearing answers volunteered in our behalf. We hope never to hear another,—not because we fail to appreciate the kind intent, but because there is something humiliating in such defences.

We scorn the petty assumption that a non-Christian is necessarily a knave. It is not worthy even of a denial. Instead of compliments on our "honesty," let us have some strong thinking and plain speaking on the main question. We shall waste no time on any man who is too much of a bigot to take our "honesty" for granted.

We cannot close without expressing our regret that Mr. Howard should descend so far as to call Theodore Parker a "foul-mouthed scoffer," or to institute undeserved and untrue comparisons between "Higginson, Frothingham, Weiss, or Emerson," and ourselves. Whoever finds irreverence for aught that is good

or great in any one of these men, must certainly have identified reverence with superstition. If the charge of irreverence lies against such as these, we count it a disgrace not to be included in the indictment.

## WOMAN AND THE FIFTEENTH AMENDMENT.

*The Revolution* of April 14, has the following sentence in a letter from Mrs. Stanton:—

"The Fifteenth Amendment, the great moral measure on which the Republican party specially plumes itself, is the establishment of an aristocracy of sex, reducing woman to the condition of a serf, practically placing the wives, mothers and daughters of this republic under a foreign yoke."

Supposing that we had for a long time owed Mrs. Stanton a thousand dollars, and should call to-morrow to pay her five hundred dollars of the debt, would she call that partial payment a *repudiation of the other five hundred*? Would she not regard the payment of part as an indication that in good time we should pay the whole? Such certainly would be the common-sense view of the matter. Now that is precisely the case with the Fifteenth Amendment. It is a partial payment, made by the United States, of a long outstanding debt due to humanity. The United States owes the exercise of suffrage to the whole people, of all colors and both sexes. The Fifteenth Amendment, being a partial discharge of the obligation, is the best possible pledge that ultimately the whole debt will be paid.

When it is said that this Amendment "establishes" an aristocracy of sex, and "reduces" woman to the condition of a serf, the statement implies that hitherto no such aristocracy has existed, and that woman has previously occupied a higher position in the community. Neither of these implications is true. The new Amendment leaves the political status of woman unchanged; and instead of establishing an aristocracy of sex, it has simply destroyed an aristocracy of color. It therefore gives great cause for hope that before long the aristocracy of sex, which has existed from time immemorial and has been shaken to its foundations, not "established," by the overthrow of the aristocracy of color, will tumble also into ruins.

We trust that Mrs. Stanton will believe us actuated by the friendliest spirit, both to herself and the cause she so ably serves, when we say that we deeply regret the tone of her allusions to the Fifteenth Amendment,—certainly the sublimest "moral measure" yet carried out successfully in the history of man. There is not a generous-minded voter in America who is not repelled by such a mistaken way of advocating woman suffrage. The one unanswerable argument for woman suffrage is the principle that suffrage belongs of right to the whole people, and that women are a part of the whole people. But the negroes are as truly a part of the people as women. To sneer at negro suffrage, is to sneer at woman suffrage. The friends of woman cannot afford such a sneer. It hurts their cause more than they can possibly imagine. On grounds of policy alone, such advocacy of woman suffrage is disastrously ill-judged. On grounds of principle, it is worse. A cause which appeals to justice must not stoop to injustice. If the woman movement creates in the minds of its advocates any feeling which would even for a time withhold the suffrage from the negro, it sinks to the level of a mere selfish scramble for power. Its influence should be to increase the love of justice, to create joy at every triumph of human rights, to identify all private interests with the universal welfare of mankind. "The



man who denies a woman's right to vote," says Henry B. Blackwell, "can show no title to his own." True. And the woman who denies a negro's right to vote can show no title to her own.

What we have said is prompted by the sincerest good-will to Mrs. Stanton, whom we lately had the pleasure to meet, to hear and to admire. The more we read *The Revolution*, the more we like it. It is bold, interesting, spicy, and conducted with great ability; and if we have criticised it in one point, we could praise it in a hundred points. Nothing but a wish to put the woman movement on such a basis that only the prejudiced, the unjust, and the selfish can possibly oppose it, has overcome our unwillingness to say a single word of criticism. Let us all remember that a noble cause must be nobly served, with a frank confidence in its principles and a grand disdain of small jealousies and unworthy expedients. It is the worst possible policy for a struggling reform to enlist against itself the generous instincts of mankind.

## Communications.

### THE PROBLEM OF IMMORTALITY.

DETROIT, April 18, 1870.

DEAR MR. ABBOT:—In *THE INDEX* of the 9th inst., in your comments on an article upon Immortality, you make a statement on which I have since thought much, and which I have turned over many times.

The proposition is fundamental and involves much, if true; and since there seems to be a question on this point, I venture the following queries:—

You say—"If best for us to live again, we shall live again; if otherwise, we do not even desire it."

Amen to the first—but how about the second? Is this last refinement of submission possible? Can a soul acquiesce in its own annihilation?

I know that that serenity which faces whatever is with utter trust and calm is the true condition, yet is, I think, consistent only with an indestructible soul,—not perhaps provable by logic, but superior to logic, and serene where logic fails to find any ground for serenity.

Great and pure souls have, I think, often arrived at this calm with not only no direct aid from the intellect, but apparently in opposition to its reasoning.

From this I do not conclude that the soul can accept calmly its possible destruction, but that it is so much greater than its argument that it is undisturbed by it,—just as many of the dogmas professedly believed by sectarians to day (*believed to be believed*) would, if really believed, change wholly the tenor of their lives; yet they live on sanely enough, moving with the general order, because "built" so much "better than they know."

The chance for a mistake in this question of the soul's power to accept calmly such a doom is the greater because we have in life no parallel experience.

All seeming self-denials prove, in the last analysis, no denying of self at all, but a conserving of the highest self.

So that a requisite of every act of virtue seems to be that it *shall pay*, neither does this degrade, but rather makes sane what would not be without it. It articulates what would otherwise be broken. It renders the conception of harmony possible. How can there be compensation for annihilation—compensation to me?

Perhaps I am raising old issues, and am in danger of running into ruts too deeply worn already; yet I think there are words worth saying, and not yet said even here, and you who are so wholly a champion of reason will be willing that for the highest flight of virtue a reason be asked.

To accept with unshadowed trust and joy the "changeless order of the universe" is well every way—must be well. Yet to give up all save rectitude of living, retaining this to the uttermost and at all expense, is, after all, retaining more a thousand-fold than we give up, and is for the soul more profitable than the most calculating selfishness could be.

So in every investigation we make we find the "changeless order" to be, that the highest is the best,—not the best abstractly, not the best for some coming generation or race, but the best for us. Thus man, judging from his experience, may well be "master of his soul, happen what may;" but this would seem reasonable only on the supposition that the soul is superior to whatever may happen, which would not be the case in the event of annihilation happening.

Again. Why should I have faith in a Power that annihilates me? If virtue brings me to this, how is it virtue to me?

Yours, &c.,

L. T. I.

[The admirable candor and truth-loving spirit of the above article elicits our warmest sympathy.

Without attempting a reply to all its thoughtful suggestions, we offer merely a few words on the general subject.

Unless the future existence for which we think all earnest men and women must at least hope, shall offer higher conditions and larger opportunities than the present, we express only our own feeling in saying that it does not seem intrinsically desirable. Knowing nothing on this point, we covet continuance of being if, and only if, such conditions and opportunities are possible. The necessary unattainability of ideal perfection in this life is, in our opinion, the most solid ground of hope for a larger life hereafter. If ideal perfection can be attained under possible conditions and opportunities of a higher kind in another life, we think our hope will not be disappointed. If on the contrary such conditions and opportunities are impossible, we see no reason to accuse the Power to which we owe our being for not eternally prolonging it. For we do not believe that impossibilities are possible. Who is wise enough to unveil all the secrets of Nature?

Whether the soul lives after the body dies, is purely a question of fact. Our doubt will not make it mortal,—our belief will not make it immortal. Thought changes no reality. To us this great question of fact is unanswered still. Unwilling to put desire in place of reason and thus hoodwink our own soul, we have chosen rather to look the problem calmly in the face, and emancipate ourselves from the power of possibilities. So long as the bare thought of annihilation paralyzes us, just so long is our peace dependent on our certainty of immortality. A doubt alone will be enough to wreck our tranquillity and derange our life. Frankly, we cannot afford thus to be the slave of a suspicion. We must rise above this dependence and crippling terror into a higher atmosphere. In the conviction that virtue is an absolute good, we find enough to sweeten life as it comes, and to steal the sting from death. True, virtue must "pay,"—but it pays for itself. We can no more render a reason why virtue is virtue, than why beauty is beauty. These are ultimate facts. If we cannot be virtuous without the bribe of immortality, we are not virtuous at all, but serve for hire. It is shrewdness, not virtue, which looks for a reward. With profoundest conviction we affirm that no one is really fitted to discuss the great problem of human destiny, who can not forget his own wishes in the single-minded love of truth,—who is not less anxious to make the fact than to find it. The inward pre-determination to believe only a certain conclusion, utterly disqualifies us for honest or unwarped thinking. Until we are willing to live for unselfish, virtuous, and beneficent character, in oblivion of ulterior rewards, we remain unworthy of the immortality to which we aspire. That this supreme devotion to ideal spiritual beauty is possible, untainted by any coveting of compensation, we do indeed believe; and it sheds such a glory over life that, unafraid even by the thought of extinction, the human soul shines superior to all contingencies. There is nothing noble in mere continuance. An old stump outlasts many generations of field-flowers; but we would rather be the flower than the stump. Its beauty is its superiority.

Let us not be misunderstood. We hope as earnestly for immortality as the most undoubting; but we refuse as resolutely to be the thrall of hope as of fear. The main question is *how* to live,—not *how long*.—ED.]

### THE FIFTEENTH AMENDMENT AND THE WAR.

MR. ABBOT:

DEAR FRIEND:—In *THE INDEX* of the 9th instant you make reference to the official proclamation of the Fifteenth Amendment. It is fitting that it should be recognized and rejoiced in, for it marks a significant step in the education and advance of our people towards the broad ground of universal justice and equality. It does not discharge to the full our obligations to the black man; we are far removed, indefinitely below that yet; it is a fair, albeit very tardy, beginning.

But is it quite in accordance with the truth of history to make this act the crown of the purposes that entered into the late war? You say it "marks the complete victory of the ideas for which the war was waged." There were those, doubtless, not a large class and not occupying official or in any way nationally representative position, who engaged in the war under that inspiration, who saw (as they thought) a purpose behind the purpose, and entered the army and fought, or actively advocated the conflict, in the hope and expectation that emancipation would eventually in or be necessitated by it.

But so far as the nation at large is concerned, the war was undertaken and prosecuted, if I at all under-

stand it, for far different ends to those you describe. The government, the press throughout (that very large portion of it standing by and speaking for the government), the organs of the sentiment and purpose of the nation, of whatever kind, declared emphatically and from the beginning to the end, that it was a war for the Union,—for that absolutely and solely. The issue taken with the South was not that they were guilty of *enslaving*, but guilty of *rebelliousness*—of treason in casting off their allegiance to the American Union. To maintain that Union inviolate and put down the rebellion, to quench the treason of secession, men were summoned to arms, and the immense expenditure in blood and treasure that was made was welcome. There is nothing plainer, so far as I know, among all the facts of history than this, repeated and insisted upon constantly, and in the most universal manner, on the part of people and government, and frankly admitted by warm anti-slavery men, who were committed to the war, as for instance Charles Sumner and Gerrit Smith.

Slavery was described as a thing thoroughly subordinate and incidental, nowise involved in the primal issue, to be ignored or recognized and taken advantage of, as national exigencies might require. You will remember the memorable letter of Pres. Lincoln to Mr. Greeley, in which he declares it as his sovereign business, the whole duty of man so far as he is concerned, to vindicate and maintain the Union, his resolve in accordance thereto to act or refrain from acting against slavery, as the interests of the Union may require. I do not know that he ever repented of the unfaithfulness, or changed attitude essentially in this regard to the end of his life. Certainly in his last public effort, a speech that we have from him on the evening of April 11th, 1865, very shortly before his assassination, he announces the same view of his mission and the design of the war, advocates the acceptance of the Louisiana constitution and government with its injustice to the colored men, and, instead of owning with shame the wrong and pledging himself to seek, so far as in him lay, its removal, counsels those men with grace to accept the situation, arguing that the fittest and surest method of gaining a desired end of right is to acquiesce for the time in the present condition, the existing partiality and wrong. It is characteristically the speech of a trimmer, one who breathes the air of compromise.

I owe no ill-will, have no unkind word for Mr. Lincoln. I would think as leniently as I may of his shortcomings and sins, and appreciate at their worth the finer personal qualities of which he was undeniably possessed. But he stood representatively, was the Chief Magistrate of the nation, and his attitude and utterance regarding the war are significant. They voice the sentiments and purposes of the American people.

Alas, no! The war was not waged for "those ideas," and that was the condemnation. Would that it had been! They would have gone far to sanctify the war, to lift it from the character of a paltry partisan strife for political jurisdiction (and it becomes that the moment the elemental rights of man are thrown out of the account), to a sublime struggle for humanity. It would have been of the same kind as the deed of John Brown at Harper's Ferry, a piece of work done for the rights of human nature. Defeat in such a cause would have been victory. But as a people we failed to read the lesson, and the record remains.

There has been here, as in many other instances, disappointment and surprise; there has been design of Heaven transcending and counterworking the designs of men, granting us not what we would, but what we ought and must. There has been stern tuition, terrible lessons written in and through the war, never to be forgotten. Among the fruits is this amendment, to be rejoiced in as the commenced return, we will hope, to sobriety and a true obedience: more, much more remains, and must yet come. But let us hold firm to the truth of history, claim nothing for ourselves to which we are not entitled. Let us beware of glorifying the war for what, not contemplated, sought or designed in it, has but incidentally grown out of it. The war meant the maintenance intact of a political organization; the upper powers meant freedom and justice for man. The first is not yet assured, the latter is in a fair way of approximate realization.

CHAS. D. B. MILLS.

Syracuse, N. Y., April 16, 1870.

[It was what Mr. Mills so finely characterizes as "a purpose behind the purpose" that we had in mind in our few words on the Fifteenth Amendment, which were dictated to an amanuensis in a transient illness, and therefore failed to express our meaning as adequately as we could wish. It is perfectly true that the war was not *consciously* waged for the ideas which find their realization in the Fifteenth Amendment. But the chief actors in revolutions seldom comprehend the moral forces of which they are little more than the puppets. It was ideas, not Presidents or Generals, that in truth waged the war against slavery; and it is ideas that have triumphed at last. Mr. Mill's criticisms of the administration and people are just; and we sympathize fully with them. The Emancipation Proclamation itself, boasted of and magnified as it has been, was shorn of all moral grandeur by its lack of universality, and we were at the time even more mortified and disappointed by this lack than thrilled by the freedom gained. Mr. Lincoln tarnished by his timidity the most golden hour of his story. Nor is the American people as a whole



entitled to much moral credit for the abolition of slavery. There is neither heroism nor beauty in succumbing to a "military necessity." Nevertheless, there were many braver and truer souls among the people than those who ostensibly led; and we cannot accurately estimate the amount of the influence they exerted. It was a moral necessity that created the military necessity. We fail to read history aright, unless we discern the power of ideas behind and beneath the human machinery through which they act. Their unconscious outnumber their conscious servants a thousand to one. None the less are they omnipotent and supreme. What more mightily commands faith in Nature and natural laws as grounded in Moral Intelligence, than this slow yet fated triumph of moral ideas over all tyrannies and stupidities in the development of human society? The Power that ordains this involuntary moral progress of man is self-demonstrated God.—ED.]

#### FROM THE SOUTH-WEST.

[We have been requested to publish the following letter.—ED.]

FORT BLISS, Texas, March 12, 1870.

MR. A. COCHRANE, Franklin, Pa.

DEAR SIR,—I am "a long way from Chicago," as we say out west. If you cast your eye on the map and find El Paso, you will see where I am. Fort Bliss is on the east bank of the Rio Grande, and I am at this instant looking over the boundary of Uncle Sam's farm at the mud houses and ditches of the ancient town of El Paso, in Mexico. I came 815 miles in a stage, nearly one half of the way in an open buggy, without stopping. It was a hard trip and also very dangerous on account of the Comanche and Apache Indians. We had several alarms in the night, and twice unlimbered our Winchester 18-shooter, but put it up again, as the Indians thought discretion the better part of valor. I received THE INDEX by the same mail. I thank you for it, and hail it as a standard-bearer of "the free." I issued my personal declaration of independence fourteen or fifteen years ago, and have maintained it ever since, but have felt at times very lonely. Man wants and needs, from the very nature of his organization, the stimulus and solace of brotherhood. The old Theology gives it only in the most selfish and restricted sense. God speed all honest souls who wheel into line, and march under the banner of the fearless and the free, "recognizing no master but God, accepting no creed but Truth." The army is increasing, and in time it will overturn all the citadels of error, and the grand temple of universal truth, in which the whole earth shall worship, will be erected on everlasting foundations. I am in a strange country, on a low alluvium 8800 feet above sea-level, surrounded by bare, rugged, volcanic mountains, which are tilted toward the southwest and show the earth's crust for several thousand feet. The base of the mountains is about two and a half miles off. I am going to the summit in a few days, prospecting and geologizing.

Truly yours,

E. H. BOWMAN.

#### THE GALLOWES.

I am glad to see that somebody is alive to the death penalty, the worst relic of barbarism that remains upon the statute books of nations. To kill in order to prevent murder is a contradiction in terms.

The Spiritualists have a doctrine or theory that the spirits of those who go return to visit those most like themselves,—the good to those they loved, and the bad to the bad. I don't pretend to fathom the notions of that sect; but this I have observed. When one suicide takes place, another follows the same week; and after a gallows-exhibition there are plenty of murders. So far, at least, there seems truth in their theory. But I suppose a morbid state of mind is operated upon by the dying speeches and confessions; and to get clear of it, some take their own lives, and others invite the hangman to put an end to theirs.

#### NOT QUITE SO FAST.

OMAHA, April 16, 1870.

MR. EDITOR:—One of your correspondents thinks it necessary to overthrow the inspiration of the Bible. I deem not. Inspiration is a spiritual impression on the mind which, according to the Bible, may be either right or wrong.

An angel from heaven was sent to inspire the prophets of Ahab (or Baal) to predict his success, which caused his overthrow. Joseph was inspired in a dream to carry the child to Egypt. Miracles are no proof of the truth of testimony. The Egyptians made serpents; so did Moses. Simon Magus cast out devils; so did Paul. No uninspired man is, or ever was, a real Christian, Mohammedan, Swedenborgian, Mormon, or Shaker. All these and all other such systems are sustained by the power of inspiration. The Bible says that no man can call Jesus God but by the Holy Ghost. What we want is reason, to sift the chaff from the wheat.

P. FORBES.

The Montana Democrat tells of one of their ministers preaching from the text, "God created man in His own image." Then he commenced, "An honest man is the noblest work of God." Pausing, he looked over the audience and said: "But I opine God Almighty has not had a job in this city for nigh onto fifteen years."

## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### ANNUAL MEETING.

The Third Annual Meeting of the Free Religious Association will be held in Boston on the 26th and 27th of May.

The business session will be held on Thursday, the 26th, at 3 P. M., in some hall to be designated hereafter.

On Friday, the 27th, there will be a general Convention with three sessions in Tremont Temple, for addresses and discussions.

The morning session, beginning at 10 A. M., will be devoted to setting forth the Principles and Aims of the Free Religious Association.

The afternoon session, beginning at 3 o'clock, will be given to a discussion of the question of the Relation of Religion to the Free School System in America, including the topics of the Bible in the Public Schools and the Use of Public Money for Sectarian Schools.

The evening session, 7½ o'clock, will be appropriated to the consideration of the Sympathy of Religions and the Grounds on which they may come into Unity and Co-operation, including the practical problem of the Chinese and their Religion in America.

The names of essayists and speakers will be announced hereafter.

Let the friends of the Association throughout the country gather in strong force at this Annual Convention.

#### PRINCIPLES AND PRACTICAL WORK.

In an article in this department of THE INDEX for March 19, was this sentence:—"And Free Religion, whenever it comes to its practical application and work, will most surely have a definite basis and aim." The sentence has been quoted in some quarters as pointing to a statement of belief; and a few persons—we fear they cannot be entirely friendly to the Association—have been ready to cry, "So the Free Religious Association is to have a creed!" We ask all such persons to read and fairly interpret the whole article before they inquire for the forthcoming creed! As to the particular sentence in question, we have not the original manuscript to refer to, but we think that *wherever* stood in the copy instead of *whenever*. At any rate the former is what ye should prefer to say; not that there is any very great difference,—except that the sentence as printed would seem to imply that free religious principles are not already practically at work. We think that they are. We think that wherever they take thorough

root in any individual, or in any number of individuals, they will show themselves in practical life and work; in life that will have very definite principles, in work that will know its aim. For instance, a local religious society in Florence, Mass., has been in existence for several years, which is established on essentially the same general principles as those which underlie the Free Religious Association in its larger field. And that is a very live society. It has established a Hall for Sunday services, with a free Library and Reading-room attached. It has meetings for free discussion among the members on all the vital questions of the day. It is busy in various good works of charity and reform. It is not only a religious but a social and humanitarian society also. And it is emphatically a society of the *people*, drawing rich and poor, the capitalist and the laborer, the cultivated and the ignorant, the believer and the skeptic, together to help each other. Now here "Free Religion" has come, in one form, to its practical application and work. Again, in Toledo, the very persons who have been most earnest in establishing the "independent" religious society, have been devoting themselves to carrying on an Industrial School for teaching poor girls to sew, and have set up an Evening School for boys and young men who are working during the day; and are alive to all good works for the elevation of mankind. They are not simply speculative, but their principles work directly into practice. True, people of the various sects are doing this kind of work, too. But then it is plain that a vast deal of the energy of the sects has to be spent in defending their lines and in upholding their dogmas. This power, the Free Religious Association claims, should be emancipated to be applied directly to this work of social amelioration and construction. And to set forth this idea was the special purpose of the article to which we have referred. The Free Religious Association most certainly has principles, aims, objects; if, not, there were no reason for its existence; and these are embodied in its Constitution; and it expects that these principles, wherever and whenever accepted, will somehow appear in the practical life of individuals and of society. But for effecting these practical ends, which must necessarily vary with change of time and according to locality and circumstances, it does not institute any fixed methods or machinery. It aims to extend principles, and then leaves them to crystallize naturally into organization according to the specific use for which their application is anywhere needed.

#### RELIGION AND MUSIC.

Mr. John S. Dwight, in his Horticultural Hall lecture, in Boston, is reported to have used the following language in regard to the relation between the freedom of true religion and the freedom of the highest music:—

"Religion refuses to be questioned; no one has a right to catechise it, or compel it to wear a badge. Religion and authority are radical contradictions. If religion be not free, it must be more or less a sham. Nevertheless, religion longs for expression, and it is best expressed by music. Music is the natural language of the religious sentiment; it has no acquaintance with doubt or unbelief; it has no negations; all its forms are positive; it cannot be sectarian; it respects the privacy of every soul; it cannot be gross or corrupting."

The best thing in the first number of the new comic paper, *Punchinello*, is this: "Let Stone of the *Journal of Commerce*, Wood of the *News*, Marble of the *World*, and Brick of the *Democrat* put their heads together, and make a new conglomerate pavement."



"You must admit, doctor," said a lady to a celebrated Doctor of Divinity, with whom she was arguing the question of the equality of the sexes—"you must admit that woman was created before man." "Well, really, madam," said the astonished divine, "I must ask you to prove your case." "That can be easily done, sir," she naively replied; "wasn't Eve the first maid?"

"Religious missions," said Horace Smith once, "are an attempt to produce in distant and unenlightened nations a uniformity of opinion on subjects upon which the missionaries themselves are at fierce and utter variance, thus submitting a European controversy of eighteen hundred years to the decision of a synod of savages."

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March 2, 1870.

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TOLEDO, OHIO, MAY 7, 1870.

NUMBER 19.

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### PUBLIC OPINION.

[Read to the First Independent Society of Toledo, April 24, 1870.]

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"The greatest despotism on earth is an excited and untought public sentiment."

DE TOCQUEVILLE.

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What, then, is public opinion? The phrase is on every lip; yet few, perhaps, reflect much on the nature or the limitations of this universally recognized and almost omnipotent power. Authors and orators, men of thought and men of affairs, alike make their appeal to it, and seek to accomplish their ends through its agency; yet few pause to inquire what it is. The question is not an idle one; I think it is connected with many other questions whose importance is more immediately apparent. To the subject of public opinion, therefore, I invite your attention this morning.

Every man *thinks*, more or less. Between his mind and the outward universe, a process of action and reaction is continually going on. The totality of his surroundings and circumstances creates certain impressions on his senses and higher receptive powers, upon which his intellect perpetually reacts. Opinions, thoughts, beliefs, are the result of this action and reaction. But it is not enough to say that all men *think*. To some extent they all think *alike*, and to some extent they all think *differently*. The degree of likeness in their thought depends in a large measure, though not entirely, on the degree of likeness in their surroundings. Under similar circumstances, men reach a higher degree of unanimity in their opinions than under circumstances which are dissimilar. Thus we find whole communities permeated with common beliefs which to other communities appear strange or absurd. But in no community do we find any two men thinking exactly alike. There is a native difference of constitution or organization which makes a certain amount of peculiarity inevitable in every man. Just as all men have bodies with two legs and two arms, and faces with two eyes, one mouth, and one nose, and yet at the same time differ in the appearance and relative proportions of these common organs; so all men differ in the balance and relative activity of their common intellectual faculties. *Unity in diversity* is the one eternal truth that confronts us, study the universe under whatever aspect we choose.

Recognizing, therefore, these two facts of agreement on the one hand and disagreement on the other, whenever we consider the state of opinion in any community, we perceive that the phrase "public opinion" properly signifies that great body of beliefs in which all men agree, or, at least, in which the great majority of men agree. We also perceive that the simple fact of common agreement in a body of beliefs proves in all men a certain common or universal nature; while the cognate fact of disagreement with regard to other beliefs proves a certain peculiar or individual nature.

Out of this two-fold fact arises the distinction between public opinion and private opinions.

The first point to be noted, therefore, is that the existence of public opinion proves the existence of a common intellectual nature among all men, together with individual intellectual peculiarities. This is a fact which no one will call in question, being apparently the merest truism. But it implies other facts not quite so obvious. If, neglecting individual peculiarities, we find all men endowed with a common intellectual nature, manifesting itself in a great body of common beliefs which is termed public opinion, then there is a certain universality in the human intellect which can be due only to certain universal laws of thought; and these universal laws of thought must be the true basis of public opinion itself. The possibility of a public opinion depends on the existence of these universal laws. Eliminate the idiosyncracies of individuals, which are due to various differences of organization or education or both combined, and which mutually neutralize each other when men are viewed in the mass,—and there remains the universal reason which compels all sane minds to draw the same conclusions from the same premises. Over and above, therefore, your reason and my reason and the reason of each other individual, there must exist what may be called the *reason of the race*,—the universal reason of humanity. This universal reason is the root of public opinion, and must conform to certain universal laws which rest ultimately on the nature of things. In this manner the very simple and seemingly unimportant fact that all men think alike in some things and think differently in other things, has conducted us thus far to these significant conclusions:—

1st. That there is a universal reason of the race, governed by universal laws of thought, and independent of individual peculiarities.

2d. That public opinion is the necessary result of the application of this universal reason to existing facts under existing conditions,—in other words, is determined by the actual state of civilization.

3d. That consequently it is unjust to accuse public opinion at any particular epoch of being wilfully wrong, since wilfulness is an individual idiosyncrasy and is eliminated from the action of universal laws.

Now these three conclusions are simple deductions from the fact of unity in diversity, as exhibited in the co-existence of public opinion with private opinions. But observation and historical study supply another fact of great importance, namely, that public opinion *changes from age to age*, and on the whole in the *direction of gradual enlightenment*. There is a law of development covering and determining this entire change, which has its ground in the fact that man is a progressive being. The aggregate experience of mankind develops their universal reason. The slow but continuous progress of the race is an ultimate fact of history; and the gradual expansion of the human intellect, adding to the stock of human knowledge ever-fresh accumulations, and thus perpetually enlarging the domain of man's mastery over Nature, increases with each generation the data on which the universal reason of the race is called to act, and thus ensures a progress of public opinion in accordance with the universal laws of thought.

That this gradual amelioration of public opinion follows a strictly logical order of development, analogous to that of a well-constructed argument,—that social progress is simply the logical relations of ideas written out in events—is a fact rarely, if ever, noticed. There is nothing arbitrary in the slow changes of public opinion. History is one long *sermon*. Reforms can be foretold by pure deduction. The universal reason of man, free from individual prejudices and unbiassed by private ambitions (which neutralize each other), pursues principles to their logical results with marvellous certainty. For instance, the development of the Christian Theology and Church could have been foretold by any mind capable of deducing the logical

consequences of the Messianic claim of Jesus. Every such mind will perceive to day that this claim will not reach its logical ultimatum, until the infallibility of the Pope is finally decreed. The Œcumenical Council, fancying itself inspired by the Holy Ghost, obeys simply a law of thought; and even if it should adjourn under the pressure of imperial menaces, none the less will that dogma yet be made authoritative. So also the gradual extension of the franchise in this country takes place in obedience to laws of logic that can neither be defeated nor postponed. Impatient friends of woman suffrage have indignantly inveighed against public opinion for enfranchising the negro before woman. But this was fated. The public opinion which confined suffrage to *white males* could not be developed into a public opinion which shall extend it to *white and black males and females*, without passing through the intermediate stage of granting it to *white and black males alone*. Color, the more superficial difference, must be ignored first—then sex. I do not defend the abstract right of this process,—I point out simply the logical and inevitable path from great actual injustice to complete and final justice. There is no entire satisfaction of the moral sentiment until the goal is reached; but this satisfaction must be gradually won. Public opinion in all its changes obeys a law of logic which is as universal and immutable as the law of gravitation. Herein lies the irresistible power of ideas.

Furthermore, the constant enlargement of human knowledge and the consequent slow rectification of public opinion have an ideal limit in the Absolute or Perfect Reason which comprehends all facts and all truths in the unity of Nature, and to which the gradual development of the universal reason of the race is a real but endless approximation. It is hardly possible to over-estimate the instructiveness of this thought, shedding as it does great light on the philosophy of history, the progress of civilization, and the true relation of science to religion. The Infinite Intelligence which alone explains the gradual development of the social, intellectual and moral life of man, thus appears as itself the ideal end towards which the unintermitting process tends. The fact of a public opinion of mankind, constantly ameliorating in the direction of freedom, equity, and spiritual fellowship, is pregnant with implications which not only fill the philanthropist with delight, but also awaken in the philosophic mind ideas of surpassing sublimity. These I cannot now pause to dwell upon. To our former conclusions, we may now add these:—

4th. That the changes of public opinion, produced by the increase of human knowledge and experience, conform to a law of strict logical development.

5th. That the public opinion of any given period measures the actual development attained by the universal reason of the race.

6th. That the universal reason of the race, thus manifesting itself in gradual but constant ameliorations of public opinion, endlessly approximates to the Absolute Reason which comprehends the entirety of Nature, and constitutes the ideal limit of all intellectual progress.

These are a few of the thoughts suggested by the simple fact of the existence of a public opinion among men. But regarded as a practical power in society, it leads us into a very different train of reflection. The influence of public opinion over social development and individual life is increasing with a rapidity which is deserving of the gravest consideration. So great are the facilities for communication of thought through the printing-press, that public opinion is formed quickly enough to be brought to bear upon passing events, in a way to make them more and more clearly the reflex of the people's will. Formerly events came first, and the verdict of the people was so tardy as not appreciably to influence them; now the actors move under the gaze of a beholding world, and play their parts with far less freedom than before. The telegraph and the newspaper concentrate the at-



tention of the race upon a single spot; and concentration is power. A common sentiment of the people, awakened by a common thought, and backed by a common will, thus frequently overbears the too powerful individual, and brings him to terms. Even crowned heads quail under the eyes of millions. Were it not for the vast public opinion of Europe in favor of peace, ambition would continually plunge the continent into war. In this manner we discern the beneficent power of public opinion. It is an appeal from the Chassepot rifle and the needle-gun to ideas,—the substitution of brain for brawn,—the triumph of moral forces over the violence of the brute. It compels the tyrant plausibly to justify his tyranny to his victims, or pay the penalty with his throne. The career of Louis Napoleon is a signal instance of the political trickery indirectly compelled by public opinion, and only endured because public opinion has not yet created instrumentalities through which to assert itself. There can be no doubt that, since the invention of printing, the supremacy of the sword has been gradually undermined, and the foundations laid for the supremacy of reason. When public opinion shall have become the paramount and openly recognized authority of the world, and shall have created fit machinery through which to exercise control in the large affairs of mankind, the era of peace will dawn, and moral forces will permanently suppress the appeal to brutal agencies.

Nevertheless, there are two sides to this picture. Public opinion is a great and growing power; and this fact warns us of a new danger. In that priceless little text-book for all who would study the true relations of the individual to society,—the "*Essay on Liberty*" of John Stuart Mill,—this danger is most ably pointed out. Under an absolute monarchy, the power of public opinion is reduced to a minimum, power being concentrated in the king. Political activity is restricted, but nevertheless scope is given for the free development of individual tastes and talents. The very fact, however, that in this country the majority is king and rules supreme, tends to foster a peculiar subserviency to popular notions, even when they are based on no grounds in reason. Majorities, like individuals, become oppressive by being indulged; and the need of large minorities is often great, if for no other reason than to temper the excessive influence of the dominant party. Individuality is seriously threatened by the advance of civilization; yet without it all moral pith and power are lost. Public opinion, if unenlightened, may be the most hateful of masters,—all the worse because the unreflecting multitude, abusing their power, have taken the place of the shrewd despot, carefully husbanding his. It becomes an omnipresent tyrant,—invisible, yet mighty, armed with terrible weapons, and presenting no vulnerable aspect to face and fight. No assassin can reach it,—no constitution restrict it. It is irresponsible, yet autocratic,—laying its heavy hand on the soul, while sparing the body. It creates such terror of Mrs. Grundy, and exacts such deference to what "the world" may say, that courage wilts and individuality rots away. Hydra-headed and full of menace to the imagination, it yet eludes direct conflict, and cows the spirit by filling it with an undefinable alarm. This influence of public opinion is most injurious to character, and saps the very foundations of sturdy self-respect. It is the peculiar evil of a republican form of government, because it bribes with the hope of popularity and threatens with the dread of social disgrace. Unless some antidote to the poison could be found, it might remain an open question whether the growth of the power of public opinion, doing away with the carnage of ambitious kings, would not debase humanity with fear of a bloodless majority. Outward freedom is poorly paid for with inward slavery. Let me illustrate what I mean by this despotism of a public opinion which is not inspired with reverence for individual liberty of thought and speech and action.

In Paris, I am told, there is far more scope allowed for individual taste in dress than in New York, or other American cities. Here the power of fashion is enormous. Every woman must conform to the prevailing mode, on pain of incurring ostracism from polite circles. Ugly as the current style may be, public opinion requires conformity to it, as the price of recognition by "society." The taste of the individual goes for nothing; the taste of the multitude overrides it, and extinguishes all diversity in dress by its imperious edict. Every woman looks like every other, and wears whatever fashion of attire happens to have become universal for the season. Every man who cares for dress (and young men especially are apt to be as

particular on this point as women) must discard his half-worn suit and purchase one in harmony with the style in vogue. Waste of money is the consequence, which only serves to enrich the tailors, whose interest it is to make a change of fashion every season, and who commonly go from one extreme to another, in order to render economy more difficult. This servile observance of the newest fashion, which is so common in America, is one illustration of the extent to which an unenlightened public opinion enslaves the weak in mind.

More oppressive still is the demand that all who would be received well in "society" shall live in an expensive manner. Many a young couple live beyond their means, because they are over-anxious to secure recognition in social circles to which a certain style of living is the only means of entrance. They who more wisely choose to live modestly, and measure their outlay by the length of their purses, are frequently made to feel very uncomfortable by the superciliousness with which they are treated by the empty-headed devotees of social ambition. A fine house must be had, costly furniture bought, and other expenses incurred, or the door is shut upon them by foolish fashion. The strain thus brought upon humble resources is a frequent cause of domestic unhappiness. It is, of course, chiefly in the large cities that this extravagance is submitted to out of deference to a false public opinion; but the evil is not confined to them. A nobler state of society will be impossible until public opinion is educated to place a different respective estimate on waste and economy in living. Much of the commercial crime in large cities springs from the feverish anxiety to shine in society, and the reckless and lavish expenditures for mere display which this desire naturally provokes. Public opinion is now thrown too much on the side of this extravagant mode of living, and consequently corrupts thousands who, left to themselves, would live far more simply and reasonably.

But the tyranny of a perverted public opinion reaches deeper than to the mere superficialities of life. The idea of being thought "odd" or "eccentric" intimidates thousands of minds, not only in their social relations, but even in their private opinions. There is a fashion in thinking, as well as in dressing; and multitudes are as anxious to think as to dress in the most "genteel" manner. The influence of public opinion over individual convictions, in proportion as it becomes powerful, is very apt to become oppressive. In the country or the backwoods, where the pressure of the common thought is little felt by the individual, a sturdiness of mind is developed which, despite the absence of culture, charms every one who delights in native vigor of character. Many a New England farmer, born and bred on his inherited farm, have I known, who would shine in comparison with the average of city people, if judged by the standard of intelligence and independence and moral worth. It is the greatest danger of a high civilization that it tends to merge the individual in the mass, and render more difficult, and consequently less frequent, that robust development of human nature which is indispensable to personal greatness. As man becomes great, men become little. At least, that is the tendency and the peril. It is the fear of being thought singular, eccentric, or odd in opinions, that makes the chief obstacle of reform. We can see this especially in the case of the woman movement. Thousands of women are afraid to come out openly and bravely in favor of woman suffrage, because they dread the reputation of "strong-mindedness," and cower before the invisible yet terrible condemnation of the fashionable world. Unless great natural force of character exists in women, it is seldom that they acquire convictions which instict alone, regardless of intellectual argument, should foster in their minds. Public opinion, if not enlightened, deadens the souls of its slaves, and robs them of the natural grace and strength of humanity.

The same servitude is to be seen on every hand with regard to religion. The Christian faith is professed by thousands, not because it is true, but because it is fashionable. Were it not for this class of persons, the churches would lose half their adherents. A certain conformity, based on no intelligent thought, but rather compelled by the apish instinct of imitation, does more to uphold the organized religion of the times than all the arguments or persuasions of the preachers. The prestige of *establishment* is the main bulwark of the Church. Not to believe as the majority believe, or at least not to acquiesce publicly in the dominant belief, is to encounter a degree of obloquy which deters thousands from using their natural faculties on the highest questions that concern the welfare of man.

Young men entering life are too often drawn into the churches for motives which are thoroughly disgraceful, if understood. I have heard many of them say, apparently without being conscious of the degradation they revealed, that they belonged to the Church in order to get into business, or be received well in society. In other words, without caring for the church at all on its own merits, they make themselves hypocrites for the sake of profit or social standing. Others shrink from isolation in their belief from a certain cowardice or dread of self-assertion. What the multitude profess, they profess too, through distrust of themselves; and thus they sacrifice their individuality of character and mind. How strong is the argument from *numbers* with the majority! Yet its sole basis is fear,—the fear of using one's own mind independently. It is this fear which prevents thousands from reading or hearing opinions which in any degree conflict with the popular standards of faith. The strength of public opinion is too great to be resisted. Yet it must be resisted, or the individual is sacrificed, shackled, and enslaved.

The only remedy for the humiliating bondage to which the multitude doom themselves through their over-weening respect for public opinion, is to educate public opinion until its erroneous influence shall be thrown in favor of individual liberty. A public sentiment must be created that shall encourage, rather than repress, the freedom of individual thought. Confidence in human nature, respect for human powers, trust in self, must be fostered in every one, and made the basis of free and intelligent convictions. In proportion as the power of public opinion increases, reverence for individuality must be developed. All restrictions on the free movement of mind should be removed, as the only condition of a nobler development of society. Education should be so conducted as to call out at the earliest possible moment the latent faculties of the child, and to train them into vigorous and constant activity. The habit of learning by rote in the schools begins the habit of living by rote in the community. It is infinitely better to make some mistakes,—to be erratic in some degree,—than to accept the truth itself simply because the truth is fashionable. Human society will never be what it ought to be, until it becomes the voluntary fellowship of large, free, powerful, and individual men and women. To create a public opinion which shall directly tend to produce this magnificent development of individuality in all mankind, according to the eternal laws of human nature, is the great aim and work of Free Religion.

#### MACAULAY UPON PUBLIC SCHOOLS AND THE FOUNDERS OF NEW ENGLAND.

I say, therefore, that the education of the people ought to be the first concern of a state. Sir, it is the opinion of all the greatest champions of civil and religious liberty in the Old World and in the New—and of none, I hesitate not to say it, more emphatically than of those whose names are held in the highest estimation by the Protestant nonconformists of England. Assuredly, if there be any class of men whom the Protestant nonconformists of England respect more highly than another, if any whose memory they hold in deeper veneration, it is that class of men, of high spirit and unconquerable principles, who, in the days of Archbishop Laud, preferred leaving their native country and living in the savage solitudes of a wilderness, rather than to live in a land of prosperity and plenty, where they could not enjoy the privilege of worshipping their Maker freely according to the dictates of their own conscience. Those men, illustrious forever in history, were the founders of the commonwealth of Massachusetts; but, though their love of freedom of conscience was illimitable and indestructible, they could see nothing servile or degrading in the principle that the state should take upon itself the charge of the education of the people. In the year 1642 [1647?] they passed their first legislative enactment on this subject; in the preamble of which they distinctly pledged themselves to this principle, that education was a matter of the deepest possible importance and the greatest possible interest to all nations and to all communities; and that, as such, it was, in an eminent degree, deserving of the peculiar attention of the state.—*From Macaulay's Speeches, Vol. II.*

SINGULAR BEAUTIES.—We are assured that a "Regular Baptist" pastor, in an adjoining city recently, after inviting "all of the same faith and order" to tarry for the Lord's Supper, made some very appropriate remarks touching the love and tenderness of Jesus, "which," said he, "we can here, all by ourselves, contemplate, with the beauties of close communion."—*Morning Star.*

The following summary of the proposed dogma of Infallibility is going the rounds in Italy:—Jesus Christ, who was God, made Himself man to save the world; Pius IX., who is man, makes himself God, to damn it."



## Voices from the People.

## [EXTRACTS FROM LETTERS.]

"THE INDEX, I think, grows better as it grows older. Every number, I find, seems more interesting than the last. Its trumpet gives no uncertain sound—thank God!—but blows a clear, pure, sweet blast. Its tones ring clear across Ohio, New York and Massachusetts, and are heard distinctly here in Boston, where they awake not a few echoes, some of glad assent, some of harsh dissent. Depend upon it, THE INDEX is bound to do the cause it was started to serve a vast deal of good—and that, too, whether it shall prove to be only a yearling, or shall live on much longer. While there are some out-and-out Radicals who do not feel moved to take exactly the same position that you do in relation to Christianity—and at present I am one of them—yet they are heartily glad to see the distinction between Christianity and Religion so clearly and thoroughly made as you make it in THE INDEX. All Christendom have been confounding, and do still confound, Christianity with Religion,—when in fact, Christianity is only one of the historical religions, and as such it is not the root of Religion itself, but Religion is the root of it. To every one of the historical religions we may say, in the language of Paul, 'Thou bearest not the root, but the root thee.' You show the distinction between that which is universal, and that which is partial,—and this is just what the people need to see. I have ceased to look to Jesus as a perfect teacher; I have ceased to look to Christianity as a perfect system. I find positive defects in both. There is no authority for me outside of my own head and my own heart, however fallible both of these may be. I call no man master in an absolute sense—not even the 'model man of Nazareth.' And yet, as to the Christian name—while I do not cling to it as I once did—while I no longer regard it as a generic and universal title—while I am willing to see it supplanted by any name that will more accurately describe the *real thing* which we all want—yet I do not at present feel moved to fling the name from me; for it seems to me to have so much more in it than a mere dogmatic meaning, that I am quite willing to confess it until it is used against me as a test of fellowship, and a bar to unlimited freedom of thought; then I will resent it as an impertinence, for no name, no reputation, must stand between my soul and Truth."

"I see in your last INDEX that you think of enlarging the same. I think it is a mistake, and am confirmed in my thought by a note I received to-day from a sensible and practical woman in a neighboring town, who requested me to write to you and ask you not to do it.

As good as it is (and it is the paper I like to see of all others), it is too large now—sometimes, at least. There is a good deal of work involved in setting up type and printing a paper, and the finding anything printed ought to make us feel that we cannot afford to leave it unread.

Instead of enlarging your sheet I should say it would be better, if you think it best to keep it the present size, not to feel that it must always be filled. Only print that which you think is important—so much so that you can't leave it out—and if the sheet is not filled, let the remainder be a blank. How much more interesting such a blank would be than anything put in to fill up! If there should now and then be a week in which there was nothing worth the labor and ink to record, and the time of all your readers to read, send along the blank sheet—we are entitled to the paper—and, coming from you, it shall be as good as a silent prayer, and they are often the best, you know.

But your little sheet is the last that *deserves* such advice, and yet is the first to get it. It would be useless to think of attacking with such advice any of the thousand and one great sheets that cover the land, with any hope of curtailing in any appreciable degree the vast, barren, cheerless spaces of prairie that cover them, and in which the danger of getting lost is such, that one had often better not risk taking up one of them. In a business point of view I guess it would be a bad operation, or rather so thinks my 'sensible woman'; and things generally turn out as she says."

"I have just received a copy, with a Supplement, of THE INDEX. Whether from your hand or some other friend I know not, but permit me to say *God bless you* for your noble, outspoken sentiments, for your moral courage in coming out from sectarianism to the broad and sacred platform of Liberalism, for your determination to speak your truth at whatever cost, and for your exposition of that policy in Unitarianism that is attempting to gather all into its selfish sectarian folds. I see it everywhere I go, almost, and the poor dupes, lured by the popularity and pretended freedom offered, are bound in creedish chains, ere aware of their real condition. I do not know that you are a Spiritualist, but of one thing I am certain. If you are, you will not deny your belief that our angel loved ones *can* and do communicate, but acknowledge it to the world as you propose to acknowledge every other revealed principle of Truth."

"I am much pleased with THE INDEX. It fills a void in my nature which no religious paper ever came near doing before."

"The *Liberal Christian*, which has been sent to me during Bro. Clarke's able editorship, has taken the *back track*, and will now limit its near-sighted vision to the 'interests' of the 'denomination.' I think that many hundreds of its old readers will sympathize with me in preferring something fresh and living from the unfailing well-spring of truth to Dr. Bellows' *rehash* of stereotyped Unitarianism. I think hundreds will turn as I do to *The Radical* and *The Index* with expectant eyes and souls. It is too late in the day for thoughtful and earnest minds to be fed and satisfied at the tables spread in view of strictly 'denominational' interests! The creed of Unitarianism in old Dr. Ware's day can no longer attract or interest the people, or give satisfactory answers to the great stirring questions of our time. A weekly religious paper that should be wholly untrammelled by the petty 'interest' of any church, sect, denomination, or narrowly organized 'movement' of any kind whatever, but should be *absolutely free* to welcome and present to the public the highest and broadest utterances of our best minds,—this has for years been a day-dream of mine. Thousands must be ready to welcome a journal that shall be too far-sighted to allow petty and temporary, if not merely personal claims, to eclipse from its vision the best interests of humanity. It must be that your paper will be eagerly welcomed and, in time, well supported. The *polar opposite* to the narrow and barren 'sectarian' paper, will be one of the most cheery and hopeful signs of the times.

I am very sorry to add that I am at present wholly unable to enclose even the amount of your very moderate subscription. I have been for many years a great invalid and have at present no pecuniary resources or assured means of support. 'Silver and gold have I none,' &c. I am indebted to the editor of *The Radical* for that magazine, and I *want* your paper, and if you will send it I will do what I can in return."

"Two numbers of your paper have reached me, and I have read them with enjoyment, and almost entirely sympathize with you in your great undertaking, though I am most apprehensive of the result. In the first place your martyrdom is certain; you will have to run the gauntlet of a criticism that will not leave you a shred of your 'inner man' untroubled. The impulses of humanity are very much the same everywhere, and while the age in which we happen to live saves you from the fire or the rope or the rack, you will nevertheless experience the *baptism that burns to the quick*; the best of Christians will brand you with orthodox anathemas.

For mad as Christians need to be  
About the thirteenth century,  
There's lots of Christians to be had  
In this, the nineteenth, just as bad."

"I am just in receipt of No. 7 of THE INDEX, the first that I have seen, and the first notice that such a publication existed, until my attention was called to it by a discourse delivered in Chicago by the Rev. Dr. Powers, of St. John's Church, in which he takes three 'Affirmations' of yours for his text. You have doubtless seen his criticisms, which are uttered in a spirit of candor and fairness seldom characteristic of the class of religionists to which he belongs. It is refreshing and hopeful to see such sweetness of spirit manifested by a man in his position. A report of his sermon you have doubtless seen in last week's *Tribune*."

"I have seen the first number of your paper, and like it very much. Will you send it for any less time than a year? If so, I will enclose the amount for six months, and forward the same on receipt of back numbers, and will endeavor to procure other subscribers. Give us freedom in religion as well as in everything else. Emancipate us from the superstitions of the age, the dogmas of the church, and the hobgoblins of Spiritualism. I take the Boston *Investigator*, and am a member of an orthodox church, if I am not recently expelled."

"Enclosed you will find amount for one or two copies of your new journal called THE INDEX. I am a subscriber to the *Liberal Christian*, but as they are about to make that journal an organ of supernaturalism, etc., I desire a more free organ of intelligence and thought on the question of religion. If your paper comes up to my views of the foundation of religion and theology, I expect to subscribe for it."

"Although I still feel justified in calling myself a Christian and desire to retain the name, I am heartily glad of an opportunity to become the recipient of your thoughts and the results of your researches. I know you will not consider me impertinent, if I say that I sympathize with you in your enterprise, and am very certain the paper will do a great deal of good."

"Having received the first number of THE INDEX, I wish to see what follows. I enclose two dollars subscription for the year. I am a friend of Free Religion, yet I now think Liberal Christianity, by the prominence it gives to the universal elements of religion, opens the door of perfect freedom."

"I shall always be glad and ready to put any good radical in the way of so good and straight-forward a guide as THE INDEX."

"Thousands crave just such food. Would that they all might find it! I hope to be able to place it in the way of a few."

"Christianity seeks no higher perfection than the teachings of Christ, and they are nearly two thousand years old, and, like everything else of that date, has been or will be displaced by something better—Faith, not in Christ, but in Human Nature."

"If you will send an extra number or two, I will do what I can to get some subscribers. It would be a happy thing if some little sap could be got into the dry bones about this region."

"I am very much like the young lady who was asked if she was engaged. 'Not as yet,' was the significant reply. 'I'm not as yet a free religionist, but I am a truth-lover.'"

"After reading THE INDEX about fifteen minutes, I desire to become a subscriber."

## LOCAL NOTICES.

THE FIRST INDEPENDENT SOCIETY meets every Sunday morning, at 10½ o'clock, in the church on the corner of Adams and Superior streets. Sunday School at 12. The public are cordially invited to attend.

THE RADICAL CLUB will meet in the same place, at 7½ o'clock, Sunday evening, May 8. The committee on drafting articles of association, appointed May 1, and consisting of Messrs. Howe and Abbot, will make their report, which will be the subject of the evening's discussion.

The annual election of the TOLEDO LIBRARY ASSOCIATION will take place at the Library Rooms, corner of Madison and Summit streets, on Monday, May 9, from 4 to 9, P. M. In this Association, women vote on equal terms with men, namely, on payment of an annual membership fee of \$3.00. All persons interested in the support of a good Public Library are urged to show their interest by becoming members, and voting as such. Members of the TOLEDO WOMAN SUFFRAGE ASSOCIATION in particular will, it is hoped, manifest the earnestness of their desire for the ballot by purchasing tickets and exercising their right of suffrage in the T. L. A. for the good of the community.

The ladies of Toledo will shortly be visited at their homes in behalf of the ORPHAN'S HOME SOCIETY. The membership fees which it is thus hoped to obtain are needed to meet a debt of \$2,000 still due for the grounds and building, and to raise means for defraying the current expenses of the year. The treasury of the Society contains no more than is necessary to pay debts already due for these expenses; and the smallest sums contributed will be gratefully received.

## RECEIVED.

THE DIAL: a Monthly Magazine for Literature, Philosophy and Religion. M. D. CONWAY, Editor, Cincinnati: Office No. 76 West Third Street. 1860 Jan. to Dec., 12 Nos.

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MENSCHENTHUM. Blaetter fuer freies religiöses Leben der Menschheit. Herausgegeben aus Veranlassung der Bundesversammlung freier religiöser Gemeinden vom 12. October, 1868, in Berlin, von FRITZ SCHUETZ. 1. Jahrg. N. 7—9: 2. Jahrg. N. 1—3.



## Poetry.

## PICTURES FROM OVID:

## II. THE DELUGE OF DEUCALION.

The flaming bolts, by swarthy Cyclops wrought,  
 Jove cast aside, and other vengeance sought.  
 A different doom decreed his fateful mind—  
 With foaming waves to overwhelm mankind,  
 To loose the floods, from heaven resistless hurled,  
 And pour destruction on the guilty world.  
 Instant, within the Æolian caves profound  
 The unruly Northwind lies securely bound,  
 And, shared his fetters, there his mates repine  
 Who idly strive to thwart the will divine.  
 On humid pinions poised, the Southwind flies  
 Forth from his cave, and clouds before him rise;  
 His face by dark, dense vapors is concealed,  
 His beard and hoary locks cold moisture yield,  
 While drip his vesture and each reeking wing,  
 And mists and fogs from his damp forehead spring.  
 Pressed by his hand, the wide-o'erhanging cloud  
 Pours down the rain and thunders long and loud;  
 The gay-robed messenger of Juno flies,  
 Collects the waters, and the clouds supplies;  
 While the prone harvest and the prostrate ear  
 (O wasted labor of the toilsome year!)  
 The husbandman beholds with vain desire,  
 And weeps to see his cherished hopes expire.

1854.

ASTERISK.

## The Index.

MAY 7, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

No notice will be taken of anonymous communications.

There is something at once grand and pathetic in the announcement that the Anti-Slavery Society has finally disbanded, with the consent of Wendell Phillips. What a work of moral enlightenment has been accomplished by this little band of prophetic spirits! It was for long and dark years the torch of truth, lighting up the gloom of unfaithful times,—the voice of the conscience of the age, rebuking the iniquities of a false republic. Posterity will find in its sublime protest the one redeeming memory of degraded days. Unfading glory be to those who remembered the dignity of Man, when politicians conspired to rivet his chains and priests baptized his bondage as divine! Freedom is at last justified by her children.

Henry Ward Beecher says that "the prime failing of Free Religion is that it requires men to live in a vacuum." He objects to exchanging the unventilated, superheated, stifling atmosphere of the Church, heavy with carbonic acid and foul with the effluvia of crowded and perspiring saints, for the freshness and purity and exhilaration of the great ocean of oxygen outside. The "vacuum" of Free Religion is "all out-doors."

The *Ladies' Own Magazine* for May is an excellent number of an excellent monthly. It is full of a spirit that touches and deepens the best aspirations of human nature, and must exert an influence for good in every home it enters. It deserves to be well supported, and doubtless will be.

We understand that Austin Kent, of Stockholm, N. Y., who has been a liberal of the liberals all his life and made many sacrifices for his principles, is now poor, and old, and physically helpless. We believe that whoever shall find it in his heart to send him by mail a remittance, however trifling, will assist one who deserves assistance.

## THE "INVISIBLE CHURCH."

Perceiving the narrowness which would make church-membership the test and proof of real goodness, many Christians are accustomed to distinguish between the "visible church," or outward organization, and the "invisible church," or fellowship of all consistent and sincere believers both inside and outside of the external organized body. They indulge the hope that the "invisible" embraces a vastly larger number of such believers than the "visible" church, since they are quite as well aware as the beholding public that sheep and wolves in sheep's clothing are disgracefully mixed together in the "fold."

It strikes us that there is also an "invisible church" of free thought. Many radicals disgrace radicalism by unprincipled and impure lives; and many who in the secrecy of their own hearts are thoroughly in sympathy with it, shrink from all public avowal of this sympathy. The body of free-thinkers is immensely larger than men suppose. Emerson says that "all the young intellect of America is radical." He would have been still nearer the truth if he had omitted the adjective. The amount of latent scepticism regarding Christianity is enormous. It is safe to say that no intelligent and well-read man is free from it. We have conversed with many open defenders of the Christian theology in whose words, tone and manner we saw that, while stoutly contending against us, they were contending against themselves as well. We had an invisible ally in their citadel, a "traitor in the heart" far more potent than any argument of ours. The sagacity with which such person evade the point,—the skill with which they raise false issues, rush off on side-tracks, and obscure the question by hiding themselves, like cuttle-fish, in their own ink,—the impossibility, in fact, of bringing them face to face with the problem in any honest manner,—convinces us that their loud-mouthed faith is as empty a "shell" as was the Southern Confederacy.

The reasons for this insincerity are various. Some fatally distrust themselves, and dare not drop the leading-strings of tradition, dreading to fall into some bottomless abyss of "infidelity." Others deliberately trim their sails to suit the popular breeze, for the sake of ulterior advantage to themselves. And so on. This suppression of real conviction is in all cases, we believe, connected with an excessive reverence or a degrading fear of public opinion. The argument from numbers is the strongest argument with many minds for the truth of the Christian "scheme of redemption;" and it silences that inward protest of reason to which they dare not listen. Such persons are as honest as cowards can be. Cowardice, at least, always tends to hypocrisy. But the dissimulation practised by the multitudes who secretly despise the popular follies, yet conform to them with politic compliance, saps the very foundations of character. Such persons are the veriest bond-slaves of public opinion. They do not suspect that there are myriads like themselves; and if all should avow openly their sincere belief, they would be amazed by finding themselves in the majority. Their slavery is as gratuitous as it is humiliating. Who has not reflected that, if the horse only knew his strength, he would speedily free himself from his master? Intelligence on his part would soon render harness-making a profitless investment. So courage and combination on the part of these timid, truckling

liberals would soon shatter into a thousand fragments the rotten yoke of public opinion. In the name of everything that is manly, let such persons come out boldly and proclaim their sentiments.

## CONSOLIDATION.

Last week we sent the following communication to the *Revolution*, the *Woman's Journal*, the *Woman's Advocate*, and the *New York Independent*:—

ED. —:

Will you permit me to propose in your columns a plan for securing unity of action among the friends of woman suffrage, and to request your editorial opinion as to its advisability? It is simply as follows:—

1. That the American Woman Suffrage Association and the National Woman Suffrage Association, at their respective meetings soon to be held in New York City, vote to unite in calling a National Convention at some place and time mutually agreed upon.
2. That both these Associations, at the conclusion of their respective sessions, vote to adjourn without day.
3. That the Committee which called the Conference at the Fifth Avenue Hotel on April 6, vote to withdraw the constitution and list of officers which it has published as its proposed basis of union.
4. That the National Convention, thus called by the concurrent vote of the two existing Associations, draft its own constitution, elect its own officers, and determine its own name.
5. That the friends of woman suffrage agree to ignore all past issues, and work with a will to support the Association thus made in form and in fact representative of the entire movement.

F. E. ABBOT.

TOLEDO, O., April 25, 1870.

Whether this communication has been or will be printed, we do not know at the present writing. It sketches what we consider to be the only absolutely equitable plan for uniting the Associations already organized, requiring as it does no greater sacrifice from one than from the other, and leaving the projected Association in perfect liberty to organize itself untrammelled by any previously arranged programme. Whatever objections may lie against this plan, must lie against the entire project of consolidating the existing Associations. We do not see how any sincere friend of consolidation can object to it. Whether consolidation is in itself desirable, is a question concerning which opinions may honestly differ. All who believe that separate sects accomplish more good than a single united and powerful body, will naturally prefer to see this principle carried out in the agitation of the woman question; while all who believe that sectarian divisions create ill-will, prejudice outsiders, and in petty rivalries squander power which ought to be concentrated in promoting the great practical ends of reform, will prefer to see adopted the broader principle of mutual sympathy and co-operation. If the National and American Associations really represent irreconcilable ideas or methods, division will inevitably continue; but we cannot discover that this is the case. In the West, at least, we believe a strong sentiment exists in favor of concentration. Unless some means can be discovered of bringing it about, we are satisfied that a Western Association will eventually be formed, and that sectarianism will thus be increased. Such a step we should look upon with disfavor and regret; but we see no way to prevent it but through a union of forces at the East. In the hope of preventing any such ultimate reduction of the woman movement to hash, we have ventured to propose an impartial plan of union, trusting that its impartiality will be its sufficient recommendation.

The French Academy of Inscriptions and Belles-Lettres has recommended, by a large majority, M. Renan for the chair of Professor of Hebrew at the College of France.—*Manchester (Eng.) Daily Examiner and Times*.



## Communications.

### QUESTIONS ADDRESSED

To those ministers who claim the name "Christian," and do not believe in Jesus the Christ.

1. Is it consistent with the doctrines of the Christian religion, as taught by Jesus and his apostles, to call yourselves, or silently suffer yourselves to be called Christian ministers, when you do not believe in his Messiahship?
  2. Could a man honestly call himself a royalist, if he believes in republicanism and works for it?
  3. Do you believe you can do more good by retaining the name Christian than by dropping it? If so, how?
  4. Do you believe that Christianity and the Christian Church include all goodness and truth?
  5. Do you not think that you do as much harm as good by a course which involves a constant struggle with the churches for a mere name?
- I entreat you who do not believe that Jesus is the divine Christ, as claimed by him and taught by the Church, to enlighten us on these points.

CARL H. HORSCH.

Dover, N. H., April 12, 1870.

### "THE PROPOSED FUSION."

NEW YORK, April 20, 1870.

Editor of The Index:—

Will you allow a subscriber heartily to second your earnest plea for union among the friends of Woman Suffrage? While so doing, it seems to me that the result of the Conference at the Fifth Avenue Hotel has been to throw the responsibility of further disagreement upon the representatives of *one only* of the rival associations—the American or Boston Society. Having read carefully the account of the conference in the "Tribune", the "Independent" and the "Revolution", with the semi-official reply to Mr. Tilton's praise-worthy effort for union, of representatives of the American association, evidently from the pen of Wm. Lloyd Garrison, the writer can come to no other conclusion. Miss Anthony, Mrs. Stanton and the leaders of the National Association everywhere and in every way indicate their desire for harmony, even at the expense of their positions as officers in the society. A New England abolitionist and the son of one,—whose political education came under the influence of the "Liberator", when that paper was the bulwark of human rights in America,—I remember enough of my early uncompromising lessons there learned to sympathize with those noble women who would have rejected the half-loaf of *manhood-suffrage*, offered in the Fifteenth Amendment, as compromising their demand of "all rights for all". But the Fifteenth Amendment is passed, and I rejoice in it.

The quarrel now existing can be only and solely personal. Stephen Foster said, in my hearing, at the anniversary last year in this city, that he would not become a member of a society in which Mrs. Stanton was an officer or leader. If the leaders of the American Association adhere to this proscriptive policy against these noble women, when all cause for difference of opinion has passed away, the people should know it, and the blame rest where it belongs. For harmony and the speedy triumph of the good cause,

Yours sincerely,

LEWIS G. JONES.

### ANOTHER WORD FOR ETERNAL LIFE.

EDITOR OF THE INDEX:—

You seek Truth, and therefore will not refuse another word on the subject of Immortality. "That law is love, is the generalized lesson of our own experience of this life, while we have had no experience of a life to come. That is why we are more sure that the Universal Power is benevolent, than we are that the soul is immortal." These are your words. The personal experience of a man with large religious and intellectual endowments, and a nature in all directions well balanced, will undoubtedly furnish him the lesson that Law is Love; because he discerns that all the vicissitudes of life minister to his highest needs,—that the human soul is created with adaptations to every possible circumstance, so that even in the keenest suffering there exists an element tending to largest growth, and his *hope of immortality* is so strong as to be in its influence nearly allied to *absolute belief*. But consider the case of a man of these same high endowments, but wanting a nice balance somewhere,—born, for instance, with the passion of hot wrath, which, when the terrible occasion is furnished, swamps both conscience and intellect, and fires him to do that at thought of which a few moments before he would have asked, "Is thy servant a dog that he should do this thing?" and the consequence is life-long remorse and the entire deprivation of liberty and the pursuit of happiness, in solitary imprisonment for life. What will be the generalized lesson of his experience? What, that of the mother who gave him life—of the wife and children of his affections—unless they have laid strong hold on the great eternity which will finally adjust all things to the music of the Law of Love? Consider, also, the case of one less highly endowed, yet possessing the affections, aspirations, needs of our common humanity; who inherits in accordance with law some frightful ancestral blemish, which makes virtue and happiness, so far as this life is concerned, almost an

impossibility—saddest and most mysterious of all human problems! He also from the commission of crime finds himself without the love and confidence of his fellow-men, and in the solitary cell his physical and mental faculties are hourly tortured into a death more cruel than that inflicted by the inquisition. How shall this man's experience teach him, that Law is Love? How shall we who look on quiet our agony, while we exclaim—"Oh God! thy way is in the deep, and thy path in the dark waters, and thy footsteps are not known!"—if we may not with unswerving confidence believe in the benignant Justice, which in the great eternity reconciles all things to itself, making even this sin and misery result in the final setting in order of the jarring elements of his being, which were deranged because God could not institute a wiser law, and law must rule. Instances might be multiplied of the evil,—*positive evil*, if the present is all of life,—arising from this single law of inheritance; but every one's own experience as an observer and partaker of life can fill up the picture, and abundantly prove that, if man be not immortal, Law is not Love.

Again you say—"We do not love existence, as we love virtue, and virtue is its own sufficient reward." A response to this sentiment comes down to us through all ages, and with as deep utterance from those who but faintly dreamed of a hereafter, as from those who could exultingly say—"I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of life." The less the hope, the higher the proof that it is the very breathing of immortality itself which so attuned their souls to the music of eternal Truth, that they needed not the incentive of a hereafter to fix their choice upon virtue rather than existence, when the one conflicted with the other. To what can the virtue of such men worthily minister, if only to that of other creatures of a day, who to-morrow vanish into nothingness? Where would be the wisdom of creating a being higher than the sphere of his life? It would be like endowing an animal with all the aspirations and needs of a man, yet limiting him to the lower life of a brute. Such are not God's ways. The tree is not struck with death at the moment it arrives at perfection. It flourishes long in the pride of its glory and begins to decay only when its power to assimilate elements of its own kind from earth and air begins to fail. So with man's physical life. The body dies when disease or old age destroys its power to assimilate food, or it dies when food cannot be obtained; but here is a human soul in the very fullness and vigor of life, in obedience to the highest law of his nature, when occasion demands, voluntarily going down to so-called death. Why should such an one die? And just in that heroic moment when he proves himself worthy to live! His food is Truth—"every word that proceedeth out of the mouth of God." The capacity to assimilate it has not failed—his appetite for it has not failed—and the supply of this spiritual nutriment is inexhaustible. *How then can he die?* We believe that space is infinite because we can conceive of no bounds. Somewhat in the same manner we believe that Man is immortal, because we are shut up to the necessity of this faith.

"Thou madest man, he knows not why;

He thinks he was not born to die,

And thou hast made him—Thou art just."

BREVITY.

[Has not our friend blended two questions which had better be kept distinct,—the question of immortality and the question of evil? We do not see how evil can be explained, even if the fact of immortality should be demonstrated. The cases supposed remain inexplicable on any hypothesis,—seem in any case to militate against the idea that law is love. Inherited moral disabilities cannot be denied to exist. If the soul is immortal, no rational grounds can be discovered for believing that moral inequalities will ever be arbitrarily removed. A necessity in the nature of things that evil shall be the price of greater good, is, we think, the only conceivable vindication of the infinite Rectitude. If this is true, the problem of evil is solved on both hypotheses, or on neither. Immortality itself will not undo a single sin or cause a single tear not to have flowed. One question is not answered by raising another. Nothing but positive proof will, in our judgment, warrant an absolute belief. For positive proof of immortality we look in vain, since we find no such proof either in the alleged Christian revelation or in the alleged demonstrations of Spiritualism. But a hope remains,—a hope not without strong grounds; and since disproof seems just as impossible as proof, we count hope the highest wisdom.—ED.]

### DEFINITIONS.

FRIEND ABBOT:—

Reading and thinking concerning the True, the Beautiful, and the Good, the following definitions arose in my mind:—

The True is the relation between Unity and Diversity, or Cause and Effect.

The Beautiful is the relation between Essence and Form.

The Good is the relation between God and the Soul.

Truth is evolved whenever Unity passes into Di-

versity; therefore, Unity is the Supreme Truth, or Reality.

Beauty is evolved whenever Essence passes into Form; therefore, Essence is the Supreme Beauty.

Good is evolved whenever the Infinite passes into Finite Being; therefore, God is the Supreme Good.

Love is the central element of the Good. Therefore, love is that which primarily streams from the Infinite into Finite Being. Justice is the law of this transmission. Justice signifies the giving to each his own. Hence we owe love to the Infinite Being. So also we owe to human beings love because they are at centre "one with God". If we give pure love primarily to God and man, all the virtues follow in its track. If we give to man love, which belongs to his most interior nature, we shall withhold nothing that belongs to his most interior nature, we shall withhold nothing that belongs to his entire nature. "The greater includes the less." Love to God and love to man, or universal justice, is the true Religion.

On the human side, the Good finds expression through man's moral nature. This is the "Kingdom of the Will". It is only when the will is inspired by holy Love that it renders obedience to the "Highest Law," and manifests outwardly the indwelling Good. The moral nature of man is the sanctuary of the Most High. It is the holy place, the "Shekinah", that has been prefigured by all the temples and cathedrals of the world of worshippers since the advent of humanity. It is only by means of the love-inspired will that the attributes of God are manifested in every deed.

There are three classes of inspired persons, and all of them are religious. First, those who revere the ever blessed Unity as manifested in mode or law; they are lovers and reporters of Truth. Second, those who apprehend the Divine Essence as manifested in form; they are lovers and creators of Beauty. Third, those who love God as the Infinite Fountain of Beneficence; they are lovers and doers of Good.

MARY F. DAVIS.

Orange, N. J., April 24, 1870.

### CHRISTENDOM AND HEATHENDOM.

BY C. B. WEBSTER.

The old ideas of God and of his government are rapidly passing away and making room for a more rational conception and confession. There has been altogether too much reasoning in Christendom of a *pious* sort, too much talk about the divine intention, too much speculation as to what the divine wisdom ought to do and the manner in which it ought to display itself. "Men make God in their own image", says Volney; and so there have been attributed to the Divine Being passions and caprices like unto their own. From time immemorial men have represented Him as having likes and dislikes—as electing certain people from among his children upon whom he capriciously lavishes peculiar blessings to the exclusion of the non-elect. The ancient Jews put in a special plea for themselves, and the whole of Christendom follows their example, arrogates to itself in a special manner the divine favor, and regards itself the religious aristocracy of the world.

As the real spirit of Christianity comes to be appreciated and understood, it is seen "that there is no respect of persons" with God, and that the divine government is a democracy where all men are bound together in the bonds and feelings of a common humanity,—a humanity broken up indeed into many families, separated by differences of country, complexion, language and religion, yet governed always by the same wisdom and beneficence and having approach to the same Universal Spirit. Whenever a human race is found—from whatever quarter of the earth it lifts its face heavenward—beneath whatever sky it rears its altars of worship,—whatever the name inscribed thereon—in whatever language it prays its prayer or utters its aspiration,—there are God's children giving Him recognition, service and worship, according to the light that is in them. The spirit of Christianity declares this! Men say that it is the supreme religion of the world, without knowing—or without daring to confess—wherein its supremacy consists. They do not consider that it is its face of catholicity and charity smiling its everlasting smile across all the countries and over all the world which makes it more divine. This is its crowning glory, and when this catholicity and charity are denied, its greatness is departed.

This spiritual fact imposes serious obligations as to our manner of regarding other religions and the people to whom they are essential and dear. It may seem to be urging a lesson, before the hour for it is fully come, when one remembers that the lesson of tolerance among Christian sects is not yet learned. But the greater includes the less. Could we regard all religions providential and divine—as springing from the religious nature of man as man—the utterance of universal need, the voice of universal aspiration, the inevitable upreaching and inreaching of the human for the divine—the search of the child for his father, we should stand more really within the spirit and more really grasp the idea of Absolute Religion. The Church of Christendom would not then be—what now it most certainly is to our shame—"aristocracy nursing the prejudices of caste and the spirit of exclusiveness and dogmatism."

As Christendom comes to deal with other races of the world through the various appointments of civilization which are rapidly drawing together different portions of it, it must drop the assumption that its religion is a *special revelation* from God, while all the



other religions of the world are only vague and superstitious outcroppings after Him. For the assumption there is no decent ground—it is an importation from ancient Judaism, wicked and gratuitous. If the letter of it does not disallow it, the spirit of it most certainly does, or if not, then by so much must it be disallowed and denied. Given the superiority of Christianity, there is no evidence under heaven competent to prove it to the people now beyond its pale and rapidly coming under some of its influences, but the exhibition of a finer spirit and the practical illustration of a far higher *morale* than anything yet uttered in the face of the world. Up to the present time Christian civilization in transplanting itself has succeeded chiefly in exporting the vices which distinguish it. In almost every portion of the uncivilized world it stands for avarice, deception and tyranny; a multitude of sins undreamt of before has followed in its wake, and crimes, beyond the ingenuity of ignorance and heathenism to invent, have heralded its advent. "Christian Missions," the world over, are a failure; and considering the sort of Christianity we have exported it is a failure which calls for gratitude unfeigned. Let us pluck out the beam from our own eye before we attempt the mote in that of our "pagan" brothers. When we have got into the heart of the Christian religion—when we have come to understand its essential spirit and the point wherein its true greatness and supremacy consist—when we have learned to live up to the simplest word of our faith which is also the essential teaching of all religions, namely, that the moral forever takes precedence of the material—when we have come to stand and work in the world, not on our dignity as a white skinned race, nor on our dignity as Christians, but as *men dealing with brother men*—when we have come to teach others, not for our own spiritual aggrandizement or for what we can get out of them—when, in fine, we have accepted the logical conclusion of Christianity that God hath made of one blood all the nations of the earth, "we shall be prepared to put the girdle of our faith around the world."

#### THE MODERN PHYSICAL THEORY OF A FUTURE LIFE.

BY J. T. C.

It is now no longer doubtful that there are two kinds of substance, one subject to gravity, the other not, or to a very slight degree. This imponderable substance, the ether, pervades the interstices of the densest matter; so that, after withdrawing the ponderable matter from a so-called vacuum to such an extent that electricity no longer passes, we find that light passes undiminished.

The following theory may be held as a possible one—that we are composed of these two substances, which during life blend together into one integer, but separate at death, the ponderable substance being pulled down by gravitation and decomposed; but the imponderable etherial part holding together, having during life gradually obtained an independence in its motions from the motions of the surrounding ether. This seems to be the only theory of a future life that shows any sign of ability to withstand the tests of modern science, which rejects as a chimera the theory of an immaterial soul so devoutly held by the last few generations of Europeans.

**MENTAL VIGOR IN BODILY INFIRMITY.**—There are many persons in Paris who can still remember the *beau jeune homme*, so elegant in person, dress and manners, who was the life of the Jockey Club, the race-course, and the ball-room. When still under forty years of age his sight first began unaccountably to fail him, and then gradually his other senses and limbs, until literally nothing was left but his mind. The soul seemed to survive the body, and the latter, unable in any way to serve the wants of the former, may be said to have sat for eighteen years in an arm-chair, waiting for death. Arms, legs, hands, eyes, every member had lost the power of being useful, and made their unhappy owner absolutely dependent upon the care of others. Nothing remained of this extraordinary existence but the mind. But that was wonderfully brilliant to the last; and from his arm-chair, even Baron Nathaniel de Rothschild made his existence felt, it may almost be said, over the world. Perhaps such a life was not harder to bear for him on whom it fell, than for the still young wife, who left the world and society to devote herself to supply the privations of her husband.—*Phil. Bulletin.*

**"THOSE WOMEN'S RIGHTS FOLKS."**—The terror they are to many innocent persons, is most amusing. At the recent Woman's Suffrage Convention at St. Albans, Mrs. Campbell, of Springfield, said that, while on her way to the Brattleboro Convention, a party of musicians got into the car. They clustered around the stove, a most disreputable-looking set, and were not, to say the least, desirable travelling companions. Near Mrs. Campbell sat a young lady; and presently she came over and said: "May I sit down with you? I'm afraid of those men. Do you know I think they must be the band that travels around with those Women's Rights folks?" Mrs. Campbell took the frightened girl under her protection; but didn't tell her that she'd come for shelter to one of those dreadful women, and the girl never suspected it.—*N. Y. Revolution.*

Bishop Simpson says of President Lincoln's religious views, that whatever they might have been in his early years, he experienced a great change later in life, and was doubtless an evangelical man.—*Springfield (Mass.) Republican.*

### Miscellaneous.

#### OUR NATIONAL DUTY TOWARD THE INDIANS.

[From a speech by Wm. F. Prosser, of Tennessee, delivered in Congress Jan 25, 1870.]

#### OUR INDIAN POLICY COMPARED TO THAT OF CHARLES V.

But besides the recognized citizens of New Mexico there are in that Territory some seven thousand semi-civilized people, Pueblo Indians, who, residing in permanent, well-built villages, supporting themselves by agricultural and manufacturing industry, are nearly equal in civilization to the lower order of the Mexican citizens. But their progress in civilization is not due in any degree to the institutions or the legislation of this liberal Republic. Our treatment of the Indians has been altogether of a different character. It was commenced three hundred and twenty-four years ago by Charles V, then Emperor of Spain and governing the Spanish provinces in America. As an example and a lesson to our free Republic, and a rebuke to our Indian policy in this nineteenth century, I offer a paper illustrating the policy of that Emperor of the sixteenth century, being a translation from the Spanish archives in New Mexico, and ask that it may be read.

The Clerk read as follows:—

#### Translation.

"The first disposition of these matters found in our code of laws is that of the Emperor Charles V, made at Cigales on the 21st of March, 1551, and afterward adopted by King Phillip II, which literally reads as follows:—The effort has been made with much care and particular attention to make use of such means as are most suitable for the instruction of the Indians in the holy Catholic faith and scriptural law, to the end that, forgetting their ancient rites and ceremonies, they might live in fellowship under established rule; and in order that this object might be obtained with the greatest certainty the members of our council of the Indies and other religious persons on different occasions met together, and in the year 1548, by order of the Emperor Charles V, of glorious memory, there convened the prelates of New Spain, who, desiring to render service to God and ourselves, resolved that the Indians should be brought to settle, reduced to pueblos, and that they should not live divided and separated by mountains and hills, depriving themselves of all benefit, spiritual and temporal, without aid from our agents, and that assistance which human wants require men mutually to render one another. And in order that the propriety of this resolution might be recognized, the Kings, Judges, Presidents, and Governors were charged and commanded by different orders of the Kings, our predecessors, that with much mildness and moderation they should carry into effect the reduction, settlement, and instruction of the Indians; acting with so much justice and delicacy that without causing any difficulty a motive might be presented to those who could not be brought to settle, in the hope that as soon as they witnessed the good treatment and protection of such as had been reduced to pueblos they might consent to offer themselves of their own accord; and order was given that they should not pay higher duties than were established by law; and whereas the above was executed in the large part of our Indies, therefore we ordain and command that in all the other portions care be taken that it be carried into effect, and the agents should urge it according to, and in the form declared by the laws of this title."

#### THE PUEBLOS APPEAL FOR SCHOOLS IN VAIN.

Mr. Prosser. Under this Christian and benignant policy of a wise Emperor—a man imbued with the spirit of religion, and appreciating the necessity of humanity for education—these aborigines were reduced to villages, of which nineteen still remain, and were instructed in the various arts of civilization, in the Spanish language, in religion, and the elements of a common-school education. Will it be believed that under the Government of this enlightened Republic these people have been retrograding instead of advancing, going back to barbarism instead of improving; that under the Spanish and Mexican Governments their interests were more carefully consulted than under our own? Yet such is the fact, and year after year their agents have appealed in vain, with two slight exceptions, for assistance or some appropriation to keep up instruction among them, or to advance them in the scale of civilization. The report of their special agent for the year 1868 closes as follows:—

"Please do urge this matter: It is now eleven years since these Indians have received anything in the shape of presents direct from the Government. If we cannot obtain schools or any other means to improve their dormant condition we ought to be able to secure for them a few hoes and spades, to aid them in the cultivation of the soil, at least."

Nor is this the only tribe which has appealed to us again and again in tones which should touch the most obdurate heart for educational facilities, but which have fallen almost entirely without effect upon the ears of our Legislative and Executive Departments.

#### THE TREATMENT OF THE WINNEBAGOES.

As an illustration let me send the following letter to the Clerk's desk that it may be read.

The Clerk read as follows:—

OMAHA RESERVE, December, 30, 1864.

Our Great Father at Washington, all greeting:—From the chiefs, braves, and headmen of your dutiful children, the Winnebagoes.

Father, we cannot see you. You are far away from us. We cannot speak to you, and, Father, we hope you will read our letter and answer us. Father, some years ago, when we had our homes on Turkey river, we had a school for our children, where many of them learned to read and write and work like white people, and we were happy. Father, many years have passed away since our school was broken up; we have no such schools among us, and our children are growing up in ignorance of those things that should render them industrious, prosperous, and happy, and we are sorry. Father, it is our earnest wish to be so situated no longer. It is our sincere desire to have again established among us such a school as we see in operation among your Omaha children. Father, as soon as you find a permanent home for us, will you not do this for us? And, Father, as we would like our children taught the Christian religion as before, we would like our school placed under the care of the Presbyterian Board of Foreign Missions. And last, Father, to show you our sincerity, we desire to have set apart for its establishment, erection, and support all of our school funds, and whatever more is necessary.

Father, this is our prayer, will you not open your ears and heart to us, and write to us?

In testimony of our wish, we, the chiefs, braves and headmen of the Winnebago tribe of Indians, do subscribe our names on this the 30th day of December, 1864.

Signed by thirty-eight chiefs and headmen of the Winnebagoes.

Hon. W. P. Dole, Commissioner of Indian Affairs.

Mr. Prosser. Sir, this tribe of Indians had at the time that letter was written been forcibly taken from good homes in Minnesota, where they had schools among them, and moved to Nebraska and kept in an almost starving condition. They continually begged for schools for their children, and though the Government held large sums of their money in trust with which good schools might have been sustained, yet such is the supreme indifference of the "Great Father" toward the education of his red children that it required five years to get a half-day school established among them.

#### IS WAR OR EDUCATIONAL POLICY THE BEST?

The history of the Indian tribes within our limits through all the long years since our Government was organized is full of disregarded appeals to the humanity of the national authorities. Mr. Speaker, your heart would bleed with pity and compassion to read their frequent applications for simple justice, knowing, as you do, that the merest fraction of the sum expended in carrying on wars against them, and keeping armed forces in their territory, if judiciously spent in educating and civilizing them, would have been far more beneficial to the Indians and more creditable and profitable to the whole country. It is estimated by the last Commissioner of Indian Affairs that \$500,000,000 have been expended in the last forty years in carrying on Indian wars that might have been almost entirely avoided by a different policy. It is the merest folly to say that the Indian cannot be educated or civilized. We have never made the attempt in earnest. I have myself known of Indian reservations kept up for years with hundreds and thousands of Indians upon them and not the slightest effort made to educate the younger portion of them, or to lift any of them up out of their state of barbarism and ignorance. Occasionally, a feeble attempt of the kind has been made, but too often worthless wretches were employed for the purpose who had at heart neither the interests of the Indian nor of the Government. Who is responsible for the fact that we, after a national existence of nearly one hundred years are to-day groping in the fogs of experiment in our treatment of the Indians, and only approaching the policy successfully pursued by the French and Spanish settlers in America more than three hundred years ago?

#### MR. LINCOLN'S RELIGIOUS VIEWS.

To the Editor of The Springfield, (Mass.) Republican:—

The fatalistic views, ascribed to the late President Lincoln by Mr. Herndon, are sufficiently contradicted by the circumstance that, when about leaving his home to enter upon his duties as president, he humbly implored, as is well known, an interest in the prayers of his townsman, neighbors and friends, that he might be divinely assisted in the discharge of his most responsible duties. Moreover, it is also well known by those who knew Mr. Lincoln intimately, as did Bishop Simpson, for example, that Mr. Lincoln's religious views underwent a considerable change in connection with the death of his little Willie. It is a remarkable fact that these cold and barren negations, ascribed, we think falsely, to Mr. Lincoln in his later days, can never stand the test of trial,—the stress of great responsibility upon the one hand, and of disappointment and bitter loss upon the other,—can never satisfy the human heart when smarting under the sense of bereavement. What better evidence can be required that they cannot be in accordance with, or founded upon the truth of God? R. H. H.

BROOKFIELD, April 13, 1870.

WHO LET HER?—"If a woman wants to chop wood, why let her."—Horace Greeley.

Already comments upon this text have appeared in your paper, on reading which, this question suggests itself: Who, or what is to let her?

Is it the laws of the land? Is it public opinion? Is it woman's husband as her nearest male relative? or is it Horace Greeley? Perhaps he'd be glad of the chance. I hope he will be gallant enough to turn round and wash the dishes.

There is a great deal implied in the giving of the gracious permission. When a woman chops wood, she does it of her own free will, and nobody lets or hinders, most especially no one hinders. Women that labor don't generally experience any difficulty of that kind; nobody hinders them from doing all that they possibly can, and that of the hardest kind of work, too. Women already have such liberties. If Horace Greeley imagines that he can grant even this questionable privilege, he is mistaken. I don't believe it is possible for him even to grant to Mrs. Greeley the privilege of chopping wood; she would very likely find a substitute; as some of the men did when military duty was *permitted*. It would no doubt be very flattering to his vanity, if he really had the power to let women chop wood, but then he hasn't, you see.—Mrs. H. S. Brooks, in the N. Y. Revolution.

Cambridge, Mass., where the great clamor was made two years ago about whipping in the public schools, and corporal punishment was abolished, has wisely come to the conclusion to allow the teachers to exercise a discretion in the matter under modified rules.—*Boston Commonwealth.*



## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

#### OFFICERS OF THE FREE RELIGIOUS ASSOCIATION.

**PRESIDENT**—Octavine B. Frothingham, New York City.  
**VIC PRESIDENTS**—Robert Dale Owen, New Harmony, Ind.; Rowland Connor, Boston; Mrs. Caroline M. Severance, West Newton, Mass.  
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#### ANNUAL MEETING.

The Third Annual Meeting of the Free Religious Association will be held in Boston on the 26th and 27th of May.

The business session will be held on Thursday, the 26th, at 3 P. M., in some hall to be designated hereafter.

On Friday, the 27th, there will be a general Convention with three sessions in Tremont Temple, for addresses and discussions.

The morning session, beginning at 10 A. M., will be devoted to setting forth the Principles and Aims of the Free Religious Association.

The afternoon session, beginning at 3 o'clock, will be given to a discussion of the question of the Relation of Religion to the Free School System in America, including the topics of the Bible in the Public Schools and the Use of Public Money for Sectarian Schools.

The evening session, 7½ o'clock, will be appropriated to the consideration of the Sympathy of Religions and the Grounds on which they may come into Unity and Co-operation, including the practical problem of the Chinese and their Religion in America.

The names of essayists and speakers will be announced hereafter.

Let the friends of the Association throughout the country gather in strong force at this Annual Convention.

#### COME TO THE MEETING.

A good deal of interest is being expressed in the approaching Annual Meeting, and the occasion promises to be one of great importance in the history of the Association. We hope the members and friends of the Association, especially those from a distance, will make a strenuous effort to be present. The Free Religious Association is no "Boston notion," no coterie of social or intellectual aristocracy; it is American and democratic. It represents principles for the establishment of which America opens a grand field. Particularly do we hope that all those who think that the Association is not doing so much work as it ought to do, will be present at this meeting. Let them come and state their reasons and their plans. The business session on Thursday the 26th, will give the opportunity. We hope for important results from that session.

Meantime the Committee of Arrangements are securing excellent speakers for the Convention in Tremont Temple on Friday. From the foregoing Notice it will be seen that topics of

the greatest interest and moment are then to be discussed. Octavine B. Frothingham, the President of the Association, will make an address to open the topic of the morning session. Wm. Lloyd Garrison, we confidently expect, will read in the afternoon an Essay on the Relation of Religion to the Free School System in America. Samuel Johnson, preacher to the Free Church in Lynn, has consented to give the Essay on the evening subject,—the Sympathy of Religions and the Grounds on which they may come into unity and co-operation. Rev. Dr. Wise of Cincinnati, one of the progressive Jewish Rabbis and a Director in the Association, announces that he will surely be present this year to speak for the universal and progressive elements of Judaism. He writes: "I had already made up my mind to be present at the next meeting of the Association, when your kind invitation only prompted me to leave here on the 15th to be surely in attendance." We hope that others among our Cincinnati friends will come with him. Cincinnati especially ought to contribute a strong voice to the afternoon discussion. Will not Mr. Vickers come to bear his energetic testimony? And here, too, is another opportunity for Mr. Mayo, if he will take it, to present his side of the argument. Other speakers than those here announced have been engaged on some one or other of the topics that are to be considered, but we defer their names till next week, when we expect to be able to give a complete list.

#### RELIGION OF THE NORTHMEN.

The following is a good summing up of the religious faith of the Northmen, taken from Prof. Rudolph Keyser's book on the subject translated by Barclay Pennoek. The resemblance in moral substance to the popular theology, or mythology, of Christianity is too obvious to be pointed out. The Norse faith has the advantage, however, in giving the final victory to Good. Its philosophy of creation seems, too, to contain a sort of rude guess of the nebular hypothesis and the development theory.

"By the reciprocal action of heat and cold was the first unorganized but powerful World-mass produced, as a sharpless Jotun-form. From this mass through a series of developments came forth higher powers, which, by the power of Spirit, overcame the rude Giant-mass, and out of it created Heaven and earth, the actual world with its inhabitants, including mankind.

"The Gods, or Æsir, are these ordaining powers of Nature clothed in personality. They direct the world which they created; but beside them stand the mighty goddesses of Fate, the great Norns, who uphold the world structure, the all-embracing tree of the world.

"The World-life is a struggle between the good and light Gods on one side and the offspring of chaotic matter, the Jotuns, Nature's disturbing powers on the other. This struggle reaches also into man's being. The spirit went forth from the Gods, the body belongs to the Jotun-world; the two powers contend with each other for dominion. Should the spirit gain the victory through virtue and bravery, man ascends to Heaven after death in order to fight in contest with the Gods against the powers of Evil; but if the body triumphs and links the spirit to itself by weakness and low desires, he then sinks down after death to the Jotun-world in the abyss and joins in with the evil powers in the combat against the Gods.

"This struggle of the World-life shall end in a final battle, in which the contending powers naturally destroy each other, and the world which the Gods created is involved in their destruction. But it shall come forth again more glorious and purified. An eternal God, greater than all Æsir, shall arise as its ruler and the austere judge of departed souls.

"The whole is a struggle between Light and Darkness, Spirit and Matter, Virtue and Vice—a struggle which shall end in the triumph of Good over Evil."

The *Daily Advertiser* says a missionary in India lately preached on the subject of faith, illustrated by the story of Abraham and Isaac, with such magnetic eloquence that one of his native hearers immediately went home and slaughtered his son and offered him to "the big God" as a sacrifice.

[FOR THE INDEX.]

#### COPY OF AN EPITAPH IN NEWBURY, MASS.

Here lies in a state of perfect oblivion John Adams, who died Sept. 2d, 1811, aged 79. Death has decomposed him, and at the general resurrection Christ will recompose him, when perception and thought shall resume their several functions, and he shall become identically the same person which Delty composed him, and shall be happy or miserable according to his dispositions.

*O tempora, O mores!* The Sultan gives to the Pope an excellent lesson. A dispatch from Constantinople of the 4th inst. informs us that the Turkish government has given to those priests that have been excommunicated by the Pope, the use of a grand mosque, for the purpose of divine worship. A greater parody on "the religion of love" the world has hardly ever witnessed. The chief of the confessors of the "Anti-Christ" opens his "porte" to the heretics, whom "the infallible" expels through a rear gate. In the proud structure of the Church of St. Peter one stone after the other is loosened; but St. Peter is "the rock," and a rock has no heart.—*New Yorker Demokrat.*

**CONSCIENTIOUS SCRUPLES.**—A man entering a druggist's shop at Bilston, where lay a petition in favor of arbitration instead of war, was asked by the shopman if he would sign it. "No," was the reply, "I am a Wesleyan, and will not sign it, because it is against the Bible." "Indeed, how do you make that out?" "Why, the Bible says there shall be wars and rumors of wars," and I won't sign it."

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FRANCIS ELLINGWOOD ABBOT, EDITOR.

### THE PEDIGREE OF MAN.

[Read in the Unitarian Church, Dover, N. H., Sept. 15, 1868.]

"An old lady told De Tocqueville, 'I have been reading with great satisfaction the genealogies which prove that Jesus Christ descended from David. They show that our Lord was a gentleman.'"

CONFESSIONS OF A DEMOCRAT.

The pride of birth, the boast of descent from illustrious ancestry, the flaunting of inherited plumes once worn by nobler birds, betrays always a third or fourth-rate nature. Too intense a consciousness of patrician parentage is the sure mark of a plebeian soul. He who is great in his own right will not strut about in the cast-off finery of his forefathers, even if they chanced to wear gilded spurs,—nor yet hang his head in shame, if they honestly went barefoot. The only ground of deserved respect is excellence native to the soul. When, as in Europe, pedigrees and genealogies are made the basis of distinctions in political rank or social privilege, they merit the hatred of mankind as the fountain-head of all baleful inequalities. But when, as in some parts of America, shoddy and petroleum and codfish aristocrats put their servants into livery, and purchase a family-tree raised over-night in the green-house of the Heraldry Office and fruited with stolen coats-of-arms, sensible people can afford to smile. Worth, intellect, character, are possessions attached to no title, and transmissible by no man's last will and testament; they must be born afresh in every generation. Nothing is more contemptible in a genuine republic than claims to respect not based on personal merit. The inherited glory of great ancestors is a disgrace to him who cannot equal it, and adds no honor to him who can. The proudest pedigree is rooted in the soil of a common humanity.

"When Adam dived and Eve span,  
Who then was gentleman?"

If we go back far enough, we must all find our forefathers in homespun and cow-hide boots. "Every tub," as the old proverb says, "must stand on its own bottom;" and we neither gain nor lose by comparing ancestral tubs. Here we are,—and *what are we worth?* That question is not to be settled by a collation of genealogies.

"The rank is but the guinea's stamp,  
The man's the gold for a' that."

The worldly pride which builds upon the merits of ancestors, and the spiritual pride which builds on the merits of Saviors and Redeemers, are equally the confession of spiritual poverty. Let us have merits of our own, and dispense with "imputed righteousness" of all sorts.

The same weakness which makes individuals ashamed of an humble parentage, makes the human race ashamed of an humble origin. As the city upstart in the flush of success tries oftentimes to conceal the fact of his rustic birth, and turns the cold shoulder to his poor relations, so civilized man tries to ignore his kinship with the animal kingdom, and refuses to recognize his country cousins, the monkey, the gorilla, and the baboon. In both cases it is the same wretched pride of the *parvenu*. Science is to-day slowly but impregnably fortifying the great truth, that the human race has been gradually developed out of inferior types of being, and that the countless species of organisms on the earth, infinitely diverse as they now appear, are related to each other some-

what as the branches and twigs of a single tree. In other words, the pedigree of man does not stand alone, but is a part, and a very small part at that, of the one great pedigree of universal organic life; man and the brutes are descended from common ancestors, partake in only varying degrees of a common nature, and have in consequence a common destiny. The history of life on the globe, from its earliest commencement to the present day, is perfectly continuous, unbroken by miracle, but is itself more wonderful than any miracle from beginning to end. This is, in substance, the famous Development Theory, which is so profoundly changing men's thoughts about God and the character of his activity in the world, and which must at last revolutionize the world's religion.

The Biblical story of man's origin is historically worthless, and persons at all acquainted with recent scientific discoveries are compelled to attribute to the human race a degree of antiquity immensely greater than that deduced from the Hebrew Scriptures. You all remember, I dare say, the date assigned to the "Creation" in the common-school text-books,—"B. C. 4004." But no person who knows even the elements of geology can doubt that in the various strata of the earth's crust we may read the record of millions and millions of years; and it is equally impossible to doubt that Genesis and geology stand in utter contradiction. It takes an Orthodox minister to reconcile them today; and even his reconciliation satisfies no one but himself. This morning, however, I propose to show that science bases its belief in the immense antiquity of the human race, not on guesses, but on facts; and that the Biblical pedigree of man has about as much historical value as the Indian legends preserved in Longfellow's poem of *Hiawatha*.

Not only in the Hebrew mythology, but also in the mythologies of most other ancient nations, we find traditions of a primeval Paradise and a fall from innocence of the first created couple. For instance, the *Bundesh* (a part of the *Avesta* or Persian Bible) relates that Meshia and Meshian, the first man and woman, were created by Ormuzd out of the Ribas tree, and endowed with all noble qualities in order to make themselves sovereigns of this earth by being perfectly pure in thought, word, and action. At first they obeyed, and were happy; but at last Ahriman, the Persian Satan, persuaded them to declare that all they saw was his, and thus involved them in spiritual ruin. Among the Hindus, the primeval Paradise, according to the sacred poem of the *Mahabharata*, was Mt. Meru, the centre of the earth, piercing the clouds with its lofty peaks, beautiful with groves and streams and melodious birds, and inhabited by the gods and blessed spirits. Here were placed the first man and woman, Swayambhuva and Satarupa, whom Siva, one Person of the Hindu Trinity, himself tempted to their fall by dropping from heaven a blossom of the *vata* or Indian fig. Stories more or less like these are found elsewhere, in places which there is no reason to believe that Hebrew traditions had ever reached, as for instance in the Fiji Islands. They grew, doubtless, out of the barbarian's ignorance of his own origin, his desire to have a noble pedigree, and his natural tendency to idealize the past,—a tendency by no means confined to himself, but equally exhibited by all who despise the present and fondly believe in "the good old times." The story in Genesis must be referred to a similar cause, and stands on no higher ground as to historic credibility. The creation of man only 6000 years ago can no longer be admitted in face of facts, a very few of which I will now proceed to state.

Until about thirty years ago, although fossils of countless species of fishes, reptiles, birds, and mammals had been found in great abundance, no human fossils had been discovered to which a high antiquity could with any certainty be assigned. In 1833, Dr. Schmerling, of Belgium, published a work giving the results of several years' explorations in the valleys of

the river Meuse, where forty caverns, whose stalagmite floors had never before been disturbed, were found to contain, among the bones of many extinct animals, the scattered bones of men. It was clear that all these bones had been swept together into the caverns by water, and deposited there before the formation of the limestone floors. But for various reasons no conclusions could be drawn from these facts, and the questions they raised could not yet be answered.

In 1841, however, an antiquary named Boucher des Perthes took a walk from his chateau in the city of Abbeville, in France, and came to some quarries outside the city walls in which workmen were making excavations. As they were shovelling out the flints and gravel, his quick eye caught sight of a flint, unlike the rest, which he at once picked up and examined. The longer he examined it, the stronger became his conviction that this stone had been manufactured by human hands. He inquired where the stone had been dug out, and found the exact spot to be a bed of broken and water-worn flints under a deposit of loam some thirty feet thick. None of the other flints was like this. The rest were all rounded off, or covered with knobs like a potato, and crusted outside with a dull white envelope, except where a fracture exposed a rough surface to view. This flint, however, was regular in shape, chipped to an edge on both sides, and sharpened at one end in a manner indicative of numerous blows. The friction of water or other stones could not possibly have shaped it thus. The other end of the flint, like the rest of the stones where it was found, was covered with the dull white crust. There could be no mistake about it—here was a clear proof of human agency at a time previous to the deposit of those thirty feet of loam.

But Boucher des Perthes knew that, to be believed, he must accumulate further evidences. So for six years more he haunted the quarries of Abbeville, stood beside the workmen as they dug deeper into the flint-bed, and picked up the manufactured stones as they appeared. If he could not be there, he sent his servants. Whenever they came across a flint instrument, they left it where it was, and sent for the old man to come and pick it up for himself. In fact, they thought him to be a little cracked; but he cared nothing for that, and kept on collecting till he had amassed an immense number of these bits of stone, precious as nuggets of gold in the eyes of science. At last he carried a thousand of them to Paris, and showed them to the French Academy. Strange to say, they also thought him crazy! The same stupid conservatism which opposes every social reform, equally opposes every great invention and discovery; and even after Boucher des Perthes had, in 1847, published his first volume, scientific men quibbled, and ignored or denied the facts. But the old man quietly continued his researches, invincible in the love of truth; and at last the truth has made him the greatest geological archaeologist of the times.

The same discoveries were at last made elsewhere. In 1858, the Brixham cave was discovered in England. Here were long galleries several feet wide, and filled, sometimes to the very roof, with gravel, bones and mud. The mud always lay beneath a flooring of stalagmite from one to fifteen inches thick, and beneath the mud itself was a layer of loam or bone-earth from one to fifteen feet in depth. The limestone flooring itself contained bones of animals long extinct in England, as for instance the perfect antler of a reindeer. But under the flooring, and at the bottom of the layer of loam beneath it, were found many flint-knives, one of the most perfect at a depth of thirteen feet, side by side with the bones of fossil animals. Furthermore, the fact that the cave was thus filled up with aqueous deposits, proved that the surrounding country must have undergone enormous changes. Since the filling of the cave, the valleys had been lowered sixty feet; and this fact alone proved the geological age of the deposit to be immense.



clew to it; and to pretend to make what would have been his example in any given case the rule of our own conduct, is the very pinnacle of folly and presumption. Who shall dare to say what Jesus would have done if he had lived in our day, and been placed in precisely your or my situation? Would he have thought our commonplace thought, said our commonplace word, done our commonplace deed? Could we divine what would have been his example, without being as great as he? Clearly not: then how claim to make his imagined example the rule of our action?

Perhaps you may say,—"We can be sure of his example at least so far as this,—he would, if placed in our situation, at least always have done right." Hold, friend! what whispered that in your ear? How do you know that to be true? Jesus never *was* in our situation,—never gave us, therefore, an example of doing right in it; whence, then, do you get his imaginary example of doing right in untried circumstances? From your own moral nature alone, whispering that the right *ought* always to be done; you yourself create the very example which you fancy to be your guide. In other words, not Jesus, but your own conscience, is the real guide of your conduct; conscience declares that the right *ought* to be done in all circumstances, and therefore you infer that Jesus, if placed in your circumstances, would do right. You are as sure that you ought to do right *without* his supposed example as *with* it. If, moreover, you go beyond this vague injunction to do right, and try to learn what *is* right in your case, you get no help in trying to imagine what Jesus would have done. The most you can do is by your own wisdom to decide what is right, and then say,—"Jesus would have done that." You have to imagine his example, after all, and cannot make it any wiser or purer than your own imagination; you might, therefore, omit all this reference to him altogether, and decide at once by your own faculties what you ought to do.

Hence I say, you cannot obey the command—"Follow me!"—in the sense of doing what Jesus *would have done*; for, in the first place, you cannot *tell* what one so much greater and wiser would have done,—and, in the next place, if you try to imagine this, you walk purely by the light of your own imagination, not of his example. It is just as well then, and better, to spare yourself the labor of creating this supposed example; it is only your own ideal under a disguise, which is more beautiful, more divine, when the mask is stripped off. Let us shun all self-delusion,—we cannot, we do not, govern ourselves by anybody's example, unless we slavishly imitate what we see done before our eyes; in all other cases, we create the fancied governor. Let us, having become men and women, put away childish things, and reverently, yet fearlessly, accept the grave responsibility of conscious self-government.

3. There is one more way, however, to interpret the command,—"Follow me," namely, "*Do as the spirit of Christ would prompt you to do.*" If this means simply, let the same spirit of obedience to principle, self-sacrifice, courage, and love, which controlled Jesus, also control us,—well and good. But then I must say that this is not, in any true sense, "*following his example*;" it is following the spirit which *made* his example,—obeying the law which he also obeyed. If, however, the implication is intended that we cannot be ruled by this spirit, unless as directly revealed in Jesus' life,—that it is, in any peculiar sense, *his* spirit,—it is quite time to say, *No!* The spirit of love and obedience to principle is not *his* spirit,—it is simply the *right* spirit, the noble, the beautiful, the divine spirit. It existed before Jesus, and exists now where he was never heard of; it is co-eval with God himself, for it is God's spirit, revealing itself in man. It is no more the "*spirit of Christ*" in a property sense, than the air I breathe is my air. In breathing the air, my child cannot be said to "*follow my example*," simply because I happened to breathe it first, or because my lungs inhale more of it than his; we both of us merely obey the law of our nature, and together breathe God's air. So it is with the spirit of love and purity and unselfish devotion; Jesus breathed it before you and me, and inhaled it deeper, but it is not therefore his spirit, nor given to us by him; God gives it to us all. If we live consciously by this, we live according to no spiritual pattern, we photograph no man's character, we imitate no man's example. Jesus followed the example of nobody else; we cannot really follow him, except in dispensing with all example, and obeying the spirit within.

If, dear friends, it were God's law that we should shape our lives after the fashion of *any* example, by

all means would I urge you to let Jesus be your Exemplar. No life that I know of seems to me more fresh or manly or holy, no character better worthy of imitation, if imitation were not the extinction of character itself. But so highly do I prize the independence which comes from true life in God,—so precious do I count the spiritual vitality which emancipates itself from all human Lordship,—that I must proclaim aloud my conviction that subservience to example is to-day the great curse of society. Men are not taught to trust or respect themselves; their reason and conscience are not trained to act alone; adults in business and politics, they are infants in spiritual life. Being taught to imitate, they commonly imitate the nearest, not the best example. Let us be manly in character and in religion; let us shake off the swaddling-clothes of the church and get out of our cradles; let us respect our own faculties, and trust them as competent to guide us to high character, without fancying ourselves tied to any one's example. Grateful for all good influences, let us not be the slave of any; for slavery, even to good influences, is evil, and ruins that sturdy, hardy independence which is the root of all noble character, both in man and woman. "Admirable mimics," says Emerson, "have nothing of their own." Self-reliance is true humility, if in self, and the powers of self, we discern the indwelling God; and independence of all example, cherished in the right spirit, is simply more complete dependence upon him.

## Miscellaneous.

### ECCLIESIASTICAL SEPULTURE.

[From "The Law of Burial—Report to the Supreme Court by S. B. Ruggles, Referee. Albany, 1858."]

Christianity had made some progress in Britain while yet remaining under the Roman power, but does not appear to have mingled itself materially with the governmental administration. The Saxon conquerors, who succeeded the Roman in the fifth century, brought in Paganism for about one hundred and fifty years; but it was extirpated about the close of the sixth century by the vigor of St. Augustin, under the pontificate of Gregory the Great. It is quite apparent, that the clear sighted incumbents of the Holy See by that time had perceived, in the burial of the dead, a very important and desirable element of spiritual dominion. It was the sagacity, not less than the piety of that distinguished pontiff, which led him to introduce the custom of burial in churches, to the end, as he declared, that the relatives and friends of the dead might be induced, more frequently to pray for their repose. Occasional interments, in places of worship or their immediate vicinity, had indeed been made by the early Christians, as far back as the reign of Constantine; but it was not until after the pontificate of Gregory, and the rapid increase by his successors of the temporal power of the Church, that burial-grounds were generally attached to places of worship, and subjected by formal consecration to ecclesiastical authority.

The judicial history of the Romish Church in England, from the sixth century to the thirteenth, exhibits its earnest efforts and its steady and all but uninterrupted progress not only in strengthening its proper spiritual power, but in obtaining the exclusive temporal, judicial cognizance of all matters touching the ecclesiastical edifices and their appendages, and especially their places of burial. During that period, the office of sepulture, originally only a secular duty, came to be regarded as a spiritual function—so much so, that the secular courts, in the cases as early as the 20th and 21st, Edward I., cited in 2 Inst., 363, in determining whether or not a building was a church, inquired only whether it had sacraments and sepulture.

It is generally stated that burial in church-yards was introduced into England by Cuthbert, Archbishop of Canterbury in the year 750. The form of their consecration is even yet preserved, in some of its essential features, by the Established Church. The invocation, as given by Burns in his Ecclesiastical Law, 1 vol. p. 334, after declaring that the duty has been taught by God, "through his holy servants, in all ages, to assign places where the bodies of the saints may rest in peace and be preserved from all indignities," asks the Divine acceptance "of the charitable work, in separating the portion of ground to that good purpose."

The sagacious policy of the Roman ecclesiastics, in attaching the place of interment to the church, was duly strengthened by the stringent provision of the canon law, which prohibited heretics from Christian burial. To repose in any but consecrated earth, soon came to be benominous; and thus the church-yard became a vital portion of the material machinery, for enforcing spiritual obedience and theological conformity. Nor was the power neglected. It governed Europe for several hundred years, and it was but shortly before the Protestant Reformation in England, that one Tracy, being publicly accused in convocation, of having expressed heretical sentiments in his will, and being found guilty, a commission was issued to dig up his body, which was done accordingly. Burns, Eccl. Law, 266.

During the early portion of the Anglo-Saxon period, the power of the clergy over the dead was kept in check, by uniting the lay with the clerical

order in the ecclesiastical tribunals; but their jurisdiction was separated soon after the Norman conquest, and the effect upon the dead is plainly discernible. The exclusive power of the ecclesiastics, denominated in legal phrase, "*ecclesiastical cognizance*," became not only executive, but judicial. It was executive, in taking the body into their actual corporeal possession, and practically guarding its repose in their consecrated grounds; and it was judicial, as well in deciding all controversies involving the possession or the use of holy places, or the peculiar emoluments which they yielded, as in a broader field, in adjudicating who should be allowed to lie in consecrated earth, and, in fact, who should be allowed to be interred at all. The deplorable superstition that could induce a people to entrust such a power to any but its civil government and civil courts, is amazing, and yet we find the sturdy English nation, under the government of William of Normandy, stripping their cherished Anglo-Saxon courts of all power to protect the dead, and yielding them up blindfold to priestly cognizance. As Sir William Blackstone well says, it was a "*fatal encroachment*" on the ancient liberties of England. Eight centuries have not sufficed to repair the mischief. Anselm and Becket, in modern garb, live even yet.

The deep-seated, fundamental idea of human burial, lies in the mingling our remains with the mother earth. The "*dust to dust! earth to earth! ashes to ashes!*" of the Church,—echoing, in deeper solemnity the "*ter pulvere*" of Horace, and hallowing the dying wish of Cyrus,—finds a universal response, in the holiest instincts of man in every age. Here then was the tender spot for subtle power to touch. Logically pursuing this idea, the ecclesiastical process of excommunication prohibited burial in the earth at all, whether consecrated or not. The precise words of the formula, as used in the tenth century, gave over the body of the contumacious offender, for food to the fowls of the air and beasts of the field. "*Sint cadaveræorum, in escam volatilibus coeli, et bestiis terræ.*" In some instances the sentence was more definite and specific, confining the corpse to the hollow trunk of a tree, "*in concavo trunco repositum.*" The essence of the idea being to keep the body out of the earth and on the surface, it was sometimes figuratively expressed, in monkish rhetoric, by "*the burial of an ass*,"—or by a stronger and more characteristic image, as "*a dunghill*,"—"Sepultura *asini* sepeliuntur, et in *derguentium* superficiem terræ sint." The afflicted but sinful laity, to hide the horror of the spectacle, were wont, at times, to cover the festering dead with a pile of stones, thereby rearing a *tumulus*, or "*blow*;" so that the process came to be commonly known, in medieval Latin, as "*imblocare*" corpus." *Du Cange Glossary, "Imblocare."*

The same dominant idea of the unfitness of spiritual offenders to pollute the earth, can be distinctly traced through the judicial, ecclesiastical condemnations for several centuries. John Huss and Jerome of Prague, being burned at the stake for heresy, early in the fifteenth century, under the ecclesiastical order of the Council of Constance, their ashes were not allowed to mingle with the earth, but were cast into the Rhine.

The legal process of scattering the ashes of the heretic, was evidently a very significant and cherished feature in the ecclesiastical code of procedure, and it was executed in the different portions of Christendom, with all attainable uniformity and precision. Within its comprehensive range, it embraced not only the ashes of the heretic freshly burnt, but the mouldering remains of any who had been suffered, through mistake or inadvertency, to slip into their graves. Wickliffe, the first English translator of the Scriptures, had ventured, in life, to question certain points of dogmatic theology, but, dying in his bed, in the year 1384, had been allowed to sleep forty-one years in a church-yard in Leicestershire. The assembled dignitaries of the Council of Constance, after duly disposing of the ashes of Huss and Jerome, judicially declared the heresy of Wickliffe, and his bones were accordingly dug up and burnt, and the ashes thrown into the river Avon, in the due exercise of the executive branch of ecclesiastical cognizance, in the year 1425 of the Christian era.

Nor was the ecclesiastical cognizance of the dead confined to delinquents of low degree, or in the plainer walks of life. The Emperor of Germany, Henry the Fourth, the victor of more than sixty battles, dying under papal excommunication by Hildebrand, the seventh Gregory, was compelled to lie for five years unburied, in the very sight of the majestic cathedral of Spire, which his father had commenced, and he had completed.

But the high and transcendent energy of ecclesiastical cognizance was completely developed in England, in the thirteenth century, when it reached its culminating point, with the whole kingdom as the defendant. From the year 1207 to the year 1213, the Interdict of Innocent the Third, kept out of their lawful graves all the dead, from the channel of the Tweed. No funeral bell in the kingdom was permitted to toll; the corpses were thrown into ditches, without prayer or hallowed observance, and the last drop of priestly malice and vengeance was exhausted, in compelling all who wished to marry to solemnize the ceremony in the church-yard.

It was during this unbridled career of papal aggrandizement through these dark and dismal ages, that the ancient, civil courts of England gradually lost their original, legitimate authority over places of interment, as private property, and their proper and necessary control over the repose of the dead. The clergy, monopolizing the judicial power over the subject, burial was committed solely to ecclesiastical cognizance, while the secular courts, stripped of all au-



thority over the dead, were left to confine themselves to the protection of the monument and other external emblems of grief, erected by the living. But these they guarded with singular solicitude. The tombstone, the armorial escutcheons, even the coat and pennons, and ensigns of honor, whether attached to the church edifice or elsewhere, were raised as "heirlooms" to the dignity of inheritable estates and descended from heir to heir, who could hold even the parson liable for taking them down or defacing them.

#### BROUGHT TO JUDGMENT.

[From the N. Y. Tribune.]

The Boston school of religious Radicals, or Transcendentalists, or Skeptics, or whatever be the designation given to the persons calling themselves Free Religionists, is now challenged by an abler opponent than it has yet encountered. Dr. McCosh, the distinguished Scottish scholar, metaphysician, and orthodox divine, who came to this country a year ago to assume the Presidency of Princeton College, recently confronted the Free Religionists in Boston itself with several discourses of great power and effect. The controversy in which he has taken up the championship of Orthodox Protestant Christianity against them is one in which we do not propose to take any part. But we cannot help expressing our admiration of the bold attitude which Dr. McCosh has assumed, and of the way in which he has opened his assaults—so far as we can judge by the reports of his discourses in the Boston papers.

That the so-called "Boston School" of Religion or of Skepticism—whichever it may be called—will derive benefit from the demonstrations of this orthodox thinker, is not at all unlikely. It has its weaknesses—its great weaknesses—and will be none the worse for having a strong hand laid upon them. It will be better for having its "ideas" tried by the principles of consciousness, its "reason" tested by the rules of logic, and its somewhat nebulous "sentiments" and "intuitions" examined by the laws of thought and of the mind. There is no one better able to do it this service than Dr. McCosh, who belongs to what may be called the new order of schoolmen—an intellectual order which, primarily metaphysical, is alive to the value of scientific demonstration and historical criticism. In his present controversy he has the advantage of a very thorough knowledge of the adversary's ground. He has not only been a deep student of Coleridge, who is held responsible for most of the "free religious" thought of the present day—he not only understands the skeptical-religionists of the French, English and German schools, but he has tried to comprehend the great lights of the Boston school itself, from Channing, Parker and Emerson to the leaders of the Radical Club. Being thus qualified, he challenges their first principles as well as their latest results,—conceding not a hair's breadth of the old orthodox ground on which he himself stands, but determined rather to drive them to their last position, where conclusions must ultimately be tried.

The "Boston School" has no pre-eminent leader to put forward in its defense—no great controversialist like Channing or Parker. It has in its ranks, however, a number of men and women of fine intellect and high powers. We have no doubt that these will be quite ready to defend their ground against this new assailant. It would be difficult to name any one as fit to be their leader; but if no strong man comes forward to defend the citadel of "Free Religion," it will probably find a defender not unworthy its renown in that deep thinker, uncommon scholar, and courageous woman, Mrs. Howe.

#### THE BROAD CHURCH.

[From the N. Y. Independent.]

In the editorial correspondence of *The Woman's Journal*, from Dayton, Ohio, is the following paragraph:—

"Hon. Mr. Vallandigham called at the hotel to give in his adherence to the cause of woman's suffrage. But, as he was very exclusive in his attentions, selecting only Miss Anthony for the honor of a *te-a-tete*, and bestowing on her alone the light of his countenance, we shall decline giving him our vote when he runs for Congress; and so agreed others similarly neglected. He 'can't come in.'"

Perhaps we do not exactly catch the intent of the excellent lady who penned this paragraph; but, if she means that because Mr. Vallandigham has made a bad record on the negro question he is, therefore, not to be permitted to make a good record on the woman question, we non-concur.

The true spirit in which the woman's suffrage movement should be conducted is (in our judgment) a spirit of catholic welcome toward all new-comers, from whatever quarter and of whatsoever name. Mr. Vallandigham has achieved an unenviable notoriety in the political history of the last ten years. But the question on which he stranded his reputation has since, like Blossom Rock, in San Francisco harbor, been blown out of the way; and now Mr. Vallandigham has, if he chooses, a chance to float his ship once more.

As for ourselves, we have no right to determine who can or who cannot "come in to" the woman's movement. We do not stand at the door of this reform, as a ticket-taker at an opera, examining the credentials of the attendants. It would show a more commendable liberality (according to our way of thinking) to give everybody a free pass; yea, to persuade them to come; yea, go out into the highways and hedges and compel them in, as in the Scripture parable.

So far as we have any personal agency in giving direction to the woman's suffrage cause, we shall insist that Democrats and Republicans be treated ex-

actly alike. What would have been thought in London the other day, if, when the parliamentary vote was taken on the bill for woman's suffrage, some Liberal had said to some Tory—for instance, Mr. Bright to Mr. Disraeli:—"You are not welcome to give your vote on our side; we do not invite you to join us; you can't come in."

Of course, we are not dictating a rule for others. If past political antipathies are still of such strength in the hearts of certain Republicans that they cannot, on a new question, which is totally distinct from all former issues, co-operate with Democrats, we can only say that we do not share such feelings. Every great cause is for all who love it, honor it, and work for it. And if Mr. Vallandigham, or any other man, whatever his past political record concerning negro slavery, wishes now to give his allegiance to woman's suffrage, he shall not lack a right hand of fellowship so long as we have an opportunity to offer him our own.

#### RELIGION AND THE CONSTITUTION.

[From the Boston Commonwealth.]

The omission of all allusion to the Divine Being as the author of government and law, and to religious obligation as the foundation of men's responsibility under government and law, is calling forth increased comment. At several periods within the last fifty years memorials, to Congress for a proposed amendment by insertion of such recognition have been suggested. Since the late war the numerous amendments called for have revived this discussion. It has even been proposed to make this subject one for special consideration at the meeting of the Evangelical Alliance to be held at New York next autumn, at which representatives from different countries of Europe will be present.

It is important to observe that this omission was a matter of profound thought at the time. Its main design is fully alluded to by Washington in an address made shortly after. It was called forth by an address to Washington of the "First Presbytery of the Eastward," which included Massachusetts and New Hampshire, and is dated Newburyport, Mass., October 28, 1789. Alluding to the omission, particularly in the assertion of civil rights, which had been simply supplied in the amendments immediately suggested and adopted with the Constitution, the Presbytery say:—

"Among these we never considered the want of a religious test, that grand engine of persecution in every tyrant's hand; but we should not have been alone in rejoicing to have seen some explicit acknowledgment of the only true God and Jesus Christ, whom he hath sent, inserted somewhere in the Magna Charta of our country."

To this Washington replied as follows:—

"The tribute of thanksgiving which you offer to the gracious Father of Lights for his inspiration of our public councils with wisdom and firmness to complete the National Constitution, is worthy of men who, devoted to the pious purposes of religion, desire their accomplishment by such means as advance the temporal happiness of their fellow men. And here, I am persuaded, you will permit me to observe that the path of true piety is so plain as to require but little political direction. To this consideration we ought to ascribe the absence of any regulation respecting religion from the Magna Charta of our country. To the guidance of the ministers of the Gospel this important object is, perhaps, more properly committed. It will be your care to instruct the ignorant and to reclaim the devious; and in the progress of morality and science to which our government will give every furtherance, we may confidently expect the advancement of true religion, and the completion of our happiness."

It is an indication of the tendencies that prevailed at the origin of the Federal Constitution in the different sections of the country that the constitutions of the States of Massachusetts, Connecticut, Rhode Island, New Jersey, New York, Delaware and Maryland directly recognize in their preambles the Divine Being; that those of Pennsylvania, Virginia, North Carolina, South Carolina and Georgia indirectly refer to the Christian religion by prohibitions of religious tests; while in South Carolina ministers of religion are unfitted by their office for any civil trust.

In the Constitutions of the States since received into the Union, the Divine authority is directly recognized by Ohio, Indiana, Illinois, Texas, Iowa, Wisconsin, Minnesota and Kansas. The Christian religion is only directly referred to by Vermont, Kentucky, Tennessee, Louisiana, Mississippi, Alabama, Missouri, Arkansas, Florida, Michigan, California, Oregon and West Virginia. Christian ministers are made ineligible to civil office in Kentucky, Tennessee, Missouri and Florida; while in Arkansas and Tennessee no one denying the existence of God and of future punishments is allowed to hold office or take an oath. It may be worthy of note that in the Federal Constitution belief in a Deity is indirectly recognized in the provision requiring an oath of the President; and the superior claim of the Christian faith is implied in the excepting of Sunday from the ten days allowed to the President in signing a bill passed by Congress. Nevertheless, every consideration of national harmony and unity imperatively requires that we should keep church and state as wide asunder as possible in our people-controlling government.

A negro alderman at Wilmington, N. C., was called "Anthony" by the counsel in a law case in which he was a witness; but he refused to reply till he was addressed as Mr. Howe, and the Court sustained him.

#### Voices from the People.

[EXTRACTS FROM LETTERS.]

"THE INDEX is all that can be desired. Don't enlarge it—a pillow, &c.—you know what you said to your windy correspondents."

"Your paper is grand, glorious. I do not see how it can fail to plant the true seed in many a soil rich and ready for bringing forth fruit."

"I pray that Humanity may appreciate THE INDEX. My Ideal has been a divine Humanity on the earth. It is nearer being a realization at this time than ever."

"I know not how to express my satisfaction that THE INDEX lives in my time. That, and the Independent afford me all the religious aliment I get outside my own soul."

"Let me add,—I am pleased with the general tone of THE INDEX and would stand with you for the Truth, Reason, Free Religion, and the highest good of mankind in this present life."

"Enclosed you will find 10 cents, the price of two numbers of THE INDEX. Please send me No. 9, and the paper containing the article entitled 'Grief and its Compensations.' I forget the number of the latter. This article I value extremely, and I should be very sorry not to be able to procure it to take home with me to Ireland."

"I am one of those who consider the Christian religion as good as obsolete, and am glad to hear that a *Reverend* has been found with courage enough to say so. I enclose five dollars, and desire my name entered on your subscription list for THE INDEX. Send me a copy of your Fifty Affirmations if you have one to spare."

"I found a young widow to-day who had recently lost a lovely daughter of ten years, and is likely to lose another of eight, her last child. I gave her THE INDEX No. 11, for the sake of the consolation contained in your sermon in that paper. You have a difficult case to make out, but much more satisfactory than any attempt I have ever seen from an orthodox standpoint."

"While I have my pen in hand I can't content myself without expressing to you the great value your lectures on Christianity and Free Religion have been to me—a fresh stimulus to life and action. The old trouble about faith in God and a future is beginning to give place to the interests of the present, and to prompt exertion in finding out what is worthy to be done—what I can do. May I say to you that while I am so much refreshed by your paper, and so highly enjoy its pages, I have been somewhat pained, now and then, by the little spice of sarcasm which here and there has crept into its columns. I do not wonder that you should be provoked to it. But I feel sure that in your heart you believe that sweetness and love are the better weapons."

"I am far from endorsing its teachings, or what I look for those to be, but I am anxious to hear what a man of thought can say in this direction, and so I send for your paper as the only means of ascertaining. I hope I shall read it to my benefit, for I have never joined myself to any church as I could not subscribe to the doctrines of any church, for I find my ideas constantly changing. I take the *N. Y. Independent* and the *New Jerusalem Messenger*, but I would like your paper added to the list, for nothing is more unlike another than is your paper unlike these in regard to Jesus. And that is the question of questions that has always troubled me, I could not commit myself on any of them. Pardon me for troubling you with these thoughts."

"I received from my friends in the city, the Prospectus of THE INDEX a few days before it was published, and soon after New Year four copies of the new work. After a thorough perusal of them by myself and some of my neighbors I sent them to a lady correspondent. In her letter to me she said,—'I received your estimable letter under date of Jan. 21st, and with it the Prospectus of THE INDEX and four copies of the paper, all directing precisely the right way to essentially benefit me. I think them perfect little gems. May THE INDEX guide thousands (as I think it will) to higher and happier lives. I ardently thank you for them.'"

#### LOCAL NOTICES.

THE FIRST INDEPENDENT SOCIETY meets every Sunday morning, at 10½ o'clock, in the church on the corner of Adams and Superior streets. Sunday School at a quarter to 12. The public are cordially invited to attend.

THE RADICAL CLUB will meet at the same place, at 7½ o'clock, May 29. Subject of discussion:—"Is Man in his organization progressive?" The new Articles of Association are ready for signatures at the rooms of Mr. Abbot, 435 Erie street. By vote of the Club, the first election of officers will be held Sunday evening, May 29.



## Poetry.

## PICTURES FROM OVID:

## V. THE APPROACH OF PHAETHON TO THE EARTH.

In chasms immense wide yawns the thirsty ground,  
And rays unwonted pierce the abyss profound,—  
Dispel the gloom which wraps in sable shroud  
The realms of Hades and its shadowy crowd.  
The awful sovereigns of this dread domain  
Shrink in alarm, with all their ghostly train.  
Where late the foam-capped billows of the deep  
Heaved with the gale, or lay in transient sleep,  
The dreary stretches of a sandy plain  
Betray the shallows of the azure main;  
While lofty mounts with crags and peaks appear,  
And 'midst the Cyclades their summits rear.  
The finny tribes that glitter in the sea  
In terror seek from fiery death to flee;  
The sportive dolphins now no longer dare  
To leap and gambol in the scorching air;  
The lifeless seals that float upon the brine,  
Tossed by the hissing waves, are borne supine.  
Lo, Doris, Nereus, Nereids (vain desire!)  
In caverns seek to escape the raging fire.  
Thrice has gray Neptune, with a threatening brow,  
Essayed to raise his arms; compelled to bow  
Before the angry flames, three times has he  
Shrunk back within the bosom of the sea.

1854.

ASTERISK.

## The Index.

MAY 28, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

SPECIAL NOTICE.—Persons wishing a file of THE INDEX, bound and complete for the year, at \$2 50, will please forward name and address immediately. No money should be enclosed. Only two hundred and fifty copies can be supplied. If these are all ordered, the missing numbers will be reprinted, and the orders filled at the end of the year. For further particulars see THE INDEX, No. 20.

The present and succeeding number of THE INDEX will be issued during the absence of the editor at the East for about ten days. Correspondents will please take notice.

The *National Anti-Slavery Standard* appeared on the first of May as *The Standard*, a monthly magazine instead of a weekly paper. Mr. Aaron M. Powell remains its editor still, with about the same corps of contributors. The first number is very interesting and successful. Subscription price as heretofore, \$3.00 a year in advance. Address the editor, 696 Broadway, New York city.

## TOLEDO BOURBONISM.

It is a disgrace to Toledo that such a protest as the following manly letter from a colored school-boy should be justified by the existing regulations of the Board of Education, which even at this late day forbid the admission of colored children into the same public schools attended by white children. We copy from the *Toledo Commercial* (May 5), which has repeatedly urged the abolition of such unjust restrictions:—

EDITOR COMMERCIAL:—We see by the action of the Board of Education, that a new colored school is to be established in room No. 3, of the Jefferson Street School House, supposed to be of a higher grade than the one heretofore employed in the education of colored children. This is all very well; but we deny the possibility of a graded school being thus established, where all the higher branches are taught as at the High School.

With all respect for Mrs. Day as a teacher, it is but the truth to say that she knows nothing of the languages whatever, and was compelled to decline a position at Wilberforce on that account.

A few of us—and only a few—have asked admission to such grades as are taught in the High School—not because we wish to be associated in any way with the whites, but because we cannot sufficiently advance in any colored school which is likely to be raised in Toledo. The same scholars who have been

attending the former colored school, must necessarily attend the new one, and we who have been alone in different classes do not consider ourselves any better off than we were before. And for this reason, and this alone, have we applied at different times to be relieved of such disabilities and enter at once upon the advantages enjoyed by the whites. But, no! Simply because our color is somewhat darker than that of the more favored ones, we are shamefully excluded from all connection with the public schools and banished off into a corner by ourselves, as if we were something very odious and obnoxious to the human family. We ask, and shall continue to ask, admission to such advantages as are enjoyed by others.

ALONZO A. LOTT.

Some time ago the *Akron Beacon* alluded to the action of the Board in fitting terms, as follows:—

"The Toledo School Board has finally decided the question of the equal rights of negro children to education in a manner very worthy of Roger B. Taney and 1860. On Monday afternoon the Board voted to bar the children from any school except one for their own color. It's no matter how far from the school the little colored child may live, nor whether it is old enough or strong enough to get to it. It is worth while to note that two of Toledo's oldest and most prominent lawyers, M. R. Waite and John R. Osborn—regard it as entirely competent for the Board to deal impartially and justly with the colored children, agreeing as they substantially do, with ex-Attorney-General Olds, and School Commissioners White and Henkle."

We earnestly second the just demand of Master Lott and other colored children for "admission to such advantages as are enjoyed by others." If the state of public opinion in this largely Republican city is not such as to warrant the Board in acceding to this demand (which we wholly disbelieve), it is high time that it should be reformed; and THE INDEX will do its share in reforming it.

## THEORY VERSUS FACT.

In the *Radical* for May, Mr. Wasson reviews the first of our "Fifty Affirmations," and our subsequent essay in explanation of it, entitled—"The Essence of Religion." When we wrote the essay, we thought we had some ideas on the subject; but after Mr. Wasson's adroit prestidigitation, we are really afraid that we had none to speak of. At any rate, we do not recognize them in his critique. Hereafter we may try to settle this point; but at present we will only comment on a very extraordinary statement. "The atheism of Sakya-muni," says Mr. Wasson, "has been asserted by eminent scholars, whose judgment I am not entitled to controvert, though quite unable to accept it." The reasons for this "inability" we do not know, and cannot imagine. We are accustomed to let questions of fact be settled in our mind by evidence. The testimony of the most competent scholars certainly seems to us decisive in this case, as we have no knowledge of the original sources of information. But perhaps the fact does not harmonize with Mr. Wasson's theories, and this may be the reason for discarding it. As Mr. Lincoln used to say, this "reminds us of a little story." Our youngest boy, then four years old, once proposed to attempt some impossible childish project. "Well, what are your reasons?" we inquired, suppressing the smile prompted by his proposal. "Oh!" replied the little fellow, with great dignity, "I want to is one reason, and because is another!"

If Mr. Wasson has any better reasons for setting aside the verdict of scholars in a question of scholarship, we fail to see them.

## A NEW CHRISTIAN MARTYR.

*Zion's Herald* (Methodist) thinks the radicals come under the same category with pick-pockets and other "light-fingered" gentry:—

"THE TOLEDO INDEX is trying to prove Mr. Lincoln was an infidel. We shall have to say of his infidelity as he said of Grant's whisky, which he wanted for the rest of his Generals,—we should like to have THE INDEX show where we can get more of

that sort, for we wish to give it to the infidels of THE INDEX and of his school in and around Boston. Mr. Lincoln fell among these thieves of faith in his early days, but, when President, by many a confession, sought and found the faith of the Christian. May all who seek to bring him down to their Christless level, go and do likewise."

In an account of her recent visit to Toledo, Mrs. Stanton remarks in the *Revolution*:—

"Such men as Mr. Abbot, Mr. Hepworth, and Mr. Frothingham, are doing a work for humanity that will be better appreciated in the future than in the times in which we live."

Will nobody rush to the relief of Mr. Hepworth, crucified between two "thieves?" His friends must be deeply distressed at his situation, since they will hardly coincide in the opinion of *Zion's Herald* that all Unitarians are thieves by brevet.

## EXPLANATION WANTED.

At the recent election of officers in the Toledo Library Association, one ticket nominated Miss Bangs for Secretary, another Mr. Perigo. Some days previously, Mr. Perigo published a card in the *Commercial*, positively declining to serve. But, in order to defeat Miss Bang's and "woman's rights," the report was circulated widely that Mr. Perigo would not refuse to act, if elected. Consequently, Mr. Perigo was elected. But he immediately resigned, according to his declaration; and the Executive Board, having the power all in their own hands, have appointed a gentleman as Secretary. If such strategy as this is not small business, we should like to know what is. We call upon the authors of the report above referred to, which secured the defeat of Miss Bangs, to give the authority upon which they circulated it. If this is the manner in which the opponents of "woman's rights" are compelled to proceed, the triumph of "woman's rights" is not far off.

## RESULTS OF THE ABOLITION OF CAPITAL PUNISHMENT IN MICHIGAN.

(From the Detroit Post.)

The result of abolishing capital punishment in the State of Michigan fully justifies that change in the penal code of the State. All that the most strenuous advocate of severe punishment can ask is that a mitigation of it shall not tend to the increase of crime. Everything else cries trumpet-tongued in favor of humanity. If milder judgments cannot be proved guilty of murder, they must be acquitted. It is only necessary to show that the community is not worse for refusing to take life, in order to establish the justice and the righteousness of its less savage mood. Prove satisfactorily and conclusively that it is unnecessary for the State to execute its criminals and those who clamor for blood, cannot in reason be longer heard. If a pound of flesh is all that the law requires for its vindication, every fibre or muscle or atom more cut from the palpitating body must, in the nature of the case, be a violation of both law and justice. Once prove that neither law, nor justice, nor public safety requires a pound, or an ounce, or a grain of flesh, and the State is morally bound to throw the knife away.

But not only has there been no increase in the convictions for murder, but on the whole a decided decrease. Out of sixty-three convicts committed to prison in 1848-49, five were committed for murder, or seven per cent. of the whole number. Out of 250 convicts committed in 1869, two were committed for murder, or eight tenths of one per cent. of the whole. The average per centage of murderers to other convicts since 1847, when capital punishment was abolished, has been one and one-tenth per cent. But during the first eleven years the per centage was two and seven-tenths; during the last eleven years, one and three-tenths, showing a decrease of nearly fifty per cent. in the number of murderers convicted, when the two periods are compared. In other words, the number of convictions for murder during the last eleven years has diminished nearly one-half, as compared with the first eleven years of the period that has elapsed since capital punishment was abolished. In other words, again, these criminal statistics prove that murder has decreased since capital punishment was abolished!

Those who oppose that sort of punishment have a right to claim, therefore, that in Michigan not only has its abolition caused no increase of murder, but that under it murder has actually diminished. Until these statements are refuted by further experience, confinement for life in the State Prison is the severest penalty which will be inflicted upon murder in Michigan.



## Communications.

### IS CHRISTIANITY A FAILURE?

"What! Christianity a failure?" is the anxious interrogatory of many a startled one who but half comprehends the drift and purpose of the Free Religious movement. I answer, *yes* and *no*. As a finality,—as the highest form of religion,—as the ultimate reach of development,—as the one religion which is to absorb all others and envelope the whole earth, before whose altars "every knee shall bow and every tongue confess,"—it is a failure, and should be so declared.

Yet as an historical phenomenon,—as an onward step toward the truth,—as a nearer approach to a just apprehension of the Divine idea and purpose,—it is a long step in advance of the more ancient religions; and, as such, must ever command the respect and receive the just recognition of mankind.

D. B. S.

### HEART AND HEAD.

OLATHE, Kansas, 21 March, 1870.

EDITOR OF THE INDEX:—

Your publication has met a want I have long felt. Yet after clearing away the rubbish of orthodoxy, we need something positive, something substantial to take its place. It is comparatively easy to destroy and demolish; but it is another thing to build up something better in its place. Your ideas about the worth of Human Nature, its gradual development from a state little above the animal to its present condition, more especially the gradual development of the religious sentiment through the historic ages, are in accordance with our own. But the question arises, how should we best develop this self-respect, this higher nature of man?

Will not a knowledge of Nature's laws, as indicated by the sciences of geology, astronomy, chemistry, &c., develop a true conception of the Divine Creator better than any impulsive sentiment? In other words, is not the Creator best seen through his laws? The Spiritualist contends that Intellect alone will not develop Religion,—that Intellect is cold and barren without Sentiment.

But is it not a fact that, when we recognize the laws which have operated in forming the earth, the laws which govern the heavenly bodies, we shall be irresistibly impressed with the true sentiment of religion,—that we shall spontaneously assume that attitude of worship which Martineau says our nature assumes "not for a purpose, but from an emotion?"

Spiritualists contend that communications from the other world are essential to develop this true religious sentiment; but such appeals to the sentiment without enlightening the intellect are transitory and deceptive. Nature's laws we find to be inflexible, unvarying and always to be depended on; Spiritual developments are, to say the least, uncertain and unreliable.

The geologist who is acquainted with the "earth's history of herself" could never be imposed upon by such an absurdity as the Mosaic account of the Creation.

Is it not, then, the most effectual way to teach man true ideas of God—true religion, to acquaint him with Nature's laws,—with astronomy, geology, chemistry, the science of mind, &c., &c.?

Respectfully and fraternally yours,

J. E. SURTON.

[The above excellent communication has been reserved hitherto, in order that we might note some thoughts it has suggested; but want of leisure seems chronic, and we must forego our intention.—Ed.]

### THE CONSOLIDATION PROPOSAL.

F. E. ABBOT:

MY FRIEND,—Your candid proposal for a plan of union for the "American" and "National" Woman's Suffrage Associations was published, as you will see, in the journals of both Societies. Let me state a difficulty in the way of its present fulfillment, namely, the fact that the American Association cannot take any such step until its annual meeting next November.

Whether the merging of the "National" Society in the new Association, with a new list of officers and Mr. Tilton as President, will help this union or not, remains to be seen. Mrs. Stanton refused to take office in the new Society, and Mrs. Lucy Stone has accepted no official position in the American Association,—both for kindred and commendable reasons; and in the public meetings last week, in New York, letters of mutual good feeling were sent and responded to between the Presidents of both Societies—Rev. H. W. Beecher and Theodore Tilton—approved by the meetings over which they presided.

Thus we have two Societies, differing somewhat in their mode of organization; and in both are persons of eminent ability and excellent personal character.

Thus it must be for some months at least; and meanwhile it is to be hoped that each will stimulate the other to good works, "in order," as Mr. Beecher happily said, "that the two may do twice as much as one," and that each and all may avoid carping criticism.

If union comes, all well. If different views of organization and different modes of action prevent, let each take its own path and work in its own way, and let us all help in whatever good thing is done.

I write by no authority or suggestion, and am but an unofficial worker in this good cause. While I would like to see a union, I shall not consider two National

Societies as two calamities, and believe that, come what may, with our State Societies, with our private and personal efforts, and with the grand tide of feeling in favor of equal rights for all, the work will go bravely on.

So let us possess our souls in patience; make due allowance for that individuality of character which is so marked among reformers, and which makes it difficult for them always to act together; and, if union can come honorably and fairly, *really* welcome it. If not, let each "gang its ain gait," as the Scotch say, in the confidence that, after all, the truth will conquer, and the good work we all want will be done.

I write thus after attending part of the sessions of both conventions last week, in New York.

Truly yours,

G. B. STEBBINS.

### "CAN'T STAND THE TEST."

"It is a remarkable fact that these cold and barren negations . . . can never stand the test of trial, —the stress of great responsibility, upon the one hand, and of disappointment and bitter loss upon the other, —can never satisfy the human heart when smarting under the sense of bereavement." — [Article from Springfield (Mass.) Republican on "Lincoln's Religious Views," in THE INDEX of May 2.]

With what a mental smack of self-gratulation the orthodox mind dwells upon this final and most convincing argument! After this absolutely undeniable assertion, the "unbeliever" may as well be dumb. What *can* one say, when Christian arrogance arrives at such a pitch as this? And yet, how universally and ingenuously is this assumption made by our evangelical brethren! How constantly are held up to the imagination of the young the peace and joy and happiness that attend the Christian's course—what fortitude under trial, what glory in death! And how in contrast with this is pictured the course of the unbeliever (i. e., the man who, however strong his faith in the Eternal Beneficence, rejects the Christian "plan of salvation")! How tempest-tossed and unsatisfactory his life—how wretched his death! One cannot but observe, however, that this is the same sort of argument so constantly and successfully urged by Catholics against all the numberless sects of Protestantism, which, drifting unanchored and rudderless upon the sea of popular opinion, know not in one age what their followers will believe in the next. Verily, there is nothing that can be safely depended on, nothing in the wide world absolutely reliable, but death and the taxes—and Rome!

Lincoln turned Christian? Perhaps so. Mankind are about alike, in all ages and the world over: in youth striking out boldly and fearlessly upon the current of thought and progress,—then, in middle life, gradually settling down into some quiet eddy that offers a foot-hold for the weary, rest-seeking soul,—and finally, in old age, having become a lodgement for all sorts of dirt and rubbish, and overgrown with coarse grasses and noxious weeds, rising at length as an obstruction to block the very current which it once aided and developed. Thanks to an occasional freshet, however, the stream of progress never becomes wholly blocked; and the greater the accumulation of impediments, the more is developed the power of the current, which, once broke loose, only insures their more complete destruction.

To what extent Mr. Lincoln's life followed the general tendency in this respect, the writer knows not; he only recognizes the fact that, with rare exceptions, youth is radical and old age conservative; that youth is bold, progressive, dissatisfied with the present, laboring for the coming good; while old age, fearful of the future and belittling the present, sees perfection only in the past.

"Cold and barren negations" only, it is true, can never satisfy the human soul. Unbelief, if it leads to no sounder faith, no ultimate truth, is of little worth, and, so far as mental quietude and peace of conscience is concerned, a blind superstition is vastly to be preferred. And perhaps this is the key to the solution of the mental phenomena above referred to: at least, in those cases where the change from progress to a false conservatism is most radical and pronounced. The groping, questioning spirit, if in all its wide wanderings it find no Ararat on which to rest, returns gladly at last to the "ark of safety."

And here let us learn a lesson from the "text" to which our attention has been called. The believer in Free Religion (and by this term we include every religious believer outside the evangelical fold) is too much inclined to dwell upon the negative points of his faith; for while negatives are well enough in argumentation, they furnish a poor substitute for real, vital religion. Let us have more of positive and less of negative truth. Thousands of hungry, inquiring souls there are, still clinging to the rotten hulks of the old religions for no other reason than a mortal dread of mere negations,—falsely but naturally fearing that, if Christ and the Bible are thrown overboard, they must henceforth sail without chart or compass,—forgetting that the polar star of truth still shines above, that God yet lives, that he who has the Creator of the universe for his parent and protector is possessed of all things, and that, in the study and contemplation of His character and works, there is abundant food for all hungry, longing souls, a boundless field for holy thought and pious meditation. Let the grand, positive truths of the universe be presented in all their fulness and beauty, and there will be little need for the advocates of Free Religion to rebut the oft-repeated charge of offering only husks for corn, and cold and barren negations as a substitute for the living, vital truths of genuine religion.

D. B. S.

### SOCRATES AGAIN.

BY J. B.

I have been looking into Grote (Companions of Socrates,) to discover what Socrates meant by maintaining in a certain dialogue,—the *Hippias Minor*, which some critics reject as spurious,—that the man who does wrong willingly is better than another who does the same unwillingly. For such a doctrine, coming from such a source, is surprising and dismaying enough to those who know Socrates only by reputation as a great teacher and pattern of morality. They do not like to see Socrates employing sophistry against the sophists,—that is, as they think, "casting out devils by the aid of Beelzebub." But everything has two handles, and it is important here to get hold of the right one.

We shall best catch the meaning and intent of Socrates by an example (his own):—

"You, Hippias, are expert in matters of arithmetic: you can make sure of answering truly any question put to you on the subject. You are *better* on the subject than an ignorant man, who cannot make sure of doing the same. But, as you can make sure of answering truly, so likewise you can make sure of answering falsely, whenever you choose to do so. Now the ignorant man cannot make sure of answering falsely. He may, by reason of his ignorance, when he wishes to answer falsely, answer truly without intending it. You, therefore, the intelligent man and the good in arithmetic, are better than the ignorant and the bad for both purposes,—for speaking falsely and for speaking truly."

What is true about arithmetic is true in other departments also. The only man who can speak falsely whenever he chooses, is the man who can speak truly whenever he chooses. It is better to have the mind of a bowman who mis-es his mark by design, than that of one who misses when he tries to hit. The mind is plainly a tool in these operations. And "the tools to him who can use them." The meaning is clear to whoever is at pains to understand it. Taken without qualification, and in a moral sense, the doctrine is revolting enough; but taken intellectually, in the artist-sense, or in the explanation which Grote gave *but Dr. Clarke d d n d*, and Socrates may be right. At any rate, we should not be swift to condemn, till we are quite sure that we understand him. Socrates has been telling Hippias that he (Socrates) is a stupid person, and confused in mind; and to get rid of confusion,—a greater enemy to truth than error itself,—he appeals to Hippias, assuming that he is wise and can help him out. In the end it turns out that Hippias himself is hopelessly confused, and unable to do anything but reiterate his prime statement; and there Socrates leaves him.

The *Hippias Minor*, as Mr Grote observed, is one of those Dialogues of Search, which are distinguished by the absence of any affirmative conclusion; they prove nothing, but only, at the most, disprove one or more supposable solutions. The truth is supposed to be unknown; and all parties, including Socrates, unite in the search, in hunting for the truth, for the right solution or right answer to the question. Do not suppose, however, that any one solution is the right one; or because a man argues on the side of reason and morality, that therefore his arguments may not be overthrown. The cause may be strong, and the arguments weak, or *vice versa*. The strength of one's cause often bears no proportion to the aid which he can bring to it; and "to be weak" is always "to be miserable." Mr. Lincoln said, "right is might" in our war, and it proved so; but only because the mighty were on the side of the right. Had they been on the wrong side, I fear the old proverb and the old practice would have gone together again. To be right is one thing; to be able to maintain the right is another. And let Hippias remember, in the war of argument with Socrates, that, if he is on the right side, he is not therefore the better man; for in this kind of fighting Socrates has the best of it. Hippias may wince, and say:—"But it will be dreadful, Socrates, if the wilful wrong-doers are to pass for better men than the unwilling." Socrates:—"Nevertheless, it seems so from what we have said." Hippias:—"It does not seem so to me. Really, Socrates, I know not how to concede that to you." Socrates:—"Nor I, how to concede it to myself, Hippias. Yet so it must appear to us, now at least, from the *past debate*."

That is, the question is not settled yet; the court adjourns, and the case comes up on another hearing.

It is not necessary, then, to defend either Socrates or the particular thesis which he propounds, namely, that he who hurts mankind, or lies, or cheats, wilfully, is better than another who does the same without knowing or intending it. Yet there are some who think that a knave is better than a fool. The world generally thinks so; it thinks a wicked man is better than a weak one; because there is some hope of a wicked man, that he may be converted into a good and virtuous man. Vice is corrigible; but not so weakness. And there is scarcely anything so much the parent of mischief in political affairs, or in the social world, as that intellectual confusion which does not discriminate, or see rightly the nature of things, their resemblances and differences.

The intention of the dialogue is to exhibit this confusion in the person of Hippias, who has the better side, but is yet worsted by Socrates. Hippias is forced to admit that Socrates is right in every particular: he goes along with him step by step in the argument, but to refuses take the last step. It has brought him to the edge of an abyss, and he shrinks back from the yawning conclusion. All this is natural enough, but our sympathies are not with Hippias. We smile at his perplexity, though knowing him to be in the right. We imagine, though this is our conceit, that we could have managed the argument better. It is so easy to confute an imaginary opponent, or to correct a mistake,—after you have made it! But if a man will not see, either through inability, or



blind devotion to some object, he must take the consequences. Every one has heard the story of Mr. Lincoln's opening the eyes of the blind kitten in Gen. Grant's tent at City Point at the close of the war, and wishing it were as easy a task to open the eyes of his fellow-countrymen. But that which Lincoln wished to do, Socrates often did for his fellow-countrymen of Athens. He opened their eyes. He operated for cataract on the organ of intellectual sight. He cured mental blindness. His method was perfect, though one of great severity. And it procured him more hatred than gratitude. Men like Hippias blamed the method, and by inference the man who used it. They did not blame nor seem conscious of their own defect, which made such a method necessary. Hereafter I shall have something to say of it, and possibly compare or contrast it with the method of teaching by authority.

As a good illustration of what Socrates meant in this dialogue, I will take something which "Warrington" let fall in a spicy letter to the *Springfield Republican*. It was a good while ago, in reply to Wasson, who had charged that the country was going to the bad under the rule of indiscriminate (i. e. universal) suffrage. "I maintain," says the latter, "that the rule is a bad one; it works badly, so as to throw the government everywhere into the hands of knaves; under its operation, the nation has been and is, politically, a slave to the basest elements. What then? You must either give up the rule, or adhere to it. Give it up, and government by the people, universal suffrage, is confessedly a failure. But if you will adhere to it, and carry it out to its inevitable conclusion, then"—glancing at New York and Washington—"look out for the consequences." "Very well," says Warrington, "I accept the rule and the consequence. I am not frightened at all by this sort of logic. I am ready to maintain that universal suffrage, or, as you are pleased to term it, even scoundrel suffrage, is a good thing. I will prove, in spite of you, that it is better a man should 'vote early and often,' than that he should not vote at all. To test the matter, let us go into our state legislature. The men elected by scoundrel suffrage are there in overwhelming numbers,—in a large majority, we'll suppose. Still there are good men among them, and very likely some ministers. "But," says Warrington, "as far as legislation is concerned, I will swap a minister for a knave any time. Allow that your knave will do wrong by legislation, and the minister means to do right. Yet every other knave is there watching him, and, fearing his neighbor's advantage, holds him in check. And altogether the knaves are held in check by something which men call Public Opinion. For, however they will hurt mankind by stealing and cheating in legislation, yet they are shrewd enough to foresee that, on the whole, it pays better to legislate right than to legislate wrong. And they know to a dead certainty that, unless they legislate well and wisely to a certain extent, they will be indiscriminately kicked out. On the other hand, it is no libel to suppose a minister, though a good man and wise in his way, ignorant of most matters belonging to legislation; and we know that he is woefully ignorant of human political nature. He legislates wrong without knowing it; or worse, under the mistaken color of doing good or establishing the right. For instance, to save morality by legislation, he would violate liberty,—the surest way to ruin both. He would establish temperance by law, and that without regard to the wishes of the people. Your political knave knows better than this; ergo, the elect by scoundrel suffrage is better than the minister who may be, if he is not, elect by woman-suffrage."

There is one kind of error or ignorance which the great Athenian was the quickest to expose; that is, the presumption which seems to be almost universal that, because a man is wise in his own province, or at home in his own trade or profession, therefore he is fit to give an opinion relating to the business of any other trade or profession. Socrates found the densest conceit and ignorance to exist in those who, because they knew a little, supposed they knew everything; or, being wise and capable of some things, had the vanity or ambition to be thought capable of many things which they were not. Better is the man who knows the extent of his own ignorance, and remains content with knowing that he does not know, than he who professes a wisdom of which he is ignorant, and attempts that of which he is incapable. And so Socrates says that the man who can tell the truth if he chooses, or who can speak falsely if he chooses, is better than the man who is incapable of speaking the truth, as not knowing truth from falsehood. Only the truth-speaking man can, if he will, be a liar. Or, the ability of a man to speak the truth measures his capacity for falsehood. The two things go together, so that no man can be mendacious, unless he be also veracious.

Aristotle indeed, points out that the epithets in their received meaning,—which is not Plato's—are applied not to the power itself, but to the habitual and intentional use of that power. So also Aristotle observes that Plato's conclusion—"He that does wrong wilfully is a better man than he that does wrong unwillingly," is falsely collected from induction or analogy. The analogy of the special arts and accomplishments, upon which the argument is built, is not applicable. Better has reference, not to the amount of intelligence, but to the dispositions and habitual intentions; though it presupposes a certain state and amount of intelligence as indispensable.

#### THOUGHTS, FROM A SICK SOLDIER.

Within the sphere of possibilities and controlling necessities, are all things created. Space, form, motion, duration, are the prime necessities controlling the

possibilities. Without space and form, creation were creation unperceived, unperceivable. Creation were impossible without motion; the velocities of motion were impossible without duration, their measure; without the velocities of motion, the period of the germ, the time of reproduction, the era of development, were undetermined. In full perception of all possibilities and necessities did the Infinite establish his laws. The animal passions, are blind sensations, forming no part of the mind,—are products of the body; but I find not a particle of evidence that the mind is such. To admit it, would be admitting that organized matter weighs evidences, forms projects, and proceeds to execution. It not a product of the body, it should exist independent of it. Where, then, the necessity of its death with the body? *Purpose*, seeking perfection of development, is to me the law apparent, the manifested design of the Creator. Death of the soul is an exception to the law, which my reason rejects as an impossibility. The body presents an accomplished design,—not so the soul.

Faith and hope never accompany knowledge; if I possess the knowledge, I have no need of either. But they always accompany evidence. Without a reason, without evidence, their existence is purely fallacious. I may hope to visit Europe, but never to walk the Atlantic. I may have faith that I shall perform the journey within the year, but never within the hour.

The incompleteness of design, in case of the mind, is the evidence to my soul of continuance; and I believe that to every other, though not perceived as evidence, it is received as an impression, and becomes ingrained.

From this spring ever serene faith and hope; this constitutes the impregnable foundation of the soul's belief in eternal life. Against it the thunders of logic are all in vain. I can but look upon knowledge of eternal life, with the soul's present surroundings, as baneful—something akin to death revealed to the lower orders.

#### THE POSITIVISTS OF ENGLAND.

A correspondent of the *Liberal Christian* reports the following answer from Mr. Martineau to the question, "What progress are the Positivists in England making in the dissemination of their views?"

"Thus far," replied Mr. Martineau, "they have met with quite as much success as they could have expected, and perhaps even more. Their leaders are untiring and zealous men, and they have managed to influence thought indirectly, but to a very great extent, through many channels. They hold their weekly meetings, at which I believe there is always an attendance of men who do not yet call themselves Positivists, but who are certainly attracted towards that system. Lord Amberley, for instance, is one of these. The present 'pontiff' of the sect here is, I believe, Mr. Congreve, and among its 'high priests' are Mr. Frederick Harrison, Professor Huxley, Professor Beesley, etc. At present the Positivist leaders direct much attention towards the working classes, and their doctrines do find some acceptance among the working men. But they will be disowned by these as soon as they venture to fully explain to the working-man that, under the Positivist system, he is to be governed, and not to govern; and the present idol which he worships, Parliamentary government, is to be set aside for the reign of a priesthood, in the selection of which he is to have no choice."

#### BRIGHAM YOUNG'S HAREM.

The rooms of the women are very much alike, and furnished nearly alike. They are plain, but comfortable. The women live in them precisely as people do at a hotel. Each lady has her own key, and when she goes out she locks her door. There is little visiting back and forth, and the ladies behave very much as guests do at a first-class hotel. Every morning and evening, at the ringing of the bell, the inmates of the harem meet in the great parlor to attend prayers. They sing a hymn, and Young prays fervently. The prophet used to eat at the harem with his wives, but he seldom does so now. In the morning, on rising, each woman puts her room in order, and if she has children, dresses them for breakfast. After prayers they all go to breakfast, the ladies with children sitting at little family tables, and those without children at the common table. The same food is given to all, and the bill of fare is by no means a poor one. Brigham, from time to time, designates some of his wives to take charge of the cooking, and they remain on duty until relieved; during the day the women walk out, sew, sing, play the piano in the parlor, or walk with the children. Most of them spin, make cloth and color it. They are very proud of their cloth and embroidery. In the evening all hands go to the theatre, where every one of Brigham's wives has a reserved seat. It is said that Young liberally supplies his wives with money, and on fine days they drive out and go shopping. He employs a music teacher, French teacher and dancing master for the use of his household. Brigham's women are well dressed, but still they have to work hard, and he keeps up a wholesome discipline over them.—*Letter to Cincinnati Gazette*.

RATHER TOO SMART.—A merchant not far from the "Hub," recently hired a new clerk, and of course initiated him at once into the mystery of the "trade mark." The same afternoon, the newly inducted knight of the yard stick was showing some goods to a lady customer, when she demurred at the price of the articles. The feelings of the merchant may be imagined, when the young man called out at the top of his voice: "What shall I sell this for? It is marked four dollars and a half and cost fifty cents."

## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

#### OFFICERS OF THE FREE RELIGIOUS ASSOCIATION.

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#### THE ANNUAL MEETING.

At the date when this paper will be issued, the Annual Meeting of the Free Religious Association will have been held. But at the time of this writing we can only speak of it by anticipation. The Committee of Arrangements have labored earnestly, and they believe successfully, to secure an interesting and valuable meeting. They have thought it best to present more specific topics for the consideration of the Convention than in previous years, and to ask the speakers to confine themselves to the topics presented. The principles of the Association will admit of very definite application to the practical religious and social problems of the age. And people everywhere who are interested in the Association want to see this connection made. Therefore the Committee resolved to give one session of the Convention particularly to setting forth the principles and aims of the Association with a view to illustrate this point. They asked the President, Mr. Frothingham, to introduce the subject by a general statement covering the whole ground. Then they engaged Messrs. Wasson, Weiss, Abbot, and Mrs. E. D. Cheney to speak to such specific points as these:—The place and dominion of Religion among the Mental and Moral Powers; What Religion should be under the peculiar conditions of American Society; The spirit of the age as affecting the Future of Religious Organizations; Religion as a Force of Social Reform and Regeneration. All these topics follow legitimately from the "objects" of the Association as stated in its Constitution,—“to promote the interests of pure religion, to encourage the scientific study of theology, and to increase fellowship in the spirit.”

Then there is one feature of the Association which the Committee thought it especially important to emphasize at this Annual Meeting,—the fact, namely, that it represents the idea of the *fellowship of Religions*; that it is not exclusively "Christian" nor confined to the limits of any specific religion, but grounds itself on the natural aspirations of man after truth and righteousness under whatever form of religion these aspirations may appear. They decided therefore to devote one session to this subject,—the Natural Sympathy of Religions and the Grounds on which they may come into practical unity and co-operation,—and engaged such speakers as Samuel Johnson, T. W. Higginson, Dr. Wise, and Wm. H. Channing, to present the striking points of this great theme. The subject includes, of course, the very practical problem, to be worked out in some way by the American people, of the Chinese and their



Religion in this country. Can this problem be successfully solved on any other principles than those of the Free Religious Association?

The question of the Relation of Religion to the public schools is another of the vital practical problems in this country at this time. It has two branches,—the reading of the Bible in the schools as a religious exercise, and the use of the public money for Sectarian Schools. In this great question the members of the Free Religious Association must be especially interested, and upon it must have something pretty definite to say. The Committee, therefore, arranged to give one session of the Convention wholly to the consideration of this subject. They selected that noble veteran of the Anti-Slavery Reform, Wm. Lloyd Garrison, to present a paper on the question, introductory to a free discussion of it; and he, deeply interested in the subject, consented. But we are sorry to say that ill health compelled him to withdraw from the engagement. The Committee, fortunately, were able to secure Thomas Vickers, of Cincinnati, a gentleman thoroughly acquainted with the question, to take his place.

So we partially sketch the Annual Meeting in advance,—an *a priori* report. The report *a posteriori* may be looked for hereafter.

#### THE PROGRESSIVE FRIENDS.

The Progressive Friends have been summoned to their Eighteenth Yearly Meeting at Longwood, Pa. This meeting represents one of the most interesting of the free religious movements of the time. One finds there the fullest liberty mingled with the truest fellowship. The subjects considered are humanitarian rather than speculative; yet persons of every form of religious belief find a most hospitable welcome in the meeting. If a man is sincerely laboring in the service of truth and humanity, the members do not stop to ask whether he is orthodox or heterodox, Christian or non-Christian; he is counted as one with them and made to feel at home. We attended the meeting last year with great pleasure and profit. We wish we could go again this year. We shall never forget the large-hearted men and women we there met; the refreshing sincerity of the discussions; the plain but sunny and inviting meeting-house, with its crowd of home-looking people; the noon picnics—veritable seasons of communion they were—under the shade of the old trees around; and the open-doored old mansion half hidden by trees and vines, with its great motherly heart welcoming friends and strangers alike, where we found the shelter and affection of a true hospitality, and where in former days many a fugitive slave had received protection and comfort and aid on his perilous way to freedom. Here we took a new lesson in "pure and undefiled religion." "If thee sees anybody on the platform looking as if he had nowhere to go, take him into the wagon and bring him here,"—was the message with which the family carriage was daily dispatched to the railroad station. The whole scene—the meeting, the home, the beautiful country in the freshness of June, the hearty cheerful, working faith of the people—left a picture in the mind which can never be effaced. Long may Longwood Yearly Meeting continue to do its excellent work. No one can come into the mystic circle of its fellowship without feeling the spiritual bonds of faith, hope, and charity more strongly knit in his heart. We append the call for the meet-

ing this year most gladly, only regretting that we cannot personally respond to it.

"THE PROGRESSIVE FRIENDS will hold their Eighteenth Yearly Meeting at Longwood (near Hamorton), Chester county, Pa., commencing on Fifth day (Thursday), the 2d of Sixth month (June), 1870, at 11 o'clock, A. M., and continuing three days.

All those who desire to share the fellowship of a Religious Society whose only bond of union is Love, and which imposes upon its members no theological test, but welcomes the co-operation of all who seek to illustrate their faith in God by devotion to Humanity, are cordially invited to attend this meeting. While every individual will be at liberty to express his opinions upon any of the questions that divide and agitate the religious world, the primary object of the gathering is not to discuss problems in theology, but to unite all, of whatever creed, in earnest, practical efforts to reform and reconstruct human society upon principles of Justice, Equality, and Fraternity; to stimulate those moral, social and spiritual influences which tend to purify and ennoble the human race; to rejoice in view of the enfranchisement of a people long oppressed and enslaved, and to adopt measures for removing from our Constitutions and laws the provisions which deny to women the full rights of citizenship; to bear a testimony against the national sins and social evils of the time; to cultivate the spirit of Universal Brotherhood, and to foster the aspirations and hopes by which Humanity rises above all that is earthly, grovelling, and evanescent, and takes hold of the Immortal Life.

Among those whose presence is expected to contribute to the interest of the meeting, we are permitted to mention the names of WILLIAM LLOYD GARRISON and WILLIAM HENRY CHANNING.

OLIVER JOHNSON, } Clerks.  
ANNA MARY MARSHALL, }

\* \* Longwood is 30 miles west of Philadelphia, whence it may be reached by trains running twice a day on the Baltimore Central Railroad. *Progressive Friends are hospitable to strangers.*"

NOTICE.—The REPORTS, in pamphlet form, of the Annual Meetings of the Free Religious Association for 1868 and 1869 (at 40 and 50 cts. respectively), REV. SAMUEL JOHNSON'S Essay on "THE WORSHIP OF JESUS" (50 cts.), and an Essay on "REASON AND REVELATION," by WM. J. POTTER (10 cts.), all published through the Association, can be obtained by addressing the Secretary, WM. J. POTTER, New Bedford, Mass.

The Report for 1868 contains addresses by O. B. FROTHINGHAM, JAS. FREEMAN CLARKE, ROBERT COLLYER, CHARLES H. MALCOLM, JOHN P. HUBBARD, OLYMPIA BROWN, JOHN WEISS, T. W. HIGGINSON, F. E. ABBOT, A. B. ALCOTT, and others, each presenting some distinct aspect of the religious tendencies of the times; also a long address by WENDELL PHILLIPS, specifically prepared for the Association, on "THE RELATION OF RELIGION TO PHILANTHROPY;" Essay by F. B. SANBORN, on the same subject; Essay by W. J. POTTER, on "PRESENT TENDENCIES OF SOCIETY IN REGARD TO RELIGIOUS ORGANIZATION AND WORSHIP;" the specific Reports of the Executive Committee of the Association, and Letters from M. D. CONWAY in England, and KESHUB CHUNDER SEN, of India.

The Report for 1869 contains addresses by FROTHINGHAM, WEISS, ABBOT, HIGGINSON, PROF. DENTON, J. H. JONES, RALPH WALDO EMERSON, C. A. BARTOL, LUCY STONE, HORACE SEAYER, ROWLAND CONNOR, and others; Essays by JULIA WARD HOWE, DAVID A. WASSON, and RABBI ISAAC M. WISE; and Annual Report of the Executive Committee.

Some of these addresses are as conservative in their theology as others are pronounced in their radicalism,—the Association having offered a free platform to all phases of religious thought.

He [Mr. Lincoln] said once that the best story he ever read in the papers of himself was this:—Two Quakeresses were travelling on the railroad, and were heard discussing the probable termination of the war. "I think," said the first, "that Jefferson will succeed." "Why does thee think so?" asked the other. "Because Jefferson is a praying man." "And so is Abraham a praying man," objected the second. "Yes; but the Lord will think Abraham is joking," the first replied, conclusively.—*N. Y. Independent.*

"That's a good gun of yours, stranger; but Uncle Dave here has one that beats it." "Ah! how far will it kill a hawk with No. 6 shot?" "I don't use shot or ball either," answered Uncle Dave for himself. "Then what do you use, Uncle Dave?" "I shoot salt altogether. I kill my game so far off with my gun that, without salt, the game would all spill before I could get it."

"Why should we celebrate Washington's birth-day more than mine?" asked a teacher. "Because he never told a lie!" shouted a little boy.

#### A ROMANIST AGAINST FEMALE SUFFRAGE.

[Correspondence Boston Commonwealth.]

Dr H. S. Hewitt, an army surgeon, late of Gen. Grant's staff, delivered a lecture on Sunday evening week, in Carroll Hall, in this city, on "The Catholics of the Nineteenth Century." The performance was characterized by the spirit of unqualified assumption usual with speakers and writers in behalf of the church which claims to be infallible. The proposed sixteenth amendment came in for a first-rate notice. He said the woman's rights movement was the latest way in which the evil spirit of the age manifested itself. It was as dangerous to the public peace as was the abolition movement when it was first advocated. It had a tendency to pollute legislation, abolish religion, destroy the peace and harmony of thousands of homes, and even lead to suicide. (!) It was an absolutely anti-Christian movement. The Catholic church extended all the rights to women that God desired them to have. It protected the humblest of them all; it made them good wives and mothers. The church had raised one of their number to be the Queen of Heaven. The hall in which the foregoing sentiments were promulgated is an edifice erected by the Roman Catholics of Washington for general lecture purposes, and named, I believe, in memory of that eminent Maryland Catholic, Charles Carroll of Carrollton, who survived latest of all the signers of the Declaration of Independence. It is a coincidence worth mentioning here, that in this same hall was held the National Woman's Suffrage Convention, a year ago last winter. From the same rostrum on which Dr. Hewitt spoke were delivered the speeches of Elizabeth Cady Stanton, Susan B. Anthony, Parker Pillsbury and Lucretia Mott. Dickens also gave his readings there. So that however hostile the Catholics are towards progressive ideas, they are nevertheless willing, for hire, to furnish a fine audience-room for their public advocacy.

#### ADVERTISEMENTS.

FOR SALE.—At the office of THE INDEX, 48 Summitt St., a few copies of the following pamphlets:—  
SPEECH OF RICHARD H. DANA ON THE UTAH LAWS, delivered in the Mass. House of Reps., Feb. 14, 1867. Price 10 cents.  
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# The Index.

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## The Index,

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### THE GOLDEN AGE.

[Read to the Unitarian Society, Dover, N. H., Feb. 18, 1866.]

There are three great ideas of human destiny, or rather three great forms of one and the same idea, which I propose to consider this morning, and which, for convenience' sake, I will name respectively the Pagan, the Christian, and the Radical. The essence of these three conceptions is faith in a GOLDEN AGE of humanity,—an age when every defect in human virtue and happiness is rectified, and universal peace reigns in undisturbed supremacy in the soul within and the world without,—an age when misery and sin are forever abolished, and the last discordant note dies out in the choral music of the spheres. This faith, in some form or other, I regard as essential to the noblest living, the purest feeling, and the truest thinking; it must exist in every one who perceives the sad discrepancy between the actual and the possible condition of mankind and yet believes in better things. To have lost all faith in an Age of Gold is a most terrible disaster, implying, as it does, either contentment with the poor, meagre, and unsatisfactory present, or else a conviction that nothing higher and grander is within the reach of human faculties. Visions of the Golden Age, whether called by that name or not, have always floated, and will always float, before the spiritual eye of every true and noble soul. They are its protest against the injustice, coarseness, and insufficiency of actual facts; they are its inward picture of that which *ought to be*, its ideal of a better state of things. But I hasten to describe the three main forms which this idea of a Golden Age has assumed among men, and which must perforce largely influence their views of human life, and the spirit in which they approach its duties.

1. The Pagan Idea of the Golden Age flings it far back into the past,—into that dim and misty antiquity which remains dumb as the Sphinx to human interrogation. The birth of the race was the entrance upon an existence at first devoid of all labor, pain, and wrong: the heavens never grew black or sullen, the winds were never wintry, the earth never withheld its spontaneous gifts of flowers and fruits, the gods never abandoned the groves or fields, and men never sullied the unbroken beauty of Nature by acts of violence or unkindness. Conscience was the only law-giver, and courts were unknown; no pines fell in the forest to become sea-going ships,—no ores were dug from the mines to be smelted and forged into spears, bucklers, or swords,—no walls girded the happy towns,—no cares or sorrows or wants afflicted the guileless race of men. Thus Ovid, the old Roman poet, with glowing fancy, depicts the Golden Age as

a period when joy and innocence, peace and prosperity filled the earth, and made it a fit abode for the celestials. But the Age of Gold was followed by an Age of Silver, and that by an Age of Brass, and that by an Age of Iron; in which crimes and woes crept in by degrees, poisoned the atmosphere, corrupted the hearts of men, and disarranged the courses of Nature, turning Elysium into Erebus. From age to age, the race hopelessly degenerates; and if, as Virgil prophesies, the Golden Age returns, it is only as the first step in a new cycle of deteriorations. The sad tale of decline and eclipse must be repeated, and the future comes always laden with bitterly increasing evil.

This, then, is the Pagan idea of human destiny,—a constant descent from virtue and happiness to wickedness and woe. It is based on utter despair of Man and God, for Man has no power to maintain himself, and God has either no power or else no will to restore him. Hope becomes folly, and courage a mere stoical endurance of inevitable ills. The stream of history, like the storied river of Sahara, starts on its course fresh and full, only to sink and disappear in the thirsty sand.

2. The Christian Idea of human destiny divides the Golden Age between the past and the future, and thus engrafts itself upon the Pagan Idea just described. Among the Jews, the garden of Eden, with its Adam and Eve created in innocence, but losing through disobedience their happy state, corresponds to the Golden Age among the Greeks and Romans; while, in the conception of a Messianic Kingdom which shall reverse the process of decay, and bring back the blessedness of Paradise to earth once more, they add a new element,—crude, perhaps, but full of beauty and hope. From the Jews, Christianity accepts the story of Eden and its primal pair, as the very foundation of its doctrines; while, in its acceptance of Jesus as the promised Messiah, it places the Messianic kingdom in the advent of the so-called *Milennium*, that is, the final and universal triumph of Christ himself over sin, death, and hell.

We here find the Golden Age appearing at either end of human history, whose course is thus no longer a uniform descent, but rather a plunge and subsequent re-ascension. Man by his own power alone fails to perpetuate his Age of Gold, and suffers himself to descend to the bottom of the scale; he falls into helpless degradation, and but for the interposition of God would perish utterly. In this notion of a state of primeval purity, of a disastrous fall from it, and of a dreary immersion in deeper and deeper iniquity from which escape is impossible, Christianity borrows the very worst ideas of Paganism,—it copies its horrible *despair of Man*, and thus accuses God's creation of a fatal flaw and imperfection. But it attains to a true *faith in God*, so far, at least, as to believe that he both can and will restore the lost equilibrium of his moral universe; and thus the popular belief adds to the Pagan *despair of Man* a Christian *faith in God*, and attempts to neutralize the poison it has administered by an equal dose of antidote. Over against the "Fall of Adam," it sets the "Ascension of Christ" and consequent redemption of mankind. It begins with a Golden Age which is lost by Man's weakness and wickedness; it ends with a new Golden Age restored by God's free grace and bounty.

3. The Radical Idea of human destiny is that of gradual and constant *progress*,—for the race, if not for the individual. It admits no Golden Age in the past, as compared with the present. Beginning with ignorance and brutishness, Man ever ascends, and

"Each to-morrow  
Finds him farther than to-day."

The Golden Age is never in his rear, but ever flies before him, holding out rich promises, which it no sooner performs than it straightway promises more and better. In one sense, every age is an Age of Gold to that which precedes; and we shall find no

age so truly golden as that which is now plastic metal in our hands. But in another sense, the Golden Age is flung far into the future, as that ultimate perfection which is always coming, but never comes. What Science is slowly but surely establishing as the true origin of Man, shows him to have been no perfect and ideal being, in the full possession of every faculty; but rather a low and undeveloped creature, ill-fitted to be the hero of a Golden Age. The romance of the Fall is the wall of despair; it is the abnegation of all faith in Man, the requiem of his hope to be the real child of God. The Pagan Idea of human destiny has faith neither in Man nor God; the Christian Idea has faith in God, but none in Man; the Radical Idea has faith, profound and earnest, in both Man and God. To the age that precedes, every age is golden; but the perfect Golden Age, for which we long, is not attained in finite times. It will still shine before mankind in their upward path, a foregleam of the perfection towards which they endlessly move. In history as a whole, there is no *déclinando*, but one grand orchestral *crescendo*,—the ever swelling anthem of a world worshipping more truly than it knows. The beauty of the work is the workman's praise; and the eternal laws of God, which men cannot thwart nor even understand, ensure a progress of the race that renders every age in turn an Age of Gold.

These same ideas which I have tried to trace in their application to the history of the human race, reappear in the sphere of *individual observation and experience*. We are all haunted by visions of a Golden Age, which some of us find in the past, and others in the future. How hard it is to find it in the present! Yet if we fail to catch the glimmer of its wings to-day, we shall hunt for it in vain in yesterday or to-morrow.

Who has no yearnings towards his vanished childhood,—no tenderness for the scenes and forms that have passed away forever? The careless merriment and freedom from anxiety, the fresh gush of life and the keen relish of every pleasure, the childish intimacies which years or miles have broken up forever, the constant sense of loving protection from all harm,—who can remember these without a quicker pulsation of the heart, or help hearing in their swarming and ever-whispering memories the echoes of an Age of Gold? All the sorrows forgotten and the joys remembered,—all the thorns stripped off, and only the roses left behind,—then surely life was richer and deeper, and wore a golden hue. The joy of a young heart surrounded by friends and beautiful sights and scenes,—is there a truer Golden Age than that? It may seem not; yet if God should grant the wild wish to renew that lost epoch, who, think you, would be content to make the exchange? The thorns would again prick and wound the flesh; the forgotten discomforts would again sting and chafe; the gilding which Father Time had thinly laid on would wear away; the spell of enchantment would be rudely broken.

Or is it lost innocence that holds us in such reverential contemplation of our childhood? Our innocence was in large measure ignorance and weakness; it was only the bloom upon the peach that was meant to perish at a touch,—the mere vacuity and unripeness of thoughtless existence. There is a wonderful beauty in the freshness of the blossom; but what folly to exchange the matured fruit for it! Better the bronzed and scarred and battered features of the veteran, than the smooth cheek of the boy. Truly, beautiful as is childhood in its place and season, I think very poorly of one who would give up the results of manly toil and vigor to regain it. Not behind us lies the Golden Age; with all Time's adornments, the past is, at best, only a Gilded Age. No one has more beautifully uttered this idealizing reverence for childhood than Wordsworth:—

"Our birth is but a sleep and a forgetting;  
The soul that rises with us, our Life's Star,



Hath had elsewhere its setting,  
And cometh from afar,  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home.  
Heaven lies about us in our infancy;  
Shades of the prison-house begin to close  
Upon the growing boy,  
But he beholds the light, and whence it flows,  
And sees it in his joy;  
The youth, who daily farthest from the East  
Must travel, still is Nature's Priest,  
And by the vision splendid  
Is on his way attended;  
At length the man perceives it die away,  
And fade into the light of common day."

True is it, divinely true, that "Heaven lies about us in our infancy;" yet if it be any less true that Heaven lies about us now in our *manhood*, we were faithless to it in our infancy, and to repeat our infancy would but be to double our disaster. I have more sympathy with the lines of a poet less known, and more rugged in rhythm as in temper:—

"How has thy life been spent, that, in those years  
When Time should hall thee master, thou wouldst still  
Tread backward to the senseless age of tears,  
To be once more the slave of others' will,  
And live a weeping, creeping, cowering thing,  
Rather than crown thyself o'er self a king?"

No, the Golden Age is not behind us. We mould our own times, and make them golden or brazen, silver or iron, as we will; and if ever the Age of Gold is hereafter to be, it must now and here begin. Fleet as the years must be, and tireless as they, if we would not lag behind ourselves, and suffer our possible to outstrip our actual. If we look ahead, all Time is golden,—if we look behind, it turns to brass.

Let no one despise these visions and aspirations after a Golden Age. They testify to the greatness and nobility of Man's nature, that bids him reach up and beyond his actual attainments. No man will ever be better than he *aims* to be. He may shoot below his aim, but he never shoots above it. If progress is anything but a dream,—if it is not a crazy presumption to expect that the night shall find us farther than the morning,—then the thought of this growing ideal will be our guide to God. Alas for him who learns to mock at his own ideal, as merely visionary and childish! It is our business to *make it real*, and when we connive at practices which violate its purity, or lessen its hold upon our affections, we are guilty of something worse than suicide. Our present is poor and mean, naked and meagre, compared with what we ought to make it; and there is no deadlier disease than the torpor which settles down into complacency over what is gained, and abandons the hope of a Golden Age to come. As a shell, put to the ear, sings and murmurs of the sea from whence it came, so the soul sings this song of the Age of Gold, as an echo of the Divine music of its source. It is indeed a song fit for the lips of celestials. If there is any meaning either in universal history, or in private experience, the key to it lies in the idea of a Golden Age to come, ever arriving but never arrived,—beginning with the present, and continuing with the unbounded future. It is the open secret of eternity, explaining much that is hard to comprehend, and throwing light on much that is obscure. Progress from good to better, from better to best,—that is the grand law which holds through all the ages, and flings over the dark places of human life the warm and beautiful sunshine of a hope divine. The present hour, unlovely as it may look, bears in its hand the fruitful germ of our Golden Age; it is for us to receive it gladly, and plant it faithfully. Here and now, if ever, must we realize our vision. Memory looks behind, and Hope before; but Wisdom finds the beauty of both in the living present. Our real wealth is alike the gift and product of the past, the germ and promise of the future; and in gratefully using *to-day* we best show our deep and abiding faith in *to-morrow*. The Golden Age is guaranteed by the very thought of God, who never formed this fair universe to fall into ruin, but makes its present imperfection minister to an ever-growing and expanding beauty. *Onward and upward*—is the watchword of humanity, the clarion call which summons it from strength to strength and from glory to glory. Our Age of Gold is with us now, if we perceive the divine lustre of life's common duties and experiences; and the chemistry of Time will but eliminate the dross which now alloys it.

"Old writers pushed the happy season back,  
The more fools they,—we forward; dreamers both.  
..... (for well I know,  
That unto him who works, and feels he works,  
This same grand year is ever at the door."

### THE WOMAN QUESTION.

[By Prof. William C. Russell, in the *Cornell Era* for March 23.]

Messrs. Editors:—Please allow me a few lines for some considerations on the "woman question" and the probability of our institution being involved in it. Indeed, the great extent of the movement towards enlarging the sphere of education for women is remarkable. In our country its activity is in proportion to the cultivation and enterprise of different sections, and, without claiming it as any proof of the correctness of any opinion, it may be said that the progressive party is very unequally divided on the question. Before the late war was over there was a general conviction that the next battle would be about woman's rights to any education and any employment for which the might be fit.

In England, John Stuart Mill has thrown all the weight of his influence and his intellect in favor of giving them the privilege of voting, from which the question of education is inseparable, and his motion was supported by an unexpectedly large minority in the House of Commons. The Anglo-Saxon respect for women naturally places the two nations side by side in her cause. In Prussia, too, the Queen is at the head of a society of ladies whose object is to extend the sphere of female employment. When the Princess-royal of that country visited Paris and the Grand Exposition, she sent for Mr. Laboulaye for the sole purpose of talking with him about the education of the sexes in the same institutions. She told him of the Queen of England sending a commission to the United States to examine the institutions there, and quoted from their report the remarks of a professor of Antioch College about the capacity of women for mathematics. This of course, is proof only of the feeling on this subject of persons under very different circumstances from our own. Constantinople has a Turkish newspaper entirely devoted to the women's movement, and even India's coral strand is visited by the wave. Noble Mary Carpenter of Liverpool was kindly welcomed by the native husbands to whom she kindly offered to educate their wives and daughters. They did not want their religion to be interfered with, but she was warmly encouraged in her mission of instruction. The men said that they had observed that women were better wives and mothers and housekeepers for being educated, and they hailed the opportunity.

On the other hand, when the movement dashes against an old prejudice, the uproar is confounding. When the late Minister of Public Instruction in France, M. Duruy, proposed that the professors, graduates of the Normal School, should lecture to the Girls' Schools, M. Dupanloup, Bishop of Orleans, appealed to the church to rally to the rescue against an attempt, "which the exquisite truthfulness of the French language would not permit him to describe without violating the fastidious delicacy of French sentiment." The church did rally, and brave Monsieur Duruy has since been succeeded in the cabinet by one more careful of the ignorance of French school girls.

In a recent number, *The Era* says that it is assured that the attempt to admit women to the privileges of the Cornell University would take from us some of our most honored and efficient Professors. I believe that there never was a greater mistake, never less foundation for one, and that your statement unintentionally does injustice to the entire Faculty. What their individual opinions on the subject may be, I do not know. I have heard only one express himself opposed, only one besides myself say that he was in favor of the measure, but that any one would leave if the women should be admitted I see no reason for believing. They are all and each too deeply interested in Cornell to be severed from it by the circumstance of women availing themselves of their legal right in this respect.

As to your own regrets, Messrs. Editors, allow me to sympathize with them. No one ever studied a young man without appreciating the fact and the importance of his temporary repugnance to the sex to whom he is one day to owe the richness and completeness of his being. Rudeness to sisters, restlessness under maternal influence, annoyance in the presence of any women, are as natural at some periods as any crisis of the constitution,—parts of an instinct wisely given and against which reason is powerless.

You were sorry that seven hundred students did not leave Michigan University when the Faculty decided to let women have their legal rights and come into recitations. Almost any young man would be so. The only woman there is taking the lead in most of the studies; at Antioch college, the women always took the lead in mathematics, as well as in history. Any young man in a state of nature would be uncomfortable under such liabilities.

Let us, however, while conceding the entire naturalness of the feeling, examine the position of the question in other relations, where the reason need not be influenced by feeling. We can generally appreciate a legal proposition, however disagreeable its application. We can often be just, even against our prejudices. To see the truth requires only an honest determination to be true to ourselves.

This University was founded on a grant of the proceeds of lands given by the State of New York, and of land and money by Mr. Cornell.

The lands granted by the State came from the Federal Government, which gave them for the support of at least one college for education in scientific and classical studies, as well as in others more specially insisted on. (See University Register, 1st ed., p. 23, sec. 4.)

The State of New York has granted the proceeds of these lands to our Trustees, to be applied to teaching not only agriculture, and the mechanic arts, and

military tactics, but such other branches of science and knowledge as they may deem useful and proper. (Register, p. 14, sec. 4.) There is no discrimination as to the persons to whom education must be given, but the several departments are expressly thrown open to applicants for admission "without distinction as to rank, class, previous occupation or locality." (Register, p. 16, sec. 8.) Why was there no discrimination? Because the lands in the hands of either the general government or of the State had been held for the benefit equally of all citizens, without distinction. Every man, woman, boy and girl had an equal right and interest in them. Whatever use was to be made of them was to be regulated by a regard for the common good. If, in the opinion of the government of the United States, the common good would have been better promoted by appropriating them to the education of a class, it would have so limited them. It could have appropriated them exclusively to education in military tactics, and women would have been excluded; or to the education of female nurses, and men would have been shut out. But when the branches of education were to be equally within the power of all and equally valuable to all, there was no constitutional right of appropriating them exclusively to any portion of the community. They could not have been limited, for instance, to the education in scientific and classical studies of white children, or to children only of Saxon blood, or of any religious opinion. That would have been partial legislation. It would have been no less partial had such education been limited to male children.

But the State was not the only grantor. Mr. Cornell had his views, and has never intimated a wish to restrict the benefits of his donation. Every expression of a preference has been in the other direction. At the head of every number of your paper you print his catholic sentiment:—"I would found an institution where any person can find instruction in any study." His opinion, too, is sufficiently expressed by his often repeated answer to the question "whether women are to be admitted":—"There is nothing to hinder them—there is the law—why do they not come in?"

Believing, as I do, that every woman has a perfect right to apply for admission here, and that she should be subjected to only those moral and intellectual tests which we apply to men, and that on her passing them satisfactorily she should be admitted, the question whether they should use that right is one with which I should interfere with the greatest delicacy. There never has been a suggestion that injury would result to our sex from the measure; no one who has ever studied the matter doubts that in stimulus, refinement and purity, young men would be better for having women pursuing the same studies and receiving the same instruction with them. All the uneasiness is on account of the women; and before we set ourselves against their enjoying their legal rights of education, we should be very careful of the foundation of our anxieties about them. Consider the circumstances of their coming. They would not come as many young men do, to kill time, nor because they were difficult to manage at home, nor because they had failed to acquire any information under other teachers, nor because they were too young to be trusted in the world;—such considerations explain the presence at colleges of many a youth whose most intellectual feat is a sneer at admitting women. No, they would come because their friends believed them old enough and wise enough to face the common dangers of life; because they wanted instruction so earnestly that to gain it they would sacrifice a softer for a rougher home; and they would bring with them the feminine integrity and intuitive straightforwardness which place women beyond the attraction of dangers which our sex is too prone to burrow for. Again, if they came, they would not be left as our youth are, free from protection against those who would do them harm. Their own self-respect would protect them by a few regulations, which would provide for their comfort, their privacy and their safety. I was at Oberlin in 1867, and the President told me that the violation of such regulations was of rarest occurrence, and that within thirty years there had not been an instance of harm resulting from the system. We have no means at present of accommodating female students. We have neither boarding-houses sufficient, nor any dormitory for them, and until there are both of these, no young man need leave here from apprehension of their presence in the University. When they are admitted—as I believe they must be and will be—their surroundings will be such as to mitigate in a great measure the anxieties of their friends and classmates as to their possible danger.

Their anxieties, in my opinion, arise from an erroneous, though honest, under-estimate of the sex. Physically, their organization is finer than ours, and a very little observation shows them to be less under the influence than we of the animal part of our nature. No mistake is greater than to suppose that men and women are alike in natural temperament or that they suffer from the same temptations in the same degree. They have a nicer sense of moral order and beauty than we. They are more drawn toward what is pure, and true, and honest. Not their own fidelity but their natural constitution has made them more conscientious and loyal to a higher ideal. There is no woman-worship in appreciating that form of the Creator's energy as of a higher type than that which he has seen fit to manifest in us. They come from him with a superior organization in the scale of being, and with powers of self-restraint and moral aspiration proportionally greater. They ought to exercise the greatest purifying power over us—and they would do so if we understood them better and submitted more unreservedly to their influence. In my opinion, to admit women to our halls of education—not merely



as pupils but as teachers; to admit them to the discussion of political and social duties; to receive their votes and to associate them in legislation,—that is, to say, to enable woman to exercise her influence, intellectual, social and moral, whenever she is inclined to do so and is capable of doing it—will prove one of the most important means of civilization that society will ever adopt.

#### ADDRESS OF COL. T. W. HIGGINSON AT MOUNT AUBURN, ON DECORATION DAY.

[From the Boston Journal.]

We meet to-day for a purpose that has the dignity and the tenderness of funeral rites, without their sadness. It is not a new bereavement, but one which time has softened, that brings us here. We meet not around a newly opened grave, but among those which nature has already decorated with the memories of her love. Above every tomb her daily sunshine has smiled, her tears have wept; over the humblest she has bidden some grasses nestle, some vines creep, and the butterfly—ancient emblem of immortality—waves his little wings above every sod. To Nature's signs of tenderness we add our own. Not "ashes to ashes, dust to dust," but blossoms to blossoms, laurels to laurels.

The great civil war has passed by—its great armies were disbanded, their tents struck, their camp fires put out, their muster rolls laid away. But there is another army whose numbers no Presidential proclamation could reduce, no general orders disband. This is their camping ground—these white stones are their tents—this list of names we bear is their muster roll—their camp-fires yet burn in our hearts.

I remember this sweet Auburn when no sacred associations made it sweeter, and when its trees looked down on no funerals but those of the bird and the bee. Time has enriched its memories since those days. And especially during our great war, as the nation seemed to grow impoverished in men, these hills grow richer in associations, until their multiplying wrath took in that heroic boy (Storow) who fell in almost the last battle of the war. Now that roll of honor has closed and the work of commemoration begun.

Without distinction of nationality, of race, of religion, they gave their lives to their country. Without distinction of religion, of race, of nationality, we garland their graves to-day. The young Roman Catholic convert who died exclaiming "Mary! pardon," (Shurtleff) and the young Protestant theological student, whose favorite place of study was the cemetery, and who asked only that no words of praise might be engraved on his stone, (Newcomb)—these bore alike the cross in their lifetime and shall bear it alike in the flowers to-day. They gave their lives that we might remain one nation, and the nation holds their memory alike in its arms.

And so the little distinctions of rank that separated us in the service, are nothing here. Death has given the same brevet to all. The brilliant young cavalry General who rode into his last action, with stars on his shoulders and his death wound on his breast (Lowell), is to us no more precious than that Sergeant of Sharpshooters who followed the line unarmed, at Antietam, waiting to take the rifle of some one who should die, because his own had been stolen. (Whittemore), or that private who did the same thing in the same battle, leaving the hospital service to which he had been assigned, (Gould). Nature has been equally tender to the graves of all, and our love knows no distinction.

What a wonderful embalmer is death! We who survive grow daily older. Since the war closed the youngest has gained some new wrinkle, the oldest some added gray hair. A few years more, and only a few tottering figures shall represent the marching files of the Grand Army; a year or two beyond that, and there shall flutter by the window the last empty sleeve. But those who are here are embalmed forever in our imaginations; they will not change; they never will seem to us less young, less fresh, less daring than when they sallied to their last battle. They will always have the dew of their youth; it is we alone who shall grow old.

And, again, what a wonderful purifier is death! These who fell beside us varied in character; like other men, they had their strength and their weakness, their merits and their faults. Yet now all stains seem washed away; their life ceased at its climax, and the ending sanctified all that went before. They died for their country; that is their record. They found their way to heaven equally short, it seems to us, from every battle-field, and with equal readiness our love seeks them to-day.

I think all of you have learned with me, that as time goes on, the feeling about the war on the part of those who were in it, differs more and more from that of the world at large. To others, that period recedes into mere forgetfulness; to us, it only recedes into a dream. A dream of excitement, of glory, of friendship, of pain—but still a dream. Now we lead a common, perhaps prosaic life again, and the only persons who share that dream with us are the parents and sisters of those who fell; this unites them with us, and though we may be too proud or cold to own it, we walk through life in a light a little different from that of common day.

"What is a victory like?" said a lady to the Duke of Wellington. "The greatest tragedy in the world, madam, except a defeat." Even our great war would be but a tragedy, were it not for the warm feeling of brotherhood it has left behind it, based on the hidden emotions of days like these. The war has given peace to the nation; it has given Union, Freedom, Equal Rights; and in addition to that, it has given to

you and me the sacred sympathy of these graves. No matter what it has cost us individually—health or worldly fortunes—it is our reward that we can stand to-day among these graves and yet think that we survive.

My friends, of all the incidents of to-day nothing has touched me so much as what you, perhaps, did not see; a pair of eyes that were looking from one window in Charles street, and saw nothing in all our columns except that name upon our flag. You owe it not alone to the memory of John A. Andrew, but to the memory of his widow, that she may feel that his name is borne by a body of men for whom her husband, looking from Heaven, will have no need to blush. Not a soldier, he was more than a soldier. All of us whom he commissioned or enlisted think of him as our chief; we all belong to his staff. The grandest heroes in history may be those that bear none of the decorations of military service.

The great French soldier, La Tour d'Auvergne, was the hero of many battles, but remained by his own choice in the ranks. Napoleon gave him a sword and the official title, "First among the grenadiers of France." When he was killed, the Emperor ordered that his heart should be entrusted to the keeping of his regiment—that his name should be called at every roll call, and that his next comrade should make answer, "Dead upon the field of honor." In our memories are the names of many heroes; we treasure all their hearts in this consecrated ground, and when the name of each is called, we answer in flowers, "Dead upon the field of honor."

#### FREE RELIGION.

[From an article reviewing the Report of the Second Annual Meeting of the Free Religious Association, and published in the *Catholic World* for November, 1899.]

The radicals deny that they are destructives, that they have only negations, or that they make war on any existing church, religion, sect or denomination; they will pardon us, then, if we are unable to conceive what they mean by unity, or what unity, except the physical unity of nature, there is or can be among those who divide on every subject in which they feel any interest. Does the Association propose to get rid of diversity by indifference, and of divisions simply by bringing all men to agree to differ? We certainly find only unity in denying among the individuals associated, who agree in nothing except that each one holds himself or herself alone responsible for his or her own personal views and utterances. Some of them would retain the Christian name, and others would reject it. Mr. Francis Ellingwood Abbot argues that it is not honest to hold on to the name after having rejected the thing. By professing to be a Christian a man binds himself to accept Christianity, and whoso accepts Christianity binds himself to accept the Catholic Church, which embodies and expresses it. We make an extract from his address:—

"As I look abroad in the community, I see two extreme types of religious faith. One is represented in the Roman Church, the great principle of authority. That Church always has been, and, I think, always will be, the grandest and greatest embodiment of Christianity in social life. It is worthy of profound respect; and I, for one, yield it profound respect. It took an 'infidel,' Auguste Comte, to portray fairly the service done to the world by the Christian Church—the great Catholic Church—of the middle ages; and we radicals are false to our principles, if we do not do homage to every thing that is great and good and serviceable in its season, even though we think its day of usefulness may have passed. The fundamental principle of the Roman Church is authority,—pure and simple. The theology of Rome carries that principle out to the extreme degree. Its hierarchy embodies it in an institution; and, from beginning to end, from centre to periphery, the Roman Catholic Church is consistent with itself in the development of that one idea in spiritual and social and ecclesiastical life.

At the other pole of human thought and experience, I see a very few persons,—indeed, so few that I might, perhaps, almost count them on the fingers of one hand,—who plant themselves on the principle of liberty alone; who want nothing else; who stand without dogma, without creed, without priesthood, without Bible, without Christ, without anything but the Almighty God working in their hearts. These two principles of authority and freedom have thus worked out for themselves, at last, consistent expression. Here are the two extremes—Roman Christianity and Free Religion; and between these two extremes we see a compromise, Protestant Christianity,—the compromise between Catholicism and Free Religion. Every compromise is weak, because it contains conflicting elements. Protestant Christianity is like the image with head of gold and feet of clay. It can not stand forever. Either Christianity, as embodied in the Roman Church, is right, or else Free Religion is right. Have we not learned yet to give up these combinations of opposites, contraries and incompatibles? Has the war taught us nothing? Are we still trying to make some chimerical mixture, some impossible union of freedom and slavery? I trust not. For my own part, I stand pledged to liberty, pure and simple; and I have come to view all compromises alike, and to cast them utterly away, whether they clothe themselves in the garments of Geneva, or in the last expression of Dr. Bullows and the Unitarian Church." (Pp. 32-33.)

Mr. Abbot is not quite exact in his phraseology, and does not state the Catholic principle correctly. The principle on which the Church rests, and out of which grow all her doctrines and precepts, is not authority, but the mystery of the Incarnation, or the assumption of human nature by the Word. Nor is he himself quite honest according to his own test of honesty. To be consistent with himself, he must reject not only the term *Christian*, but also the term *religion*, and put the alternative, either Catholicity or no religion. The word religion—from *religare*—means either intensively to bind more firmly, or iteratively to bind again, to bind man morally to God as his last end, in addition to his being physically bound to God as his first cause. *Free Religion* is a contradiction in terms, as much so as free bondage. Religion is always a bond, a law that binds.

HERE is a pithy sermon:—"Our ingress in life is naked and bare; our progress through life is trouble and care; our egress out of it we know not where; but doing well here we shall do well there."

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"I am glad Mr. Lincoln's views are about to be published; for the clergy, with their usual mendacity, have already begun to address the coming generations, in their 'Sabbath' schools and other places, in phrases conveying the idea that Mr. Lincoln was a *Christian*, which they take good care to explain as a believer in the Messiahship of Jesus. I do not think it very important about Mr. Lincoln's views myself, (I do not think he had a very deep or radical mind); but history will transmit him to posterity as one of the gods of our generation, and I would that priestcraft, *this once*, could be prevented from appropriating him to their use. Suffer me to tell you a story. I was born in—, sixty-three years ago. In my boyhood a clergyman (a Covenanter) preached to a congregation of Calvinists of Scotch descent in my neighborhood. He also taught a private academy at his own house; he was a very learned, intolerant, very talented, but very honest man. He edited and published, in addition to his other labors, a weekly paper in which he advocated his religious views. In that paper he contended that ours was an 'infidel' government, inasmuch as the name of Jesus was not recognized, and because 'infidels' could hold office under it. He charged publicly that up to that time all our Presidents had been infidels save the two Adams' and they, he said, were 'Socinians,' which he claimed was as 'damnable' a heresy as infidelity. He charged boldly that all the stories about Washington's Christianity were trumped up by zealots, who believed that the end justified the means. In the winter of 1830 or 1831, this man, James R. Wilson, was Chaplain to the House of Assembly in Albany, N. Y. During that session he published a pamphlet, the object of which was to show that, though Washington was a good and even a praying man, *he was no Christian*. He did prove this to my satisfaction. He proved it by letters from Ministers of the Gospel who were Washington's contemporaries, and from conversations he had had with others who knew the man. I remember one letter was from the clergyman who officiated in the church at Alexandria (I believe it was there) which Washington attended. He said the General, so far from being a communicant, as is alleged, *never remained in the church* when the congregation were partaking of the sacrament. He often urged him, he said, to remain and sanction the ceremony by his presence; but he would not. *Mr. Wilson had his office of chaplain taken from him* for publishing that book, and that was all the reply it ever got. He died in Pennsylvania, and I do not know if there is a copy of that book in existence. I have written to people in— to have them try to find a copy, but they do not take any interest in it. Pardon my old man's gabble, and believe me, truly yours, etc."

#### LOCAL NOTICES.

THE FIRST INDEPENDENT SOCIETY meets every Sunday morning, at 10½ o'clock, in the church on the corner of Adams and Superior streets. Sunday School at a quarter to 12. The public are cordially invited to attend.

THE RADICAL CLUB will meet at the same place, at 7½ o'clock, June 12. Subject of discussion:—"Is the plan of Co-operative House-keeping a feasible one?" Free to all.

#### RECEIVED.

ONE RELIGION: MANY CREEDS. By ROSS WINANS. Baltimore: John P. Dea Forges, 3 St. Paul St. 1870. 8vo, pp. 127. [\$2.00, postpaid.]

THE POETICAL WORKS OF HENRY LANGE. Vol. 1. First Edition. New Albany, Ind. Author's Publication. 1870. 12mo, pp. 386.

SIXTEENTH ANNUAL REPORT of the Commissioner of Common Schools to the Governor of the State of Ohio for the School Year ending August 31, 1869. Columbus: Columbus Printing Company, State Printers. 1870. Pamphlet, pp. 240, with illustrations.

FOUR EPISTLES ON FREE LOVE AND MURDER. By HON. A. HUNTER. Troy, N. Y. A. W. Scribner & Co., Book and Job Printers, 219 Rivers St. 1870. pp. 16.

THAT TERRIBLE QUESTION. Third Edition, Enlarged and Revised. By REV. MOSES HULL, Author of "Question Settled," "Ollapodrida," etc. Chicago: Birney Hand's Steam Printing House, 111 Washington St. 1870. Price 10 cents. pp. 16.

EXECUTION OF LAWS IN UTAH. Speech of Hon. AARON B. CRAGIN, of New Hampshire, delivered in the Senate of the United States, May 18, 1870. Washington: F. & J. Rives & George A. Bailey. 1870.

TO MY ATHEISTICAL BROTHERS, or, How I became Assured of the Existence of Unseen Intelligences. By AUSTIN KENT. Published for the Author by a Friend, and sold by the Author, at Stockholm, N. Y. (Price not stated; but as the Author is disabled by poverty, sickness, and age, it is probably to be determined by the generosity of the purchaser.)



## Poetry.

## PICTURES FROM OVID:

## VII. DESCRIPTION OF HADES.

'Mid dreary wastes where silence reigns supreme,  
And gloom profound ne'er knows one cheerful beam,  
Where deadly yews their sombre shadows throw,  
Lies the dark entrance to the realms below.  
Here rolls the Styx his black and sluggish tide,  
Exhaling vapors from his bosom wide;  
In spectral crowds, along the dismal shore,  
The restless ghosts in troops and armies pour,  
Whom weeping friends with funeral rites have  
blessed,  
The last kind office which their hearts suggest.  
Paleness and Winter, with an equal sway,  
Reign o'er vast wilds, shut out from light of day.  
In fruitless search, the shadowy phantoms roam,  
To reach the city and the towering dome  
Where, throned supreme, the gloomy Pluto reigns,  
The awful monarch of these dark domains.  
A thousand frowning gates throw open wide  
Their massive folds and yawn on every side;  
And as all rivers to the ocean tend,  
The tribes of earth their countless myriads send  
To swell the throng within this vast abode,  
Which like the boundless sea is ne'er o'erflowed.  
The bloodless spectres in the forum stray,  
Affect the labors of their mortal day,  
Frequent the palace of the infernal king,  
Ply each his trade, and each his tribute bring,—  
Essaying to revive, with vain regret,  
The joys they've lost, but never can forget.

1854.

ASTERISK.

## The Index.

JUNE 11, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

SPECIAL NOTICE.—Persons wishing a file of THE INDEX, bound and complete for the year, at \$2 50, will please forward name and address immediately. No money should be enclosed. Only two hundred and fifty copies can be supplied. If these are all ordered, the missing numbers will be reprinted, and the orders filled at the end of the year. For further particulars see THE INDEX, No. 20.

In reprinting Essays which were formerly read as sermons in Christian pulpits, we sometimes make a few verbal changes, omit a text, or prefix an appropriate motto. But the essential thought is left as when first spoken,—even when we should now make it otherwise.

Before making a reply to Mr. Wasson's article in the May *Radical*, entitled—"Mr. Abbot's Religion,"—we shall wait until after the publication of the Report of the late meeting of the Free Religious Association. Mr. Wasson's Essay, read at that Convention, bore upon the same general subject, and ought, in fairness to him, to be considered in connection with it.

The Annual Meeting of the Free Religious Association, held in Boston May 26 and 27, was largely attended. A full report of it will be printed before long in pamphlet form, and a condensed report is given to-day in THE INDEX, in the "Department of the Free Religious Association," by Rev. W. J. Potter, our highly valued friend and co-editor. There will be no need, therefore, on our part, of attempting any account of the proceedings. The result of the Convention was in the highest degree encouraging, and furnishes fresh proof, if any were needed, that the public mind is rapidly awakening to the importance

of the movement represented by this Association. The size and attentiveness of the three successive audiences were significant. A friend suggests that Rev. W. H. Channing could do signal service to humanity by repeating his admirable address on the Chinese religions throughout the West, and thus prepare the way for the millions soon to come from the greatest empire of the East.

## THE "CATHOLIC WORLD" ON FREE RELIGION.

In another column we print a criticism on our speech at the annual meeting of the Free Religious Association, in Boston, last year. It is taken from the *Catholic World*, the monthly magazine published by Father Hecker in New York city; and we surmise it to have been written by Father Hecker himself.

But whether our surmise is correct or not, the critic seems unable to conceive of a religious unity among men not based on *special beliefs* or *dogmas*. This scepticism concerning the possibility of a religious union on broader grounds than mere opinion, is characteristic of all branches of the Christian Church, from the Catholics down to the Unitarians, although it decreases in intensity in proportion as orthodoxy loses its hold on the human mind. To a consistent Christian, especially to a consistent Catholic, the idea of a religious fellowship not based on definite articles of faith is supremely ridiculous. Creed is the corner-stone of *organized* Christianity; and if Christians could really conceive of any other corner-stone, they would soon cease to be Christians. But the world is far wiser than the Church in this point, as in so many others. When men form a banking corporation, or an insurance company, or a business association of any sort, they simply announce their PRACTICAL OBJECT, and admit as members all who will PRACTICALLY AID in carrying out this object. They institute no inquiry into beliefs of any kind, but take it for granted that whoever comes forward to help has all the beliefs necessary or desirable. Religious associations should do the same. Let the *objects* be specified, and all else omitted. There is an actual power of attraction in a common object far mightier than that of a common opinion. Take for instance a scientific association. There we find no catechizing of members to discover their scientific creed, although science has its schools quite as antagonistic as those of religion; but the *pursuit of science* is an object large enough and real enough to enlist the active support and co-operation of all the schools. Now the Free Religious Association follows the ordinary plan of secular life; it proposes its objects, and asks no questions as to the creeds of those who feel enough interest in the objects to come and help in carrying them out. The method of the Catholic Church is that of Christianity; the method of the Free Religious Association is that of common sense.

Our critic makes two points against our speech,—that "the principle on which the Church rests, and out of which grow all her doctrines and precepts, is not authority, but the mystery of the Incarnation,"—and that, in order to be consistent and honest, we must give up the word *religion* as well as the word *Christianity*.

To the first point we reply, that we feel a certain delicacy in undertaking to instruct Father Hecker in the principles of his own Church, but that really we find ourself under

the painful necessity of doing so. The "mystery of the Incarnation," on which he says the Church rests, is a dogma of the Church itself,—a dogma which is an infinite insult to human reason. How are we to know that it is true? What is the warrant for it? Father Hecker can only answer that the Church says it is true,—that men must accept it *for this reason*, or else incur the condemnation of God. With all due respect, therefore, for Father Hecker, we insist either that he does not know, or else that he prefers to conceal, the real foundation of his own Church. The "Incarnation" is not that foundation, but the principle of blind submission to authority *is*; and the Church would commit suicide to allow human reason freely to accept or reject that dogma.

The other point, that religion is a bondage (being derived from *religare*, to bind), and cannot call itself free without self-contradiction, is as weak as the first. Cicero himself derives the word from *relegere*, to traverse again or carefully review; and he is nearly as good a judge of Latin etymology as Father Hecker. But we do not propose to rest the case on any etymology. Religion is a fact of human nature, of human history, of human experience; and its true definition must come from scientific and philosophical study. The result of our own careful study of this great fact is, that religion is humanity's conscious struggle for self-development, its effort to achieve the ideal perfection of its own being; and that this struggle or effort becomes successful in proportion as it is earnest, persevering, and *free*. The only "bondage" in religion, thus interpreted, is the obligation of every soul to be true to itself, to the law of its own universal nature, in thought, word, and act; and this is impossible except in freedom.

As to our "honesty," Father Hecker is welcome to his opinion; it is our business to be honest, not to be thought so.

## REASONS WHY.

The following note was published in *The Independent* of May 26:—

TOLEDO, O., May 19, 1870.

Editor *Independent*:

DEAR SIR:—In your paper of this date, I see my name mentioned as member of a Committee, appointed by the Union Woman Suffrage Association "to attend the Annual Meeting of the American Woman Suffrage Association, in November, in order to effect a union of the two societies." Not being a member of either Association, I must ask leave very respectfully to decline the service; and you will oblige me by printing this note in your columns. But I shall rejoice if the existing Associations can be united on a perfectly just and equitable basis, and trust that, whether united or single, they may speedily accomplish the reform to which they are devoted.

Very truly yours,

FRANCIS E. ABBOT.

The reason given above for declining to act on the Committee is a sufficient one. We are not a member of either association; and for the present, at least, we intend to work in the cause of woman's enfranchisement independently of all organizations. But even if we had been a member of the "Union Woman Suffrage Association," we could not act with this Committee. The method adopted for bringing about a junction of forces in the woman movement does not commend itself to us either as impartial or as quite generous. This Committee must go to the "American" Association, and coolly invite it to disband for the purpose of joining what is really the "National" Association, which has only changed its name and officers. Such a junction would not be on equal terms. It would



be the sacrifice of one Association to the other, not a free union of both; and the "American" has just as much right to complain now as the "National" had before,—we think more. Nothing will come of the Committee's proposal, and nothing ought to come of it. Certainly, we could not join in making it.

The case stands just as it stood. Two Associations exist, neither being *in fact* what they both claim to be *in form*,—national, i. e. representative of the entire party of workers for woman suffrage. If these two Associations can be fairly and equitably united, we believe that the cause of woman would be greatly strengthened, since the local and personal division now too painfully apparent operates in countless ways to retard the progress of the reform. Only the plan which we proposed a few weeks ago (modified, perhaps, in some particulars) can ever be the basis of a just union. Union may not soon come; it will at least have to wait, until each organization can make up its mind to yield exactly as much as it demands. But we think the public interest requires a concentration of effort which can only be secured by unity of purpose, plan, and action. However long postponed, this concentration will become more and more necessary; and it is only defeated by the division now existing.

## Communications.

### GOD AND NATURE.

TITUSVILLE, Pa., March 8, 1870.

Mr. F. E. Abbot:

DEAR SIR:—I have now been reading (except No. 1, not received) all the numbers of THE INDEX; and although I do not believe, and cannot view all things, as you do, I nevertheless like your paper very much; for I rejoice at every progress, every liberal step forward, believing, as I do, that the improvement and consequent happiness of the human family will be in proportion as it becomes liberal and advanced. It would, then, only be a truism to say, that I wish "God-speed" to the Free Religious Association and movement!

As decidedly the best part of THE INDEX, I consider your very able lectures, which I read with as much pleasure as interest. And yet, as I said above, I do not believe, and do not view all things, as you do. This was the case when I read your lecture, fine as it is, on "The Miracle Question" in the last number (10) of THE INDEX, in which you adopt Spinoza's pantheistical idea of God. I readily admit that this conception of God is infinitely better than the Bible or orthodox idea of him; yet I cannot admit the correctness of even that conception of God, so long as I must agree with Mr. Herbert Spencer (Ultimate Religious Ideas) that the "Power which the universe manifests is utterly inscrutable."

Believing this to be an irrefutable truth, we cannot possibly know anything of God; and being thus utterly ignorant of him, or his essence, I can neither believe in his existence at all, nor can I maintain his non-existence; for I can not know either. I may have more reasons, stronger arguments for this belief or disbelief; but I can neither, as Spinoza and you do, positively assert the existence of God, nor deny it. Neither can I see that it makes any great difference whether I believe in him, or not,—whether he exists distinct from Nature, or whether he and Nature are identical. If there is a God, he must necessarily be an intelligent, yes, the most perfectly intelligent Being,—must govern us, the universe, all Nature, and all events in them; for if he does not,—if he leaves Nature, and all in it, to itself,—then it is just the same as if there were no God. Nature, acting by necessity, and according to her own fixed laws, does not act with intelligence. What, then, is the part of God in her. Supervision—Providence? But her laws are fixed; there is no need of supervision; because she and they need no tinkering. "Whatever events occur in Nature," you very truly and correctly say, "they must be natural" (i. e. not according to a "supervisor," but according to her own laws); but far less truly and correctly you go on to say, "they must, therefore, (?) be Divine (?); for Nature is nothing but the activity of God." Where, then, is the postulate for your "therefore?" I can't see it; I should rather say, "Nature, in all things and always, acts naturally (i. e. in conformity to her laws); therefore, there is no need of any other agent, of any God." If you were an "Orthodox" or Paley, you might, it is true, ask me, "Wherefrom your laws?" I know I could not answer this question any more satisfactorily than you could, if I should ask you in return, "Wherefrom your God?" You may answer me, "God is uncreated; he is from all eternity;" and that would be just what I maintain of Na-

ture and her laws. In that sense God and Nature are identical. But that does not answer the question as I, and I believe you, too, understand it, "Who and what is God?" It only verifies Mr. Spencer's saying, "The Power which the Universe manifests is utterly inscrutable." If God is at all, he must be an Independent Intelligence, not *in*, but *above*, and distinct from Nature; and being thus, he is—a *superfluity*; for Nature can very well get along without him. And saying that God and Nature are identical would be only a *dodge*, to cover up the fact of his non-existence, the fact that Nature is the one and all,—a *dodge* which I think much too well of you, and respect your outspoken manliness much too highly, to believe you capable of using.

Very respectfully yours,

MORRIS EINSTEIN.

[Although long delayed by our hope of making a full reply, the above ought to be printed. We can only say a very few words, after all.]

1. We "adopt" nobody's idea of God, having one of our own. Neither Spinoza nor Herbert Spencer has adequately expressed it.

2. Mr. Einstein agrees with Mr. Spencer that "the Power which the Universe manifests is utterly inscrutable." On the contrary, we should say that, if this Power were wholly inscrutable, the universe would not manifest it at all. The supposition that it *manifests itself* destroys the supposition that it is *utterly inscrutable*. Mr. Spencer's statement is self-contradictory.

3. We know just so much of God as the universe "manifests"—no more and no less. The great Power of the universe, according to Mr. Einstein himself, is *manifested*, that is, made known to some extent. It is, therefore, inconsistent to deny all human knowledge of it.

4. Mr. Einstein holds that Nature, because acting by fixed, necessary laws, "does not act with intelligence." But would it be intelligent to act otherwise,—by irregular caprice? The only unanswerable *disproof of God* would be the *proof of lawlessness in Nature*. So long as Nature is an intelligible whole, a unit in virtue of all-embracing and never-changing law, so long shall we be mentally necessitated to recognize in law the highest conceivable proof of intelligence in the universe.

5. The question is, not whether there is some "other agent" than Nature, but whether Nature's admitted harmony and invariability of action is not the only conceivable demonstration of an absolute Intelligence. Whoever grants the intelligible unity of the universe, grants the premise from which follows the intelligence of its cause.

6. Mr. Einstein does us no more than justice in supposing us incapable of a "dodge." We would in turn thank him for frankly stating his own convictions on this subject in our columns. They are entitled to as much respect as the most orthodox views; and we invite a further explanation or defence of them.—Ed.]

### WAS WASHINGTON A CHRISTIAN.

MR. EDITOR.—I see some of the righteous friends of Mr. Lincoln seem to be scandalized at the idea that he was an infidel. What about Washington's belief in Christianity? It appears to me, if a belief in Christianity is essential to salvation, nearly all of our best men are gone to Hell,—what an ideal! Let the *Watchman and Reflector* chew the cud over this awhile:—

WASHINGTON'S RELIGION.—In the works of Jefferson, (vol. iv. p. 512.) we find the following extract from his journal of Feb. 1, 1800:

"Doctor Rush told me that he had it from Asa Green, that when the clergy addressed Gen. Washington on his departure from the Government, it was observed in their consultation that he had never, on any occasion, said a word to the public which showed a belief in the Christian religion, and they thought they should so pen their address as to force him at length to declare publicly whether he was a Christian or not. They did so. However, he observed, the old fox was too cunning for them. He answered every article of their address particularly, except that, which he passed over without notice. Rush observes, he never did say a word on the subject in any of his public papers, except in his valedictory letter to the Governors of the States, when he resigned his commission in the army, wherein he speaks of 'the benign influence of the Christian religion.'"

"I know that Governor Morris, who pretended to be in his secrets, and believed himself to be so, has often told me, that General Washington believed no more of that system than he himself did."

A. A. B.

[Curious testimony in the same direction will be found in our column of "Voices from the People."—Ed.]

### THE RELIGIOUS VIEWS OF THE FAMOUS HINDU REFORMER.

MR. EDITOR.—In justice to Keshub Chunder Sen, as also in justice to Christianity, will you please, in addition to what you printed last week, publish also the following statement in regard to the reformer's estimate of Christianity? Though he thinks that the Hindus should be left alone in the use of it, he nevertheless bears unequivocal testimony in favor of the Bible. He has said that India cannot get on without the Bible. It is, according to his own confession, im-

measurably superior to their own Sacred Books. The product of the Hindu mind in this direction is not of a character to admit of extended use in the moral elevation and spiritual development of that race.

"Perhaps you will ask me, 'What is the attitude you assume towards Christianity towards Christ? What is the great religious future of India? Do you accord an affectionate and brotherly welcome to missionaries of Christ, or do you look upon them with feelings of abhorrence and hatred?' I for one must say that it is impossible for a true Theist, whether Indian or European, to cherish in his mind feelings of antipathy or aversion towards Christ or his disciples. That is literally impossible. There are thousands in India, I know, and many of these men I number amongst my own friends, who do not like to see Christ preached to the population of India. Christianity has come to us in a foreign and repulsive form. Christianity in its founder, in its earliest traditions, in its earliest laborers, was Oriental, Asiatic; and there is no reason why Christianity should in the present day be presented to the Indian population in any other than an Oriental and Asiatic aspect. Leave us to ourselves, and let us study the Bible. Do we not find these images and precepts of a very Asiatic and Oriental stamp? Do we not find that there is much in these descriptions with which we are bound as Indians to sympathize? Do we not feel that the spirit of Christianity comes to us as something very natural, native to our heart, something which by the very constitution of our peculiarly Indian mind we are bound to sympathize? In that spirit Christianity shall be accepted by India. There may be thousands among my countrymen who deny that, but I for one, so long as I live, shall continue to say that the spirit of Christ India will one day receive."

R. H. HOWARD.

### CHEERFUL STRAINS.

Boston, May 29, 1870,  
30 COURT ST.

Ed. Index:

DEAR SIR,—Rev. W. H. H. Murray and some others assert substantially that the Hell-Fire doctrines are no part of the orthodoxy of to-day. I find in the "Songs for Social and Public Worship, Revised edition, 1864. Rev. Ed. N. Kirk, D. D."—a hymn book in use in the Orthodox Church in Ashburton Place, Boston, over which Rev. Dr. Kirk now presides,—the following honest versification of Dr. Watts, prefaced by the invitation—"Oh! come, let us sing unto the Lord":

My thoughts on awful subjects roll,—  
Damnation and the dead;  
What horrors seize the guilty soul  
Upon a dying bed!

Lingering about these mortal shores,  
She makes a long delay,  
Till, like a flood with rapid force,  
Death sweeps the wretch away.

Then swift and dreadful she descends  
Down to the fiery coast,  
Amongst abominable fiends,  
Herself a frightened ghost.

There endless crowds of sinners lie,  
And darkness makes their chains;  
Tortured with keen despair they cry,  
Yet wait for fiercer pains.

Not all their anguish nor their blood  
For their old guilt atones;  
Nor the compassion of a God  
Shall hearken to their groans.

Amazing grace, that kept my breath  
Nor bade my soul remove,  
Till I had learned my Saviour's death,  
And well insured his love!

I submit this without comment. Put on a black frock, a white choker, and a pair of spectacles, and proclaim it from a high pulpit in a loud, vibrant, nasal tone with sounding-board to back you,—and how it would scare the sinners!

Yours truly,

H. H.

### QUESTIONS ANSWERED.

EDITOR OF THE INDEX:—

Carl H. Horsch addressed, in the INDEX of May 7, five pertinent questions—"To those ministers who claim the name 'Christian,' and do not believe in Jesus the Christ."

Supposing that I am one of the class he intended to designate, I venture to reply:—

1. It would be inconsistent for us to call ourselves, or allow ourselves to be called, Christian ministers, if we did not in some sense believe in the Messiahship of Jesus. We believe, with Lowell, "God sends his teachers unto every age," and among these teachers of the ages, sent by God, we recognize Jesus of Nazareth as the Chief—"primus inter pares." We know very well that not a single Christian sect or denomination, as such, has ever accepted this view of Jesus' Messiahship. The great majority of professing Christians would undoubtedly say, "that is not to believe in Jesus the Christ, and with this belief only you have no business to call yourselves Christian." So they would say also that we are not religious, but infidel. We are not religious in their sense, but we put our own construction on the word, and continue to call ourselves religiousists. Mr. Abbot does, Mr. Horsch, I presume, does; then why not "Christian" in the same way?

2. A good republican, opposing one who declared that "Cotton is King," might say, "No, Reason is King," or "Freedom is King," and honestly declare himself a loyal subject. Why not? properly, as well as honestly?

3. I can "do more good" to retain the name Christian than to drop it, because, with the prefixes of "Radical" or "Rationalist" which I am careful to use, I think my true position is more likely to be understood than if I were to take the name "Infidel." The name "Theist" I do not object to; but my idea of God is so very different from that of the popular theology,



that, if I have no right to be considered a believer in Jesus because I do not accept the dogma of supernatural birth and mission, I do not see that, by the same rule, I have any right to call myself a Theist—a believer in God. Christianity is coming to stand more and more for the simple law of love to God and man, and less and less for any dogma or ceremony. Jesus, I think, intended this. Men everywhere are opening their eyes to the fact that the spirit of Jesus, and of all true Christianity or Messiahship, is the spirit of truth and love and liberty—no more, no less. We want to help on that idea. The great question is one of ideas—not of names, or persons. As soon as my good friend Abbot succeeds in proving to my satisfaction that this, our mutual aim, can be better accomplished by giving up the name Christian, I, for one, shall be ready to take my stand with him "squarely outside of Christianity;" and then if my good friend Seaver, of the "Investigator," will prove to me that I can do more for that which I now call the *Christ-idea*, by dropping the names God and Religion, as well as Christ and Christianity, I shall not hesitate a moment to follow Ellis of "the Broad-gauge Church," and fling boldly out the Atheistic banner. Mr. Horsch wrongs us if he supposes us fetish-worshippers in any sense.

4. I believe that there is "much goodness and truth" outside the nominally Christian Church—perhaps more than in.

5. We have no "struggle with the churches for a mere name." That were indeed a foolish contest. All we insist on is our free and rational ideas. Let them call us what they please. J. L. HATCH.

MANSFIELD, MASS., May 12, 1870.

### IS CHRISTIANITY ABSOLUTE RELIGION?

BY THOS. M'CLINTOCK.

F. E. Abbot:

ESTEEMED FRIEND:—I have read with much interest thy Fifty Affirmations and the discourses in which they are applied and amplified, and have found much to admire and approve, while in the positions assumed I find several, which I deem quite important, from which I feel obliged to dissent. I will endeavor to present the points of difference between us with as much perspicuity as possible, that it may be seen in what our views coalesce and in what they diverge. Regarding the great essentials of true, absolute Religion, its characteristics and beneficent results, I apprehend we are perfectly agreed. My mind for many years, perhaps thirty or more, has been settled and clear, that it did not originate with Jesus, nor Paul, nor Peter, nor John, nor any man that ever lived; though Jesus, by his divinely spiritual and beautiful life and his sublimely magnanimous death, gave a mighty impetus to its progress, and no doubt the others named, in their several and various measures, helped to increase the swelling wave. And as no man founded the one true and ever-enduring Religion, so its authority rests not on any Book or collection of books in the world. Its basis is THE DIVINE AND HUMAN NATURES. It is, therefore, old as God, the eternal Fountain whence it emanates, and co-eval with man, the conscious intelligent subject of it.

The question then comes—*Is Christianity or the Christ-doctrine*, as taught by Jesus and Paul, (the two ablest exponents of it in their day,) the *true, absolute Religion*? I think it is. In confirmation of this predicate, I will now state the evidences, which, to my mind, amply sustain it. If higher evidences invalidate the reasons I present, then I go with thee. For I am prepared to say with Theodore Parker, "if Christianity is not the absolute religion, then we need something better." But if, on the contrary, my views are borne out by the doctrine both of Jesus and Paul, legitimately and fairly applied, then I hope to have thy company. Should, however, the *historic* evidence outweigh in thy mind the more interior and graphic principles and doctrines inculcated by Jesus and recognized by Paul, I feel sure that, however we may differ as to the *letter* of the history, in *spirit* we shall still be agreed. But I will hasten to the matter in hand.

I begin with the origin and primitive meaning of the term "Messiah" or "Christ." The first, which is *Hebrew*, the second *Greek*, mean simply in English "Anointed;" or, both words in the two former languages being substantives, the exact meaning in English, rendered substantively, would be "Anointed One." It grew out of the custom which obtained among the Hebrews, of anointing with fragrant oil their kings and high priests, and sometimes prophets, on being installed into office. The term, therefore, in its origin and use, was purely *incidental* and *local*, and not necessary to express any property in spiritual or physical nature beyond the simple fact of anointing with oil. It was not necessary to express any attribute or perfection of the Divine nature, nor the relations which exist between the Divine and human natures, nor the action of the Infinite Divine on the finite human,—and is not now necessary. If it were blotted out of every vocabulary, God would be the same, man would be the same, his immortal destiny the same; Religion, as Divinely ordained, would be the same—unimpaired—the means of *uniting man with God*, now and forever.

Those on whom the ceremony of anointing was performed, were entitled to certain immunities and were regarded by the Israelites with religious reverence, and the oil itself was regarded as holy. But, like their Tabernacle and its appendages, erected in the wilderness as the nucleus of a ceremonial religion, the holiness was but factitious and nominal. This structure, correctly designated, in the epistle to the Hebrews "a *worldly sanctuary*," had its holy places, holy

priests, with their holy garments, holy plate of gold on Aaron's forehead, holy altars, holy table, holy candlestick, holy laver, holy anointing oil, &c.—of all which the holiness was merely legal, prescriptive, ceremonial,—no real holiness in any of them, nor power for the production of any. But this "anointing" was a potent ceremony with the Hebrews. The subjects of it were the "Lord's anointed" (Messiahs); and as these were pre-eminently distinguished and set apart to a particular work in their assumed theocracy, the epithet came to be applied likewise to others on whom no oil had been literally poured. Thus it is appropriated by one of their prophets to Cyrus, the Persian monarch, in anticipation of the services he offered to render the Jews, in their suffering condition under the Chaldeans: "Thus said Jehovah to his 'anointed' (Messiah), to Cyrus, whom I hold by the right hand, &c." (Isaiah, XLV.) "He whom Jehovah loveth will execute his pleasure upon Babylon, and his power upon the Chaldeans." (XLVIII. See De Wette, *Introduc. to Old Test.* Vol. 2, p. 364, &c.) The term is also applied in the Hebrew scripture to the whole Jewish nation, as being, in the apprehension of that bigoted and narrow-minded people, the peculiar favorites of Heaven. In coming down to New Testament times, the word *essentially* changes its meaning, from the external and ceremonial to the *spiritual and practical*; and this latter is the characteristic of chief importance in our present investigation.

And at this point let me say, that this great change we primarily owe to Jesus, who was the first to inaugurate the idea of a *spiritual Messiah or Christ*, and in the establishment of this idea he laid the fundamental principle of ABSOLUTE RELIGION—as I hope in the sequel satisfactorily to show. Next to Jesus, for lucid illustration of the principle, we are indebted, I think, to Paul, more than any other of the apostles. The change of which I have spoken was indeed a momentous one; a change which not only lies at the foundation of true Christianity and all true religion, but which in its natural and inevitable results abrogates the whole Mosaic code—its worship, its rituals, including its sacrifices and offerings, its statutes—except whatever in the latter was really *moral*, that is, which comprised some inherent principle of ABSOLUTE MORALITY. Verifying the aphorism of Jesus, "Every plant which is not of my Heavenly Father's planting shall be rooted up." It might be interesting here to give a condensed view of the distinguishing characteristics of the law and the Gospel. But as to do so would extend this article to an unreasonable length, I will defer that point till we come to the examinations of Paul's views of the Christ-doctrine, and will proceed immediately to the wants in the history of the Israelites which, in the providence of God, led to the great change indicated, and the important results which followed.

[TO BE CONTINUED.]

## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### THE ANNUAL CONVENTION.

We are able this week to give some account of the Annual Meeting of the Free Religious Association, which was held in Boston on the 26th and 27th of May. As heretofore, the proceedings are to be published complete in pamphlet-form. We shall here therefore only give a sketch of what was done.

The Business Meeting was held as advertised on Thursday, May 26th, at Parker Fraternity Hall. The attendance at this meeting was very much larger than it has been in previous years, and the interest manifested by the discussion which followed the reading of the Report of the Executive Committee was very encouraging to the officers of the Association. The meeting was called to order by the President, Octavina B. Frothingham, at a little past 3 o'clock. The record of the last annual meeting was read by the Secretary. The Treasurer then read his report,

which showed that all expenses for the year had been met, and that a prudent balance remained in the Treasury. The Committee on the nomination of officers for the ensuing year reported the same list of names as last year, with the exception of Thos. W. Higginson as Vice-President in place of Mrs. C. M. Severance, who, on account of her many duties in other directions, had requested to be excused from further service. Some protest was pleasantly made against diminishing the number of women on the Executive Committee, but the list of officers was elected as reported. The Secretary then read the Report of the Executive Committee for the year.

We shall print this next week entire, and so will not further allude to it now. After the reading of the Report, Mr. F. E. Abbot offered a resolution for the purpose of clearly stating that THE INDEX is not the organ of the Free Religious Association, and that the Association is not responsible for anything that appears in its columns, excepting in the Department specially devoted to the interests of the Association. After some discussion it was decided that it was sufficient specifically to refer to and endorse what was said on this point in the Report of the Executive Committee;—namely, that in the arrangement made between the editor of THE INDEX and the Executive Committee of the Association, it is distinctly understood that no responsibility rests upon either party for the work of the other in THE INDEX. A resolution was also introduced and unanimously adopted, recommending the Executive Committee to consider the practicability of holding, between now and the next annual meeting, four public conventions in different parts of the country outside of Boston. There seemed to be a very general desire manifested on the part of those present that this work of Conventions should be extended. Not only did our Western friends who were present support the proposition, but the New England and Boston members also. With the adoption of this resolution, the meeting adjourned, to come together again the next day in the general Convention in Tremont Temple.

The Tremont Temple meeting, of Friday, brought together a grand concourse of people. Not only was the attendance large, but the quality of the audience during all the three sessions was especially noteworthy. It was an assembly of thinking people. No attempt was made to present anything sensational, anything to attract and hold a miscellaneous crowd. The selected speakers were thinkers and writers rather than orators; and they were asked to present their best and most carefully prepared thought. Most of them came, therefore, with elaborately prepared papers, which they read, and no one of them appears to have trusted to purely extemporaneous utterance. Their statements and words were carefully weighed. Now such a meeting is a tremendous strain upon an audience. Our own judgment is that we attempted too much, and that if we had thrown in something a little more lively and extempore for occasional relief, it might have been better. But the audience stood the strain wonderfully. The really best things that the speakers said were the things that were applauded. All the speakers testified to that. They felt that they were addressing people of thought and culture and independent judgment, who demanded the best they had to give, and who did not come there merely to



be tickled with fine oratory and pretty stories.

The morning session was opened with an elaborate and brilliant address by Mr. Frothingham, the President, giving his idea of the general principles and aims of the Free Religious Association. We have heard but one voice as to the power and fairness and comprehensiveness of this address,—the voice of admiration and approval. But as it will be published in full in the pamphlet report of the meeting, we shall not attempt to give any further idea of it here. All who desire can see it before long in the pamphlet, and can then judge it for themselves. For the same reason we shall not give here any abstract of the other essays and speeches. They will all be printed in full. We shall simply mention now their topics.

Mr. Frothingham was followed by Mr. D. A. Wasson, in a paper setting forth the philosophical place of Religion among the great powers of the human mind; by Mrs. D. E. Cheney with an address on Religion as a Social Force in relation to Philanthropy and Reform; and by Mr. F. E. Abbot, on the Future of Religious Organization as affected by the Spirit of the Age. All these addresses, so various in their subject-matter, were carefully thought out, and were well received by the audience. Mr. John Weiss, who was to have spoken on what Religion should be in America, was unfortunately ill and unable to be at the meeting. The allotted time, however, was all taken by the other speakers, and the meeting continued till after one o'clock.

The afternoon session, as had been advertised, was devoted to the consideration of the question of Religion in the Public Schools. The subject was opened by an address from Mr. Thomas Vickers, of Cincinnati, who dwelt mainly on the greater question behind that advertised,—the relation of Religion to the State,—taking the ground that the utter separation of Church and State, which was the American theory of government, must lead logically and practically to the absolute secularization of the public schools. A general discussion followed, in which all the speakers save one took substantially the same ground though not all coming to it in the same way. Among the speakers were the venerable Lucretia Mott, now nearly eighty years old, Mrs. U. Tracy Cutler, of Ohio (who spoke as a representative of Orthodoxy, and yet favored the exclusion of the Bible from the schools), Rev. Rowland Connor, of Boston, J. Stillman, Esq., of Rhode Island, J. L. Russell and J. L. Hatch, of Massachusetts, Rabbi Isaac M. Wise, of Cincinnati, and S. T. Calthrop, of Syracuse, N. Y. The speaker who opposed the movement to exclude the reading of the Bible as a religious exercise in the public schools, was Mr. Gustave Watson, of Boston. We feel free to say that the discussion on this subject was not so weighty as we hoped it would be; it was lively and interesting, but did not bring out all the features of the momentous subject. The subject, however, will hold over till another year, and probably for many years to come.

The evening session was opened by a thoughtful and comprehensive Essay on the "Natural Sympathy and Unity of Religions," from Samuel Johnson, of the Free Church in Lyon. The topic was followed up by Rabbi I. M. Wise, who traced the development of the elemental religious ideas in Judaism, and argued that Judaism was a progressive revelation of Truth, taking Reason for its au-

thority; by T. W. Higginson, who spoke of the past and present merits of Mohammedanism; and by Wm. H. Channing, who illustrated the riches of the religion of the Chinese, and spoke of the benefit that might come to American civilization by a just and generous reception of the Chinese in this country. The Secretary read a portion of a letter, which has already been published in THE INDEX, from Babu Behary Mullic, of the Brahmo Somaj in India, and announced that the present great representative man of the Brahmo Somaj, Keshub Chunder Sen, who is now in London, would probably come to this country in the course of the year, and that the Free Religious Association must hold itself ready to give him a fraternal welcome. The President then said that with this benediction from the land of the Brahmins the Convention would adjourn.

Thus ended the Third Annual Meeting. The general feeling appears to be that it has been a gain on preceding meetings, especially in the fact that the principles which the Free Religious Association represents now stand forth more clearly defined to the world.

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# The Index.

VOLUME 1.

TOLEDO, OHIO, JUNE 18, 1870.

NUMBER 25.

## The Index,

PUBLISHED EVERY SATURDAY

BY THE

INDEX ASSOCIATION,

AT

TOLEDO, . . . . OHIO.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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### WHAT IS TRUTH?

[Read to the First Independent Society of Toledo, May 15, 1870.]

"The old question with which people sought to push logicians into a corner, so that they must either have recourse to pitiful sophisms, or confess their ignorance and consequently the vanity of their whole art, is this,—What is truth?"  
KANT, *Critique of Pure Reason*, p. 50.

"Pilate saith unto him, 'What is truth?' And when he had said this, he went out again unto the Jews, and saith unto them, 'I find in him no fault at all.'"  
FOURTH GOSPEL, XVII, 28.

"What is truth?" said jesting Pilate; and would not stay for an answer."  
LORD BACON, *Essays, Of Truth*.

"Truth for Authority,—not Authority for Truth."  
LUCRETIA MOTT.

In the fourth gospel, which in my opinion ranks very high, not only as a work of art, but also as a philosophically developed expression of the "Christian consciousness" which was gradually created by the Christ-Idea under the controlling influence of Greek thought, there is no passage more impressive or strikingly dramatic than the account of the interview between Jesus and Pilate. To Pilate's question, "Art thou the king of the Jews?" Jesus at first answers evasively by putting a counter-question as to the source of this implied accusation of treason against Cæsar; but when Pilate repeats the inquiry, he boldly asserts his own royalty as one whose kingdom is "not of this world" (i. e. not of the existing order of things, which was to be followed, however, by the Messiah's reign on earth); and he then adds these memorable words,—*"To this end was I born, and for this cause came I into the world, that I should bear witness to the truth."* He thus, to quote the striking phrase of Hase, declares himself to be "the King of Truth." The exclamation of Pilate—"What is truth?" is commonly supposed by Christian readers to be a reverent inquiry as to the nature of truth, and to show that Pilate was deeply impressed by the august bearing and spiritual majesty of his prisoner. Sir William Hamilton apparently takes it in this serious sense:—"The question, What is Truth? is an old and celebrated problem. It was proposed by the Roman Governor—by Pontius Pilate—to our Savior; and it is a question which still recurs, and is still keenly agitated in the most recent schools of Philosophy." [Lectures on Logic, p. 378.] But I conceive its meaning quite otherwise. When Jesus replies to Pilate, who only wished to know whether he was dealing with a rebel to his own imperial master, a dangerous pretender to the Jewish throne,—*"I am not a king of this world; I am the king of truth,"*—Pilate exclaims contemptuously,—

"King of truth! pshaw, king of moonshine. What's truth to me?" and, without waiting a reply, goes to the Jews to say in effect that he has found Jesus to be merely a crack-brained and harmless enthusiast, wholly undeserving of execution as a traitor. The hard, practical Roman, who knew no truth but that of the sword, and believed in no monarchy but that of military force, despised his captive, and would set him free as one powerless for mischief,—too insignificant to be feared. The man of action, as usual, saw only a weakling in the man of ideas; the realist turned away scornfully from the idealist, and laughed at the notion that anybody should bother his head about truth! It was the old story which is never finished in the telling, because the so-called practical men of this world are commonly blind as bats to the enormous power of ideas. But Pilate's "jesting" inquiry, to which he would not even "stay for an answer," namely, "What is truth?" has in all ages been the subject of profoundest and most anxious thought. It therefore pleased me greatly that one of your number should propose this inquiry to me as the subject of some one of my Sunday essays; and I trust we shall see more meaning in it than Pilate saw.

The word *truth* is so common in men's mouths, that it may seem superfluous seriously to ask—"What is truth?" What all men talk about, all men, surely, must understand. Alas, not so! Perhaps no word in the English language is so much abused as this little word *truth*. It stands to each man as the sum-total of his own notions, or the notions of some little party or sect in which he has merged himself. To a Mohammedan, the "truth" is Mohammedanism; to a Christian, it is Christianity; to a fool, it is his own folly. It seldom occurs to the average mind that truth is too vast to be comprehended in any human system. Every class of men has its own peculiar cant; there is sometimes, I am sorry to say, cant to be heard even in the anti-cant party. I have noticed that, in the special cant of reform, truth with a big T plays a very important part. We are all in danger of getting into the habit of using words without thought; and I suppose that cant is, in most cases, nothing but words thoughtlessly used, in obedience to mere habit or fashion. If words are used for purposes of deception, they deserve a harsher name than that of cant. With the hope, therefore, that we may all avoid the danger of using this word *truth* in a canting manner, and attain a larger conception of what it stands for, let us see what answer we can find to Pilate's question.

Truth is of three kinds,—that is, the word *truth* has three fundamentally distinct meanings.

1. There is the truth of Being or of Things. By this I mean the realities of the universe, wholly independent of all thought concerning them. Whether we think correctly or incorrectly, the facts of existence remain the same. I may think the moon to be only as big as a button, because a button close to my eye is seemingly of the same size; or I may think it to be as large as the sun, because the apparent diameters of the sun and moon are about equal. But the moon's magnitude remains permanent, neither shrinking nor expanding as my thought changes. Now suppose that all the human race should be annihilated, and suppose (what many persons believe) that there is no intelligence in the universe higher than man's,—it would be irrational to believe that any change would occur in the actual relations or reality of things on account of the extinction of all comprehending minds. The earth would still roll around the sun; all the operations of Nature, all the laws of astronomy, of chemistry, of physics, of mathematics, and so forth, would be the same. Matter would retain the same properties and obey the same forces; all relations of form and extension and number, of quantity and quality, would exist unchanged by the supposed annihilation of the human race. The universe would go on as before, even if nobody were

the wiser for it. Just as countless things are to-day true which no man knows, so countless other things would remain true if all men should cease to know. This unchangeable reality, which we see to be nowise affected by human thought, is what I mean by the truth of Being, or the truth of Things. Used in this sense, we see that the word *truth* stands for all that exists independently of ourselves,—for the vast realities of the universe which are unaffected by our presence or absence, our existence or non-existence.

2. But besides the truth of Things, there is also the truth of Thought. The former is called Real Truth, the latter is called Formal Truth. Everything is true in this second sense which does not violate the laws of logic. For instance, if the city of Hong Kong is built in the form of a square, then its four sides are all equal in length; a straight street laid out connecting two opposite corners would divide the city into two exactly equal portions; and another straight street laid out connecting the other two opposite corners, would cross the first street exactly at right angles, and would cut it exactly at its middle point. Whether Hong Kong is square-built or not, I do not know; but if it is so built, then all these things are true. The truth of Thought only requires that the laws of thought shall be obeyed,—that thought shall be consistent with itself. No matter how false or absurd a theory may be, if measured by the truth of Things; it has the truth of Thought if it is only logical throughout in all its parts. Old Dr. Johnson, it is said, came down one morning to breakfast in high dudgeon, because he had dreamed over-night that he had been beaten in argument by an antagonist; and nothing could reconcile him to his defeat, until his jackal, Boswell, suggested that, since it was all a dream, the Doctor had himself supplied his opponent with all the arguments by which he had been beaten,—in fact that he had only beaten himself, after all. Now so long as he was asleep, the truth of Thought would require the old gentleman to feel mortified at his defeat, since in the dream his antagonist was as real as himself; but the moment he waked up, his mortification became laughable and false, because the premises which would justify it were all gone. By truth of Thought, therefore, I mean logical consistency in the relations of our ideas or conceptions. Hence we speak of a true Catholic as one who practically accepts the authority of his church in all matters of faith; while we should call him a false Catholic, who, claiming to accept this authority as final, should yet persist in thinking independently for himself.

3. Thus we see that the truth of Things is altogether independent of thought; while the truth of Thought is altogether independent of things. But there is a third and very important sense of the word, namely, the truth of Science or Knowledge. Thomas Aquinas, who six hundred years ago earned the title of the "Angelic Doctor" among his fellow schoolmen and theologians, says:—"Intellectual truth is the adjustment of the intellect to the thing, according as the intellect declares that to be which is, and that not to be which is not." [*Contra Gentiles*, I, 49.] This definition has been acquiesced in by the greatest thinkers who have come after him. Spinoza defines truth as "the congruity of the idea with the thing ideated" [*convenientiam ideæ cum suo ideato: Cogitata Metaphysica*, I, VI, 3]. Kant says:—"The definition of the word truth, to wit, 'the accordance of the cognition with its object,' is pre-supposed in the question [What is truth?]; but we desire to be told, in the answer to it, what is the universal and secure criterion of the truth of every cognition." [*Critique of Pure Reason*, Bohn's Ed., p. 50]. I will here quote a passage from Sir William Hamilton's *Lectures on Logic*, p. 377, because it not only defines truth in this third sense, but also defines some other words which are commonly used with much looseness:—



"The end which all our scientific efforts are exerted to accomplish, is *Truth* and *Certainty*. Truth is the correspondence or agreement of a cognition with its object; its criterion is the necessity determined by the laws which govern our faculties of knowledge; and *Certainty* is our consciousness of this necessity. *Certainty*, or the conscious necessity of knowledge, absolutely excludes the admission of any opposite supposition. Where such appears admissible, doubt and uncertainty arise. If we consider truth by relation to the degree and kind of *Certainty*, we have to distinguish *Knowledge*, *Belief* and *Opinion*. *Knowledge* and *Belief* differ not only in degree, but in kind. *Knowledge* is a certainty founded upon insight; *Belief* is a certainty founded upon feeling. The one is perspicuous and objective; the other is obscure and subjective. Each, however, supposes the other; and an assurance is said to be a knowledge or belief, according as the one element or the other preponderates. *Opinion* is the admission of something as true, where, however, neither insight nor feeling is so intense as to necessitate a perfect certainty. What prevents the admission of a proposition as certain is called *Doubt*. The approximation of the imperfect certainty of opinion to the perfect certainty of knowledge or belief is called *Probability*."

It is this last sense, that of the "harmony of thought with reality," as Sir W. Hamilton elsewhere has expressed it, that the word *truth* is most commonly used. Truth is said to be attained, when thought accurately mirrors the realities and facts of things. The truth of Being is nothing to us, so long as it is beyond our reach; we can but wish and search for it. Neither is the truth of Thought of any value to us, unless we are satisfied that we start right in our thinking. Good reasoning from bad premises is only misleading,—as much so as bad reasoning from good premises. These two kinds of truth, therefore, that of Things and that of Thought, miss connection and are practically worthless until we can join them in the harmony of Science or real knowledge. Science or knowledge,—the reflection of the universe, its facts and laws, in our own minds,—this is the kind of truth that is above all needed by every person. Here lies the difference between the sane and the insane man. The sane man brings his thought into harmony with Nature, perceives things as they are, and acts accordingly. But the insane man mistakes his own feverish fancies and wild hallucinations for actual facts; and he, too, acts accordingly. Knowledge is sanity; ignorance is a species of insanity. We are all insane when we presume to act on insufficient knowledge. Truth, therefore, is the great need of every soul, inasmuch as our action is all at hap-hazard, as likely to end in disaster and misery as in happiness, until we have brought our thinking into harmony with the actual conditions of life and the real facts of Nature. For instance, whatever mechanic thinks that, by joining a strike, he can compel his employer for any length of time to pay ten hours' wages for eight hours' work, or that any artificial combinations are going to override or alter the laws of political economy, is the victim of pitiable ignorance, and needs above everything to study the principles of social science. Truth is thus the food of the mind which strengthens it for dealing with life's practical duties. To establish an equilibrium or natural balance between ourselves and our surroundings, so that a proper action and reaction can take place between our own minds and the universe, is the only path to happiness or to wisdom or to virtue; and truth is the light that must illumine it.

Thus we find that the truth of Being is the grand total of realities to be discovered; that the truth of Thought is the indispensable means of the discovery; and that the truth of Science or real Knowledge, the harmony of our thinking with real being, is the discovery itself. The next question, then, old as human thought itself, is—what is the criterion of truth? By what measure or standard shall we determine it? How can we be sure that we have indeed discovered the truth of Being, and are not deceiving ourselves with some phantasmagoric illusions of our own creation?

1. The only criterion of the truth of Being is *experience*. "Experiment upon me, and find out!"—that is the command of Nature, when we ask her for her secrets. Nobody discovers anything valuable in any other way. "The fool has to learn by experience," says an old proverb. But some wise one has emended the proverb thus:—"Tis the wise man that learns by experience; the fool never learns at all." Thought must in all cases be tested by facts. The human senses are so many instruments of research; and the human brain has got to use them in acquiring all that it means to learn of the truth of Being. The intellectual faculties are themselves but higher senses, dealing intuitively with the *relations* of objects just as the senses proper deal with their physical *properties*; and their use is only a higher kind of experience. "Test and discover!" That is the ever-

lasting law of Nature,—her only gate-way into the truth of Things.

2. The only criterion of the truth of Thought is *logic*. Logical laws are a sure, and the only, measure of the correctness of the reasoning process, whether inductive or deductive. Whatever reasonings conform to the laws of logic, are sound; and no others are. Thought that is not logically faultless is good for nothing; it is all false. The strength of a chain, as has been well said by Archbishop Whately, is only that of its weakest link; and so the value of a chain of reasoning depends wholly on its perfection in every part. But logic cannot go beyond the truth of Thought; its use as a criterion is solely to judge whether the reasoning is good,—not whether the facts it proceeds upon are real or illusory. Logic, therefore, tests only the workmanship, not the material; it applies its rules solely to determining the skill of the construction, and has nothing to say as to the quality of the stock put in.

3. Now as the truth of Science or knowledge is simply the correspondence of Thought with Things, the harmony between our thinking and the realities of the universe, so the criterion of scientific truth is simply the combination of experience and logic. Logic is, as Kant truly says, a merely negative criterion; that is, nothing can be a scientific truth which violates the laws of logic. In fact, logic has an absolute veto power in all investigation into truth; it declares to be absolutely, universally, eternally worthless whatever is illogical. But experience is the only positive criterion of truth, and its verdict is not absolute; it makes mistakes, is often partial and must be corrected by larger experience, and has no jurisdiction beyond its narrow limits. Nothing whatever will stand the test as a settled fact of knowledge, which violates any law of logic or fails to receive the seal of a positive experience. Every truth of knowledge can be verified. Verification, that is, the possibility of repeating at any time the same experiment with the certainty at all times of repeating the same result, is the test of all undisputed knowledge. Logic and experience, therefore, are the two sides of the one criterion of truth,—negative and positive; but this criterion is not absolute. Want of logic is decisive against any alleged truth; but want of experience only creates a presumption against it. There is no absolute criterion of truth; we cannot escape the possibility of error. Only an infinite experience could give us at the same time a positive and yet an absolute criterion of truth.

Such, then, is the answer I must give to the question, "What is truth?" Truth is the harmony of Thought with Things, the correspondence or agreement of ideas with their objects. Logic is an absolute negative criterion of truth; experience is a fallible positive criterion of it,—the best we have. Truths of Science or Knowledge are thus all subject to two rigorous demands; first, that they be logically harmonious with themselves and with all other proved truths; secondly, that they shall be capable of verification. Without verification, no statement or thought can be accepted as a settled truth,—although it may be a truth, notwithstanding. Doubt attaches to every alleged truth that cannot be verified by repeated observation or experiment. Science is simply clarified and methodized experience; and I think that, for the permanent and stable beliefs of mankind, there is no foundation but Science, in its largest and most inclusive sense.

What a theme of unparalleled sublimity is opened to us by this simple word *truth*! The love of truth, the passion for truth, has been the inspiration of every great life lived on earth. Jesus spoke for every noble spirit when he said—"To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." The body feeds on a meat that perishes; but the soul feeds on the eternal truth. To seek for truth that we may live the truth, is the grandest aim of our existence. Indeed, the search for truth is a pursuit so full of delight to him who glows with a genuine devotion to it, that Malebranche exclaimed,—"If I held truth captive in my hand, I should open my hand and let it fly, in order that I might again pursue and capture it." And Lessing in the same spirit declares,—"Did the Almighty, holding in his right hand *Truth*, and in his left *Search after Truth*, deign to tender me the one I might prefer,—in all humility, but without hesitation, I should request *Search after Truth*." Expressions like these, perhaps, over-state the value of the mere pursuit, for no pursuit, as such, can be an end in itself; truth could not thus animate the soul to life-long and

all-absorbing toil to attain it, were it not that, when found, it is the chief blessing of mankind. It is true, as Seneca said, that—"A known truth waxes stale [*ardet cognita veritas*]" ; but only because each special truth is a stepping-stone to a truth higher and grander still. It is the infinity of truth, the impossibility that exists of finding any limit to it, that makes it an object worthy of the supreme love and allegiance of the human soul. In vain shall any one declare—"I am the Truth;"—no human teacher can without audacity utter such words as these. Forever on and on,—that is the destiny of the soul that dedicates itself to truth in absolute and pure devotion. The love of truth is a moral quality of such surpassing excellence and dignity, that it ennobles, exalts and sanctifies the spirit that is inspired by it. What is there so great in human character as the stern yet impassioned veracity, that values *what is true* above all gain, above all pleasure, above all that is not identified with the absolute integrity of Nature? No joy compares with that which flows from truth, thus pursued and thus won. There is that in human nature which makes the simple arrival at the true more precious and more rewarding than the most brilliant triumphs of common ambition. Truth, like virtue, is its own reward; and the hope of unending being has no better guarantee of its own wisdom than the fact that he who feeds on truth feeds on the eternal, the infinite, the divine.

## Miscellaneous.

### SKEPTICISM IN BOSTON. A SESSION WITH THE FREE RELIGIONISTS.

[From the Watchman and Reflector.]

Wishing to hear what these astute expounders of the latest phase of Boston Liberalism had to say, I found myself present, with a brother Congregational minister, at the opening session. A good audience was gathered, many persons of which evidently held no closer sympathy with the speakers than ourselves.

No prayer opened the exercises, which at first surprised us, but subsequently appeared eminently proper, when we learned that the peculiar characteristic of Free Religion is its freedom from religious forms. No hymn was sung. "Birds of prey," as Pascal said of the Jesuits, "never sing." And these took special zest in the conviction that they were the young eagles of a new dispensation gathered together about the carcass of a dead Christianity. Rev. Mr. Frothingham introduced the exercises by an elaborate paper upon "The Aims and Principles of the Association." The elegant manner and exquisite style of the speaker rendered his performance anything but dull. There was very little of the venom in his words which distilled from many of the tongues which followed him. His address was marked rather by a strangely good-natured *abandon*. Having defined free religion by a circle large enough to embrace "every kind of creed and creedlessness," and having constructed an Olympus for it wide enough to take in every kind of god and no god, he seemed to be utterly indifferent as to which creed or which god any one should accept, if only he would not scowl or make faces at the others.

Having laid down several cardinal propositions of free religionism, so astoundingly loose and godless as to satisfy the most ultra, he seemed to be aware that, if followed to their logical results, they might land their adherents in positions very various and remote from religion. But he expressed his entire indifference to this. "My principles are my horse," he said: "I go where it goes. If it trots to the door of John Calvin, very well. If it brings up in the pastures of Atheism or Pantheism, very well," &c. In fine, while objecting to riding his free horse to death, he seemed perfectly ready to be ridden to death by his free horse. And this, in a word, is what these men are clamoring for, as near as I could gather. "Let every man come upon the course with just such a horse as he pleases," they would say—Unitarian horse shorn of his supernatural tail; Atheistic horse with a free religion saddle; Brahminical horse hitched to a Concord wagon; Infidel horse snorting fire and blasphemy with every breath; all shall have an equal right upon the field. Only let no man dare to put the slightest restraint upon his steed. This is a free religion race. Away with all sectarian bridles, away with all martingale creeds which constrain the head, away with all ecclesiastical curb-bits which hurt the mouth. "Free religion is religion unharnessed," said Mrs. Cheney. "We object to nothing but creeds and sectarianism," said Mr. Frothingham. And so this much I did find out about these people. They are willing men should ride what they please, and ride whither they please—ride like Tam O'Shanter or Mazeppa, ride to Rome or to Geneva, to Hindustan or to the devil, only they shall not have any head-gear upon their horse.

After Mr. Frothingham came Rev. D. A. Wasson, an iron gray man with a good deal of steel, evidently, in his nature, for he presented an argument for natural religion that was as wiry and philosophically exact as one could ask. He showed the relation which religion holds to the other sentiments of our nature, and the relation in which it puts one to the



outer world. There was so much of truth in what he said that he seemed really orthodox in comparison with those about him. For while they quite unanimously asserted that it is not necessary to believe in the existence of God in order to be religious, he made the to them astounding statement that, until a man has seen God, he is not only incapable of religion, but incapable even of rational thought and self-consciousness.

Mrs. E. D. Cheney followed—a woman who, having forgotten or having never heard what Christianity has done for her sex, added her very small intellectual mite towards bringing it into contempt. It devolved on her to apply the new gospel to the reforms of the day and the amelioration of society. Before doing so she proceeded to sweep out Christianity with her free religion broom, showing how contemptible the Gospel idea is that sickness and suffering are disciplinary, compared with Mr. Emerson's idea that "sickness is felony," and how shortsighted the sentiment of Jesus is, "the poor ye have always with you," compared with the more worthy and perfectly practicable scheme of free religion, that of banishing poverty at once and forever from society. To the question "Whither tending?" she seemed to be as sublimely indifferent as Mr. Frothingham. With a small opinion of the Christian religion, she had taken Science for her steed, and, mounted firmly on a transcendental side-saddle, she was ready to go wherever it might take her. She thought the indications were that it was heading towards the sun, and that this earth in due time would bring up in that luminary. If so, that would be the best place to go to. And we quite agree with her, since she is one who is urging such an enlargement of woman's sphere as that, the poor earth seems quite incapable of the required expansion.

Quite the feeblest performer of the occasion was Mr. Francis E. Abbot. From all we had heard of this gentleman we expected, at least, to listen to a man of marked intellectual vigor. On the contrary, he presented the aspect of a very little man who, having run against Christianity and been knocked down by it, is laboring under the hallucination that it is Christianity that is staggering from the shock. His part was to show how rapidly the religion of Jesus is coming to an end. His essay was very striking,—for the most striking performance of which we can conceive is the stringing together of a long series of such self-evident axioms as that *two and two make five*, or a *part is greater than the whole*. This, without exaggeration, was precisely Mr. Abbot's method of procedure. Aware, as he must have been, of the vast accession which the churches of Christ are constantly receiving in numbers and in strength, he went on to reason that Christianity is coming to an end, from such evidences as these: There is a growing tendency to union among Christians, and union is a certain sign of disintegration. There is an undeniable evidence of vitality in the churches, and vitality is an indisputable proof of decay, &c., &c. Christianity he compared to the slave power that so long cursed this nation with its domination, and he adjured his hearers to put forth their utmost endeavors to crush it. Mr. Abbot seems to be the chosen vessel of Free Religion to bear its gall and bitterness before the people. Of the acerbity of his contents there can be no question. But the vessel is a frail one; and, alas! he little knows how easy it would be for that One against whom he has lifted up his hand to "break it with a rod of iron and dash it in pieces like a potter's vessel."

After the intermission Free Religion turned its attention to the question of the Bible in the public schools. Of course it had nothing to say except on one side of the question. Men who dislike the Bible always and everywhere are not likely to wish it in our schools. Mr. Vickers, of Cincinnati, led the debate in a very tedious speech, though generally candid and containing some sound arguments. Then came a Mr. Russell, of Salem, bristling all over with free religion's quills, complaining that, though a most proficient lecturer in botany, he had been denied the privilege of lecturing in the Salem Normal School, and invoking the vengeance of the audience on the School Board, who had presumed to undervalue the service of so worthy an individual. He complained that though each of the four speakers of the morning had given a separate definition of religion, none of them had hit it. And asking the attention of the audience to a fifth, he raised his stentorian voice to its highest pitch, exclaiming, "Do you ask what religion is? *I am religion*. Every day I live the conviction deepens on me that I am divine." Now one had only to see the said Mr. Russell as he stood upon the platform, to be convinced of two things, viz., that this last definition of religion had reduced it to a very gross materialism, and secondly that the demand for the exclusion of religion from the public schools had been responded to by the people of Salem in a way which ought to satisfy all parties. A Mr. Stillman next spoke, who appeared to have come all the way from Rhode Island for the purpose of spitting on the Bible before an intelligent audience, applying to it every kind of abuse, and begging that, if it must be retained in school, an expurgated edition be prepared. Then came that dear, grandmotherly old woman, Mrs. Lucretia Mott. And out from under a lace cap, and with a little piping voice, and with a very goody-goody smile, she expressed her joy that all had been so ready to speak their mind. And though she thought better of the Bible than most of them, she was very happy to have listened even to the sweet young man who had preceded her. It was so nice to say what you think. She thought some parts of the Bible were inspired, but still she believed more in the inner light, &c.

Rev. Rowland Connor gave a really candid and straightforward address upon the question. It was to the point, and turned neither to the right hand nor to the left upon side issues. I think all that can be said against the Bible in schools he compressed into his fifteen minutes speech, and if he did not win the convictions of his opponents, he certainly won their respect. A Mrs. Cutler, of Ohio, followed, and then a Mr. Watson, from the audience, asked permission to add a word upon the other side. This he did in a very quiet and unpretending way, but with marked effect. He appealed to the respect which the previous speakers had for pure words, if they had none for Christ and the Bible, whether they could object to having their children read such passages as these, quoting with great beauty and accuracy some of the choicest sayings of our Lord. How precious and exalted these words are, I think I never realized so fully as when they thus fell upon ears that had been pained by the continued utterance of sentiments so infinitely removed from them in dignity and purity.

After a few words from Rabbi Wise, the session closed.

To gather up my impressions of it, I should say that two things characterized it pre-eminently—the absence of any positive spirit of religion or any definite conception of the meaning of that term, and a boundless abuse of the religion of Jesus Christ with endless charges of its failure and short-coming. So that I could not but be reminded of the applicability to them of quaint old Thomas Fuller's description of freethinkers, changing a single word. "They have discovered a short way to celebrity." Having heard that it is a vastly silly thing to believe everything, they take it for granted that it must be a vastly wise thing to believe nothing. Therefore they set up for free religionists, their stock in trade being that they are free from religion. No persons make so large a demand on the religion of others as those who have none of their own; as a highwayman will take greater liberties with our purse than our banker.

Boston, May 30th.

A. J. G.

#### MULTUM IN PARVO.

[From the Independent.]

The *Watchman and Reflector* is apparently straying into forbidden paths. It has been to the Free Religious Meeting in Boston. And it makes some strange confessions. For instance, it says of the Rev. Mr. Frothingham that "there was very little venom in his words." This surprises us. We had supposed that, since the marriage at the Astor House, it was now very generally admitted that Mr. Frothingham was a snake. Speaking of the Rev. Francis E. Abbot's slight physique, *The Watchman* says: "He little knows how easy it would be for that One against whom he has lifted up his hand to 'break it with a rod of iron and dash it in pieces like a potter's vessel.'" We wonder whether it would not be almost as easy for that same Omnipotent hand to dash in pieces the big-bellied Baptist who penned the above lines. It speaks of Mrs. Cheney as a woman who "has forgotten, or never heard, what Christianity had done for her sex"—a statement so untrue as to be unpardonable. Why will not the orthodox religious press represent its opponents fairly? There is certainly no lack of sound argument on its side. Why, then, should it resort to abuse?

#### LITTLE KINDNESSES.

[From Anerbach's *Gevattersmann*.]

Blessed be the hand which gives joy to a child! Who knows when and where the blossom will again unfold its beautiful petals? Cannot almost every one remember some benevolent man, who has performed some friendly act to him in the quiet days of childhood? The *Gevattersmann*, at this moment, sees himself as a bare-footed boy, at the wooden paling of a poor little garden in his native village, looking longingly at the flowers which bloomed so silently in the bright, silent Sunday morning. The owner of the small patch, a wood-cutter, who spent the whole week in the woods, stepped out of the house to pluck a flower to carry with him to church. He sees the boy standing there, breaks off the most beautiful pink,—it is red sprinkled with white,—and hands it to the boy outside the fence. Neither spoke a word, and the boy ran home with a hop and a leap. And now, here in this distant home, and after so many experiences of so many years, the boy gives utterance to the grateful feeling which then filled his breast. The pink has long ago withered; but it blooms again to-day with a new freshness and life.

LITTLE by little we are ascertaining what it is to be a radical in religion, or perhaps more accurately, a radical without religion. A clerical exponent of a neighboring city patronizingly says that they only decline to believe all that Christ and the Bible say; they take the Bible and sift it, and finding a good deal of chaff in it they throw that to the winds, but are very careful to keep all the wheat." They compare Christ's teachings "with what they themselves know," "and if they find He teaches true, they accept His doctrine, but if they find He is mistaken, as they think He sometimes is, they simply pass on to that which is truer;" and much more of the same sort. Christ mistaken! I think of it; will the clerical radical who thus dishonors his race and his God please specify some mistake of Christ? We wish those careless people who are prone to be attracted by the dismal swamp fire fly of modern radicalism would take heed to their steps before it is everlastingly too late.—*Watchman and Reflector*.

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"THE INDEX is doing well here. They have sold some fifty copies of last week's number at the news room during the last three days. The above subscriber is one of the most active men in the Unitarian church, or has been, but he is growing fast. A correspondent says,—'we shall give it (free religion) a most hearty support when it convinces us that it means real philanthropy and genuine reform.' Practical work of some kind is what the world stands in need of. The great charge against Christianity, and the one that it is unable to meet, is that it has ever stood in the path of progress. Free Religion must be progress. Christianity has been much preaching, much praying, and little work for humanity. Free Religion should reverse this action. Work for humanity should be the first thing,—all other things should be auxiliary to this. Will you pardon me for making a suggestion? Can you not get some able scientific man to give us a short letter in THE INDEX each week? Christianity says,—'science is its (infidelity's) stronghold.' We admit it and glory in this truth. Science is the only true interpreter of God's word as written on the sky and the earth, and he only can ascertain the truth who reads this word. Pardon my long postscript, and again let me thank you for your brave little paper. We are happy to learn that no one 'can find a steed in *The Index* or a stable-keeper in its editor.'"

"Sir, such a paper is needed at the present and for the future of this country, to counteract the acts and influence of the Orthodox party of this nation. Sir, we see it verified in the late words and would-be action of that would-be treasonable Convention, or Council, had at Pittsburgh lately. Sir, I for one consider that Convention equally as bad as, if not worse than, the Council now sitting in Rome, in its endeavors to crush and tyrannize over the rights and liberties of the world. Sir, I trust that you, for one, who are capable to expose them, will do it with all the might and talent you are possessed of, through THE INDEX and your lectures. But, sir, their time and money in going there were all thrown away, for their power is gone, and gone to return no more forever. I have conversed with a good many about the proceedings in Pittsburgh, and have not heard one person speak approvingly of their course, but everybody thinks they have hurt their own cause instead of helping it. Sir, I look to see THE INDEX show them out in their true colors."

"The Free Religionists of this vicinity feel a deep interest in the success of THE INDEX, and you may look for additions to your subscription list from—Go on, brother, in the good work you have so nobly begun. You have the sympathies of the liberal minds of all classes, both in and out of the Church. Your effort will be sustained, because the people are ready for your thought and are starving for just such food as THE INDEX can, and I trust will supply. May THE INDEX receive such encouragement as will stimulate you to speak fearlessly in defence of the noble position you have taken, is the sincere desire of a subscriber."

"I did not express in the — a tithe of the pleasure it afforded me to hear of the birth of THE INDEX. I could not do so on paper. I read THE INDEX each week from one to five times. I study it. Your sermons before the Independent Society of Toledo are grand."

"I admire the stand you have taken in dropping the name 'Christian.' I think your paper will do more good than any liberal journal that has been started in this country."

"Your patrons here are delighted with THE INDEX in all respects except the issue which you made with Spencer. That hurt them badly."

"Thanking you from the depth of my soul for the comfort your paper is to me, I am yours truly."

#### LOCAL NOTICES.

THE FIRST INDEPENDENT SOCIETY meets every Sunday morning, at 10½ o'clock, in the church on the corner of Adams and Superior streets. Sunday School at a quarter to 12. The public are cordially invited to attend.

THE RADICAL CLUB will meet at the same place, at 7½ o'clock, June 19. The discussion, postponed last Sunday on account of the storm, will be as before announced:—"Is the plan of Co-operative House-keeping a feasible one?" Free to all.

#### RECEIVED.

A CONSTITUTIONAL VIEW of the late War between the States; its Causes, Character, Conduct and Results. Presented in a Series of Colloquies at Liberty Hall. By ALEXANDER H. STEPHENS. In Two Volumes: Vol. II. National Publishing Company: 178 Elm St., Cincinnati. [Advance sheets. To be sold by subscription only. An Agent wanted in every county.]



## Poetry.

## PICTURES FROM OVID:

## VIII. PERSEUS AND THE GARDEN OF THE HESPERIDES.

High through the air he wings his rapid flight,  
And homeward hies through realms of liquid light.  
Thrice he beholds the cold and savage Bear,  
And Cancer fierce,—grim monsters of the air.  
With varying course now east, now west he turns,  
Till the paled fire of day no longer burns.  
On shores Hesperian, where huge Atlas reigns  
The sovereign lord of all those fair domains,  
Ere dusky night her starry mantle throws,  
The wanderer, wearied, seeks a brief repose,  
Till twinkling Lucifer with silvery ray  
Shall usher in the earliest blush of day,—  
Till the faint blush shall turn to rosiest red,  
And Phoebus rise in glory from his bed.  
Here rules the giant king with sway supreme,—  
His kingdom's bound earth's uttermost extreme,  
And the broad sea which, when the day is done,  
Receives the coursers of the setting Sun,  
Panting and tired, and in its cooling waves  
The smoking axles of the chariot lave.  
His thousand flocks and herds of cattle stray  
In meads luxuriant through the livelong day;  
Here no intrusive foot excites his ire,  
No neighbor's wealth lures covetous desire,  
While trees of living gold amaze the view,  
And golden boughs droop low with fruit of golden hue.

1854.

ASTERISK.

## The Index.

JUNE 18, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

SPECIAL NOTICE.—Persons wishing a file of THE INDEX, bound and complete for the year, at \$2 50, will please forward name and address immediately. No money should be enclosed. Only two hundred and fifty copies can be supplied. If these are all ordered, the missing numbers will be reprinted, and the orders filled at the end of the year. For further particulars see THE INDEX, No. 30.

## IN MEMORIAM.

Who could help feeling a pang, when he heard that the great master of modern fiction was dead? The magician's wand that conjured up so many beautiful figures is stilled forever; and the figures themselves seem in our imagination to put on mourning for him who could give them immortality, yet himself must die. What a marvellous power lived in that creative brain! How it has stirred the heart and quickened the aspirations of the age! Surely, never was the energy of genius more beneficently used. The world is not ungrateful, and drops on the grave of Charles Dickens the heartfelt tribute of a tear.

## THE RADICAL.

The announcement in the *Radical* for June that this might possibly be the last number of the magazine, has surprised all, grieved its friends, and excited in the evangelical press a mean and spiteful exultation. From the latter statement, however, we gladly except the *Christian Radical*, of Pittsburgh, Pa., which delights us by the manly and magnanimous spirit of the following notice:—

"The *Radical* for June is full of spirit. A number of the articles are intensely interesting and full of suggestion. We like the *Radical* because it is always free and fresh, and has its own fearless way of putting things. We are sorry to read the following in this number:—'This may be the last number of the *Radical* we shall be able to publish. Our subscribers must wait in future until we are prepared to send

them a further word.' It appears from this announcement that financially it has had no large prosperity. But how could it? It does too little flattery to make money fast. It pays too little respect to the orthodoxes and creeds and routine of religious thought to get rich. The men who love liberty and utter protests against the shame and crafts of priests and kings do not dress in purple and fine linen. It is the time-servers of creed and sect, the cravens who lick dust from the feet of power, whose lips are set to apology, to whom everything is right, who talk of sin and devil, and proud, cold men with smooth tongue and soft accent, who sell *nothing* and give to the poor, who have not the pluck to endure for an idea—these are the gentlemen that have smooth sailing, get rich, and fatten in their plenty."

We should like to know the man who, being a thorough and sincere evangelical Christian, can yet speak of a free-thinking periodical in such terms as these.

We have reason to hope, however, that the *Radical* is not destined thus to perish in the very bloom of its youth. Its editor, Mr. Morse, with a faith bordering on the sublime, began its publication in 1865 almost without means, and has made many a sacrifice to bring it to its present high excellence; and it is through no fault of his that suspension is now threatened. It is doing a work which *should not be suffered to cease*; and if this falls under the eye of any liberal person possessed of wealth, we venture (though wholly unauthorized to do so) to ask a little timely assistance. The jubilant cackling and fluttering of all the old hens in the country ought to show how powerful has been the influence of the *Radical* in promoting liberal ideas. THE INDEX could no more do the special work of the *Radical* than the *Radical* could do the special work of THE INDEX; and even if it could, we should be guilty of a meanness that ought to sink us into annihilation, if we secretly exulted in a brother's embarrassment through hopes of profiting by it. Faults enough we have,—but not that. The question is, have the American people brains enough to appreciate the thoughtful application of American ideas to American problems, and heart enough to support, generously and spontaneously, a magazine that has too much self-respect to stoop to the ordinary tricks of success? Some medium of publication for longer and more elaborate essays than can find room in THE INDEX, is a necessity; and if the *Radical* goes down, it will speedily come up again in some other shape. We hope most sincerely that the vantage-ground gained by the *Radical* will not be sacrificed, but that aid will flow to Mr. Morse in rivers and torrents without delay.

## SOME NEW BOOKS.

Ross Winans' "ONE RELIGION: MANY CREEDS," published by John P. Des Forges, 3 St. Paul St., Baltimore, is a handsome octavo of 343 pages, tinted paper, with an Appendix of 120 pages, a "List of Works Consulted," and indexes both to the body of the work and to the Appendix. Next week we shall print an extract from the book, selected at random as a fair sample of its quality. To the general reader, who has no leisure to study long treatises and perhaps no money to buy them, the Appendix alone is worth the price of the volume (\$2.00). Mr. Winans is an earnest believer in God and in Immortality (e. g. p. 81), but discards miracle unreservedly from his philosophy of the universe, and believes thoroughly in science as the great illuminator of the human mind (p. 143). The volume before us is another proof of the wide and rapid spread of liberal ideas at the present time, to which the study of "Comparative Religion," as it is termed, is contributing in a very marked degree.

Henry Lange's POETICAL WORKS, Vol. 1, published by the Author at New Albany, Ind., will be best described as *rhymed rationalism*. They evince little or no imagination, but are full of liberal and sensible thoughts. As a fair specimen of the volume, we will print next week a poem entitled—"Logic must Conquer." The versification is bald, sometimes harsh; but there is considerable shrewdness and point in some of the lines. We protest, however, against manufacturing a rhyme for *reform* by docking off the tail of the word *enormous*, and sending it shivering into the world as *enorm* (p. 35). Mr. Lange printed two volumes of poetry in German, in 1867 and 1869, with the imprint of Brockhaus, Leipsic. Whoever enjoys liberal sentiments, and is not fastidiously exacting as to poetic elegance, will read the present volume with satisfaction.

Hudson Tuttle's "CAREER OF THE CHRIST-IDEA IN HISTORY," Adams & Co., 25 Bromfield St., Boston, is a neat little volume of 161 pages, devoted to a recapitulation of the various theories of an "incarnation" which have been made the basis of religious systems. Like most such compilations, it betrays the marks of haste, and is not always accurate; but it is clearly written, and will reveal a world of new thoughts to those who have never ventured beyond the narrow enclosures of orthodoxy. Mr. Tuttle is fair and candid, and will make friends of all who read his book in the same spirit as his own.

## THE FIRST INDEPENDENT SOCIETY OF TOLEDO.

## [SECRETARY'S REPORT.]

The Annual Meeting of this Society was held Tuesday evening, June 7. The following gentlemen were re-elected Trustees for the ensuing year:

Dr. T. M. Cook,  
Mr. H. L. Holloway,  
Mr. Calvin Cone.

Mr. A. E. Macomber was re-elected Secretary, and Mrs. M. J. Barker was elected Treasurer.

The Trustees were instructed to secure the services of Mr. F. E. Abbot as minister of the Society for the ensuing year. The following resolutions were unanimously adopted:

*Resolved*, That we hereby tender to the gentlemen who have acted as Trustees of this Society for the past year our heartfelt thanks for the fidelity with which they have discharged the duties of their office; that we appreciate the peculiar difficulty and delicacy of their position, the unusual perplexities and embarrassments which they have had to meet during its term; and that we would express in the strongest manner our entire satisfaction with their management of affairs in a crisis fraught with peril to the numbers, property, and general welfare of the Society.

*Resolved*, That we shall ever remember, with the liveliest gratitude, this noble devotion to ideas at a time when so many threatening circumstances conspired to test it; and that we have full faith to believe that the example thus set will strengthen and encourage many others who now halt irresolutely between the old and the new.

*Resolved*, That we also remember with gratitude the timely financial aid which has been rendered to the Society, in the liberal donations of property and money to meet the peculiar exigencies of the past year.

*Resolved*, That we see no cause to regret the independent position assumed by this Society last August, but on the contrary express our determination to adhere to it, as the only position in entire harmony with freedom, progress, and the spirit of the age.

The following is from a recent letter of O. A. Brownson's in the *N. Y. Tablet*:—"If the Pope should declare an oath, imposed by the Constitution, contrary to the Divine law, I held formerly, and I hold now, that I could not in conscience take it; or, if the Legislature should pass a law, and the Pope should declare that what it required of me, as a citizen, is forbidden by the law of God, I could not obey it, and must submit to the consequences of my disobedience, as did the martyrs in reference to the laws of the Emperors. This simply means, that we must obey God rather than man, and the Pope is the highest authority with every true Catholic for saying what the law of God does or does not forbid."

In some Maryland counties, where the schools for white children are closed for want of funds, the negroes support voluntarily, by their own contributions, free schools for the colored children.



## Communications.

## FUTURE RECOGNITION.

ELKTON, MD., May 23, 1870.

F. E. Abbot, Esq.:

DEAR SIR:—It may be true, as you assert in THE INDEX of yesterday, that "countless thousands of aching hearts have found their only solace in the hope of meeting again those who were dearer than life"; but upon what foundation does the hope rest? Admit the truth of the doctrine of a Future Life, and what evidence have we that we shall recognize beyond the grave those we have known and held dear in this world?

Whence comes the soul? Does it enter the body at the moment of conception, or at some future period? Does it, while in the body, grow and become mature and aged with it? Or does it retain the same form and expression through all time? And, if so, is that form callow, youthful or mature?

It is impossible to believe that a soul remains through countless ages, in the next state of existence, in the exact condition it was in when it passed from the body; and yet, if it goes on developing—increasing in growth and years—we can form no conception of the manner in which we shall be able to recognize it in ten, thirty, or sixty years after death. To disturb with doubts a belief that has been made pleasing by poetry and romance, and that is "the greatest anodyne for human sorrow," may be a thankless task; but can a belief in anything but the truth be other than prejudicial to a true and perfect development of our highest nature?

Yours truly,

W. P. EWING.

[The statement referred to not only may be, but is, true. Whether the hope is groundless or well-grounded, is another question, and we do not pretend to dogmatize. As to the nature of a future life, we account all speculation idle,—negative as well as affirmative. For one, we borrow no anxiety on this score. The following paragraph, from a private letter lately received, exactly expresses our own feelings on the subject:—"No true mind ought to let another make or unmake its faith in God or a future. I am satisfied with the hope of another life, and the endeavor to use this aright. If those who have gone before live, I shall live,—if not, I have no desire to survive them, either here or hereafter."

The objections brought against the future recognition of friends weigh but little with us, because, if we live hereafter, we count it impossible to "form any conception" of that life or its conditions. If it is we that live, and not the mere elements of our being, what shall forever separate those that love? But be it as it may, we are content. Our peace does not hinge upon an if. It is less than wisdom to torment ourselves with possibilities. It is enough to act well our part, and to die with the consciousness that we have at least *deserved* to live by having used life nobly.—Ed.]

## A FEW WORDS OF CONGRATULATION

TO THE MEMBERS OF THE FREE RELIGIOUS ASSOCIATION AND TO THE CO-WORKERS FOR UNIVERSAL LIBERTY THROUGHOUT THE WORLD.

There was a time when it was dangerous to speak in public about liberty, even here in the now so-called land of liberty. It is very dangerous now in many other lands, and in my dear fatherland, Germany, to address the people and tell them what that divine word means. Real liberty in religion seems to be almost in the same condition, and to have almost as many opponents, as liberty in politics had in the Virginian Assembly in May, 1785. But just so far as we comprehend the real meaning of the word liberty, shall we learn to understand God's Free Religion. While I was at the convention of the Free Religious Association, I thought that Confucius, Socrates, Moses, Jesus, Mohammed, and other reformers, with three of their good sisters, had met together on one platform to discuss fairly their individual differences of opinion, and at the same time to affirm most harmoniously the essence of all religions, and acknowledge the Creator of love to whom we all aspire through the reason given by him for us to use. But where reason finds its limit, infinite wisdom is illimitable still, and compels us to have faith and hope! If our good brethren who work for special beliefs or creeds and also our atheistic and materialistic brethren had all been there, I think no one among them would wish to oppose that universal faith in which we must all unite. The real free religionist ought to meet with equal kindness and charity the Trinitarian with his three Gods and the Atheist or Materialist with his forces of Nature. Let us strive to keep aloof from minor speculations, and remember only our great principles in our Association. Every intelligent human being should be invited, with the motto,—"in creeds and politics you may disagree; but, if your reason has attained to faith in Deity, let us have harmony."

If that, in your honest belief, is infidelity or blasphemy, do not call me brother, but call me infidel or blasphemer, until you have come to comprehend this faith; then, and not before then, will you be in the

highest sense my brother, with every fibre and attribute of your being. But allow me to call you brother from my stand-point *now*, because I do sincerely believe that we are all brothers and sisters, created by one eternal Father.

CARL H. HORSCH.

Dover, N. H., May 29, 1870.

## CONSCIENCE AND EDUCATION.

F. E. Abbot, Esq.:

DEAR SIR:—Permit a few thoughts upon the question, "Is Conscience the result of Education?"

Does not the admitted existence of conscience imply the pre-existence of a something within, possessing the faculty of determining what is true or false, right or wrong? Does it not also imply the pre-existence of something as a standard about which to be conscientious? Can conscientiousness result or exist without the concurrence of the three,—the thing, the faculty, and the standard? Answered affirmatively, would it not prove that existing variations or modifications (which cause the inquiry) are only the result of education?

I have the pleasure of seeing THE INDEX, and shall subscribe for it at the first convenient moment.

Respectfully yours,

Miss K. N.

HAVANNA, O., May 28, 1870.

## PROTESTANTISM GONE TO SEED.

A few months since I listened to a lecture, delivered in one of our large churches in New Bedford by Dr. Austin Craig, on the study of the World's religions. The Doctor told us that Protestantism had been a great blessing to the world and done incalculable good; but Free Religion (he said) is Protestantism ripened, or gone to seed, and has done and is doing an incalculable amount of evil.

*Reflect on.* A little free thought mixed with much Popery, or authority, is incalculable good; but free individual thought is very mischievous, and does incalculable evil. Corn in the milk is very good; but when ripened to a sound kernel it is very bad indeed.

*Query.* Is it better to think as Moses and Paul, or even as Jesus, thought with their surroundings and conditions, or as Mr. Craig and we ourselves think with our surroundings or conditions? Is it better to be somebody else in part or in whole? (If the former, how much of each ingredient will constitute the best mixture?) Or is it not better to be ourselves in individual completeness,—one with God?

J. W. G.

## JESUS: CHRIST: CHRISTIANITY.

These three words mark three stages in the growth of a great religion. During the first stage, Jesus was simply a reformed and reforming Jew. No Messianic aspirations as yet; but a noble life; pure, serene, elevated, lovely, the charm of all beholders; a life that has strong points of resemblance in Fenelon, and in the saintly yet heroic Lucretia Mott. Possibly the historic results might have been similar, had no dream of Messiahship disturbed that calm and noble soul; but we need not speculate as to what might have been; we know what was and is. We have the 23d and 24th chapters of Matthew which show the mild and winning Jesus changed to the denouncing and aspiring Christ: "Woe unto you, Scribes and Pharisees, hypocrites, generation of vipers;" "then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory;" there is to be enlargement, conquest, the sending of "angels with great sound of trumpet to gather his elect;" political change, "wars and rumors of wars," "nation against nation," "kingdom against kingdom;" and "verily this generation shall not pass till all these things be fulfilled." Strange that the plain meaning of these two chapters and of large portions of the Bible should be so often missed! Yet not strange when we consider the power of ecclesiastic atmosphere, dogmatic lenses, mythic development, tradition, custom, to distort, magnify, transform, subdue, stereotype. Whether these and other chapters were retouched or entirely rewritten after the destruction of Jerusalem, or whether they were first committed to writing at the close of the first century, matters little. If we can be sure of anything in regard to the evangelic history, it is that the gentle Jesus became transformed into the Christ. This interpretation of the record is not only the most simple and natural, but the most charitable. The other, that is, the Romish and orthodox interpretation, is fantastic, heterogeneous, contradictory; showing a character at war with itself at one and the same time, hybrid, impossible; a history of that character that never was nor can be reconciled, the despair of all exegesis.

Christ-ism had a growth of three centuries; and at last, under Constantine, formed an alliance with the Roman Empire ("the greatest," says the last *North British Review*, "of the three great revolutions of ancient history"), and thenceforward became Christianity; which has been sometimes the blessing, sometimes the bane of the world; which at this very hour is, in the eyes of nearly all Protestants and Liberals, one of the direst afflictions of Spain, Italy, Austria, France; which in none of its orthodox forms has ever been content with spiritual domination; which is now lifting its ambitious head and seeking admission, partly by amendment, partly by false interpretation, into the Constitution of the United States; which is threatening with ruin our Public Schools by its arrogant attempts to impose on them a Protestant Bible.

J. T. D.

## A LETTER FROM NEW YORK.

NEW YORK, Sunday, June 5, 1870.

DEAR MR. ABBOT:—I had the pleasure of listening to Mr. Frothingham at Lyric Hall this morning. He preached from the text, "Show me thy faith without thy works, and I will show thee my faith by my works." The gist of his sermon was a criticism of religion for standing afar off from the interests and activities of the day. Every word he said I thought true; but he did not show *why* true. More than this, the distinctions he has made of late in what I have seen in print of his writing, as also in this sermon, are especially vital and important, suggesting, I think, what must be the religious idea of the future; yet both in reading from him and in listening to him, I am strangely impressed with the belief that his advanced thought is due rather to his fine organization, which feels broad relationships and the harmony of things, than from having wrought out the thought and from a knowledge of its history and reason. He seems to me to utter profound truths without knowing the metaphysics that justify them, and possibly would reject the metaphysics if presented, since they are materialistic.

He told some singularly interesting facts regarding the care of idiots, undertaken by a certain great and good man. The method adopted was to come wholly into sympathy with them,—to get fairly down to where they were, before attempting to raise them up. One case that came within the speaker's observation was that of a poor creature who, when brought to the institution, had not sense enough to stand, or even to sit in a chair, but could only lie on the floor, a lump of organized flesh. With this being the teacher began his instructions by getting on the floor also, by learning what interested him, by being interested with him, by leading him on to take an interest in himself, to move his body from side to side, and to move with him, and thus to spend hours lying on the floor with him. In time he taught him to sit up on the floor, then to stand, and finally to walk about.

Mr. Frothingham thought this suggested the method religion should adopt,—that it should come down to where men are, and begin with existing sympathies and actual life, instead of standing at a distance to condemn.

I see by the *Independent*, of the 2d, that Dr. Bellows is reported as arguing against a creed, since it would exclude D. A. Wasson, the only man who has "mailed" Mr. Abbot's opinions, (referring to Mr. Wasson's article in the *May Radical*.) The Doctor's instincts are quite right; they will need Mr. Wasson, and much more, unless he writes stronger than in the article referred to. L. T. I.

## THE ALTERNATIVE—AUT CÆSAR AUT NULLUS.

To the Rev. Mr. Howard:—

Yes, my dear brother, you never uttered anything more true than when you said, in THE INDEX of the 21st May, that the only tenable ground in opposition to Mr. Abbot and the Free Religionists, on the popular doctrine of the atonement of Christ, is that occupied by the Evangelical Church, and that, "the moment we leave this, there can be no pause until we reach" Mr. Abbot's position.

I once held the five points of Calvinism as tenaciously as John Calvin himself; but when my faith was shaken in the plenary and infallible inspiration of the Bible, as it was first by Dr. Curtis' book on "The Human Element in Divine Inspiration," and afterwards by more profound works of criticism, I saw clearly that I had no fulcrum for my lever. The dogma of plenary inspiration is the sheet anchor of orthodoxy; and well the ecclesiastics of England and Scotland understood this, when they laid it down as the *substratum* article in their national creeds. If the storm is so long and heavy that the fluke gives way, the ship is driven upon the rock and is wrecked. Yes, it is either Evangelical Orthodoxy, as the regular Baptists and Presbyterians have defined it, or Natural Religion. There is no stopping place Arminianism, Universalism, and Unitarianism, with all their dilutions and mixtures, are nothing but daubing with untempered mortar,—miserable plasters that will not cover the sore.

But, my dear Sir, does not the Apostle Paul teach, as clearly as human language can express the idea, the *absolute sufficiency* of Natural Religion, when he declares, in Rom. i. 19, 20: "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God head?" So also ii. 14:—"For when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

Did not Jesus proclaim the same truth when he said, "many shall come from the East and the West, and sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven?" Who were those that were outside the "covenant-people of God," and who were not Christians, and yet were sure of future happiness? They were those who, under the teachings of Natural Religion, were striving after a more perfect state, and were therefore accepted of God. Did not Jesus teach the sufficiency, and the complete fullness, of Natural Religion, when he declared that the whole duty of Man was summed up in Love to God



and love to Man? Is not the Lord's Prayer a prayer of Natural Religion? If the disciples who asked him to teach them how to pray, were ruined, undone sinners, exposed to eternal hell-fire unless they believed in the vicarious atonement, why, when he was thrown upon his honor and integrity by his confiding disciples, did he put such a prayer in their lips? Listen to the prayers that we teach the people!

I confess that Paul contradicts himself, and that Jesus is made by the Evangelists to say things inconsistent with the announcements I have quoted. But who will impute infallibility to Paul when he disclaims it himself? And who will confide in the Evangelists, with all their errors and discrepancies before him? We receive the statements in support of the sufficiency of Natural Religion and reject the others, because the former correspond with the teachings of all ages and nations, and form a part of the common heritage of mankind. Can it be possible that God as a Father would reveal himself only to that (comparatively) infinitesimal portion of his family called Christians, and leave all the rest to perish in ignorance? What human father would make such a distinction between his own children? We might argue *a priori* that God, whose benevolence is seen through the Universe, would manifest himself to his own children, as Paul and Jesus declare he has done, by a revelation that would be complete and indestructible, and not be liable to the expurgations, mutilations, and interpolations which the Bible has undergone. In the other world we shall have the *a posteriori* argument advanced around the table, by the men from the East and the West, to whom Jesus alluded.

X.

#### THE INNER LIGHT.

ED. INDEX:—

Your affirmation, "through the still small voice within must we interpret the highest law of nature," is incomprehensible to my perceptions. I have lived for years supposing I had no conscience,—that reason was my only guide. My mind lays hold upon, and comprehends,—"The spirit of man is the candle of the Lord;" but I do not perceive within any faculty that enables me at once to distinguish evil from good. The analogy between the material and spiritual candles to me seems perfect; the one substance of the material is lighted by a single spark of fire; the one substance of the spiritual by a spark of Divine intelligence. The flame of the material is sustained by oxygen, the light of the spiritual by the spirit of God. Reason does not judge of the qualities of good and evil by the forms under which they appear, but by the impressions made upon the soul. If I perceive this to be good, that to be evil, it is because reason has decided them to be such; the soul accepts the decision as a truth, and uses it as such. In deciding this to be good, that to be evil, reason may never err; but where only partial evidence is adduced, it may frequently. Yet the soul receives the decision as truth, and there is no reproving conscience, no other light to reveal the error. Hence the law of an eye for an eye, a tooth for a tooth, is executed every day in almost innumerable instances in civilized and so-called enlightened communities, and justified by reason. The field-hand believed it to be right to steal from his master, and in thousands of cases still believes it right to steal from the white planter, and receives legal punishment under protest, believing himself deeply wronged. The Irish peasant believes he is "doing God service" in cheating the landlord. To place moral truths within the light of reason is a work of Free Religion, which I hope has been commenced in your evening school.

JESSE MOODY.

#### IS CHRISTIANITY ABSOLUTE RELIGION?

BY THOS. MCCLINTOCK.

[CONTINUED.]

Now it must be borne in mind, that at the time of the advent of Jesus, and for some six centuries anterior to the ministry of Jesus and Paul, an idea had become prevalent among the Jews, that a distinguished personage would shortly appear, a Prince of the lineage of David, who by military prowess would deliver them from the subjugation to which their enemies had reduced them, and "restore the kingdom to Israel," investing the Hebrew monarchy with a glory surpassing all former times and all other kingdoms, so that all nations would ultimately bow to the Jewish sceptre, acknowledging Jehovah as the God of the whole earth, and the Jewish ritual and worship as his law. To this anticipated deliverer the epithet "Messiah" or "Anointed One" became by common acceptance applied, in pre-eminence of all his predecessors. This idea, so enthusiastically cherished, appears to have originated in this way. Soon after the reigns of David and Solomon—a period which was the acme of their national glory—the prosperity of the nation rapidly declined. Disaffections and divisions took place. Judah and Israel were sundered, the two tribes and the ten. Separate governments were set up. Jerusalem and Samaria were arrayed against each other. Violent antipathies were indulged, and brothers' blood by brothers shed mingled in their internecine contests. Foreshadowing the importance of the advent of him who said to the Pharisees of his time, "Go learn what that meaneth, I will have mercy and not sacrifice." This lesson they had yet to learn. While they were zealously sacrificing slain beasts on the antagonistic altars they had erected, they were sacrificing mercy, humanity, and brotherly kindness to the maintenance of a ceremonial religion, which never did, nor could, "purge the

conscience from dead works to serve the living God." Thus divided and weakened, they became an easy prey to contiguous nations. Assyria and Egypt, in turn, carried many of them into exile, and subjected those that remained to tribute. Then came the long captivity of Judah in Babylon, under Nebuchadnezzar, which involved the destruction of the temple Solomon had built, the carrying away all the treasures of the Lord's house, and, at three several deportations, the king and his family and all the mighty men and artisans, leaving only the poor to be "vine-dressers and husbandmen." There they remained in servitude "till the reign of the kingdom of Persia," which had subjugated the Chaldeans. Cyrus, king of Persia, then made proclamation, saying that God had given him all the kingdoms of the earth, and had charged him to build the house of the Lord God of Israel, at Jerusalem. The Jews accordingly returned, and the building of the temple commenced, Cyrus supplying the needful funds, and restoring to them the vessels of the former temple, which Nebuchadnezzar had carried to Babylon and placed in the house of his gods. And during the reigns of Darius and Artaxerxes, the successors of Cyrus, the walls of the city which had been broken down were built again, and the work of restoration consummated. But the trouble of the Hebrews were not ended. Next came the persecutions under Antiochus Epiphanes, who had formed a determination either to exterminate the hated race of Jews, or make them conform to the religion and usages of Greece. Falling in the latter, he put multitudes of them to death, subjecting them often to the most horrible tortures. Lastly, Judea and the dependent provinces came under the dominion of the Roman empire, including the important period of the life and ministry of Jesus, the demolition of their second and last Temple, and the utter extinction of the nationality of the Jews.

During these vicissitudes and sufferings, their prophets—so long as the race of prophets continued—while denouncing on them divine judgments for their repeated defections from the law given them through Moses, were encouraging them with promises of a glorious national future. Thus Isaiah, the greatest of their prophets, tells them, while yet in captivity in Babylon, as the utterance of Jehovah:—"This people have I formed for myself; they shall show forth my praise;"—"relief would come through Cyrus, Jehovah's 'Anointed' or 'Messiah.'" Though for their sins he had "given Jacob to the curse and Israel to reproaches," they should not be forgotten of Jehovah:—"I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins." "Israel shall be saved by Jehovah with an everlasting salvation; ye shall not be ashamed nor confounded world without end." See chap. 43, 44, 45, &c., in which similar repetitions abound. Throughout all the prophets, larger and minor, threatenings and consolations of like character are numerous. Judah and Israel were to be reunited. Jer. III. 17, 18:—"They shall call Jerusalem the throne of Jehovah; and all nations shall be gathered unto it. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance to your fathers." Predictions of this reunion of the tribes are frequent. And the certainty of their happy future and national perpetuity is often promised in the strongest terms:—"Thus saith Jehovah, that giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night, if those ordinances depart from before me, then the seed of Israel also shall cease from being a nation before me forever." The promise of the continuance of the royal line of David, and the Mosaic ritual, is equally positive:—"Thus saith Jehovah, David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests, the Levites, want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually." Jer. 33, 17, 18. And a similar confirmation is given, (ver. 20, 21,) in regard to God's covenant with David and the Levitical priesthood:—"If ye can break my covenant of the day and the night, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites, the priests, my ministers."

In a theocratical government the primary idea naturally is, that God is the king or ruler, and this fact is asserted throughout the Hebrew scriptures from the beginning of the theocracy. Whatever the subordinate agencies, Jehovah is King, and the real actor in what is done; and possessing the properties of finite, imperfect man, his anger burns and his fury smokes, and he even becomes weary with repenting, or changing his mind, in regard to his obstinate and disobedient favorites. Jer. 15, 6, and 18, 8. From the commencement of the Messianic idea, the human instrumentalities he will employ for the redemption or restoration of his chosen people, are to be branches, that is, descendants of David or his fathers. Isai. XI. 1, 12, 13, 14:—"There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off. . . . They shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." Jer. XXIII. 5, 6:—"Behold the days come, saith Jehovah, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be David, and Israel shall dwell

safely; and this is the name by which Jehovah shall call him, our Righteousness." For this translation see A. Clarke, *in loco*. Ver. 8d, the prophet says, Jehovah will gather the remnant of his flock out of all countries whither he had driven them, and bring them again to their folds. And ver. 5 and 6, it will be seen, contain a distinct promise of a deliverer. In reference to this passage A. Clarke says, "As there has been no age from the Babylonish captivity to the destruction of Jerusalem by the Romans, in which such a state of prosperity existed, and no king or governor who could answer at all to the characters here given, the passage has been understood to refer to the Lord Jesus Christ, who was a branch out of the stem of Jesse;—a righteous king;—by the power of his spirit and influence of his religion, reigning, prospering, and executing judgment and justice in the earth." But this will not answer the whole description, as in ver. 8th. The house of Israel is extinct, and that Jesus was a descendant of David is quite doubtful. Moreover, it is abundantly evident, by both Old Testament and New, that the deliverer expected by the Jews was not to be a spiritual but a temporal deliverer, to restore to them their former kingdom and former religion. To this idea they tenaciously held through all the changes that attended them, and seem to have cherished it with increasing intensity as their prospects became increasingly hopeless.

[TO BE CONTINUED.]

## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

#### OFFICERS OF THE FREE RELIGIOUS ASSOCIATION.

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The following Report was read at the Business Session of our late Annual Meeting.

#### THIRD ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF THE FREE RELIGIOUS ASSOCIATION.

The Third Annual Report of the Executive Committee of the Free Religious Association is herewith respectfully presented.

The year has not been without interest to the friends of the Association, though there may belittle of actual achievement to record. There are many indications, direct and indirect, that the cause which the Association represents is progressing, and that our organization has not been without its use in giving impulse and a more conscious aim and significance to this progress. The correspondence of the Association, which, between the Annual Meetings, is thus far one of the most important features of its work, reveals a wide-spread and growing interest in its principles and objects. The Association is coming to be recognized as having an influential place and destiny in the religious movements of the time. Though its activity as an organization may seem small, and its treasury may yet disclose no very strong financial constituency, yet the ideas which it stands for are felt to be very vital forces in modern thought and society.

#### INCORPORATION.

At the last Annual Meeting a vote was passed authorizing the Executive Committee to take such measures as may be necessary for legally incorporating the Association, whenever in their judgment it should be deemed expedient to take the step. It has seemed sufficient to the Committee for the present that they should have the power which this vote gives. No sufficient reason has appeared the past year for using the authority thus put into their hands, and the Association still remains without incorporation.

#### PUBLICATIONS.

A phonographic Report in pamphlet form of the proceedings of the last Annual Meeting, is the only specific publication we have issued during the year. This has received a considerable circulation, though the sale of it has covered but a small part of the expense of having it printed. Our machinery for the publication and circulation of the Report, as, indeed,



of any other matter, is at present very imperfect. Having no place for headquarters, and no room for keeping publications, it is very difficult for us to do much of this kind of work. The little property which we possess in publications, is now deposited in four separate places. The Committee believe that great advantage would accrue to the Association, not only in this matter of publication, but generally, if it could be provided with a central office. If publication were to be undertaken to any great extent, such an office would be absolutely necessary. And publication seems to be one of the most legitimate ways by which the Association may accomplish its work. But the funds in our Treasury have never been sufficient to warrant the incurring of the necessary expenditure for headquarters; and the circulation of our Annual Reports and other publications has doubtless suffered from this cause. For the reader circulation of the Report, the Committee propose that hereafter all members of the Association, paying to its Treasurer annually the sum of one dollar or more, shall be allowed one copy of the Report free from further expense. All persons, therefore, who at this Annual Meeting, or afterwards during the year, shall contribute one dollar or upwards to the Association, and shall give their names and post-office address, will receive a copy of the Report.

Under the head of Publications we are able to announce, however, that an arrangement has been made with THE INDEX, Mr. F. E. Abbot's paper, published at Toledo, Ohio, by which a certain part of that journal each week is devoted to the special interests of the Free Religious Association. The offer of this arrangement, which entails no expense upon the Association, was courteously and generously made by the Editor and Proprietors of THE INDEX, and was most gratefully accepted by the Executive Committee. It is due to both parties to state that no responsibility rests upon either for the opinions and work of the other in THE INDEX. Our department of the paper is under the editorial charge of the Secretary of the Association, and is designed especially as a channel for such information with regard to the objects and doings of the Association, and the general principles on which it rests, as may be of interest and value to the members and to the general public.

#### LOCAL ORGANIZATIONS.

The question has arisen the past year as to the relation of this Association to local organizations formed on essentially the same basis, of which there are now several in different parts of the country. The ground which has been taken in this matter is, that, though this Association is American, as its list of officers indicates, it is nevertheless an organization of individuals in their individual capacity alone, and that no delegate system is to be recognized, nor credentials asked for in its Conventions, and that no connection other than that of mutual good-will and of common efforts for the same ends, can properly be established between it and any local society. This Association cannot but be interested in these local organizations. It aims to represent the general movement of which they are a part, and correspondence and co-operation with them is most cordially solicited. The general Association may serve as a central bureau for collecting and imparting information with regard to them; and in many ways they may work together to mutual advantage. But it is a necessary consequence of the principles involved in the free religious movement, that this co-operation and auxiliaryship should be utterly free; that no relation of subordination or of formal dependence should be established even in the slightest degree, between any local religious organization and the national Association, and no membership recognized in either save that of individual free men and free women, responsible only for their own opinions and characters.

#### CONVENTIONS.

Another question which has received some attention the past year, is the feasibility of holding Conventions, under the auspices of this Association, in different parts of the country. It has been suggested that a series of conventions might be held successfully, beginning in some city in central New York, and extending West to the Mississippi and beyond,—conventions where the many religious problems, speculative and practical, which are now pressing for solution upon hundreds of minds in every considerable community, may be brought for discussion. It is believed that there is no difference of opinion in the Executive Committee as to the desirability of such Conventions, if they could be ably conducted.

The prime difficulty in the way of our undertaking such a work, is the want of men whom we can depute for the service, and of money to meet the expense of sending them. The persons specially fit for such service are hard at work in other fields. It is hoped, however, that something may be done in this direction the coming year; that at least one general Convention may be held next autumn, under the auspices of the Association, in some Western city. But let not our friends in any large town or city wait for the Association to move in this matter. Wherever they are able to meet the local expense of a Convention; and to make the necessary external arrangements for it, the Association will certainly endeavor, so far as lies in its power, to provide speakers and to help forward the objects of the meeting.

#### THE ANNUAL CONVENTION.

With regard to the general Annual Convention, to be held to-morrow in Tremont Temple, the Committee have thought it wise to make some change from the programme by which the two previous Annual Conventions have been conducted; and it may be well to give here an explanation of the change. In each of the last two years a sincere and vigorous attempt was made to bring together, upon the platform of our Annual Meeting, representatives of various religious opinions and sects, and to give to each the opportunity to state, freely and candidly, the convictions that to him or her were most dear. This was done to prove the breadth and fairness of our platform, and with the belief that persons of differing and opposing religious convictions could not thus come together to make a free and earnest comparison of views, without imbibing something more of courtesy, respect and charity for each other's religious opinions and character; and thus something would be done toward that fellowship in spirit which is one of the objects of the Free Religious Association to promote. And this attempt, so far as it succeeded, was not without value in this direction. It is certainly something worthy of note, in the midst of the sectarian animosities of Christendom, to have merely brought together in one assembly, to listen respectfully to each other's religious views, Orthodox Christians of different sects, the Liberal Christian, the Jew, the Supernaturalist, the Spiritualist, the Rationalist, and the so-called Infidel. It is, moreover, one of the objects of the Association to recognize, and, so far as possible, to use and work with, the liberal and progressive tendencies that are manifest in all the sects. Least of all would it inaugurate a new sect. But in this effort at liberality and comprehensiveness, grave misunderstandings as to the objects of the Association have been risked and incurred. Many people have come to think that the Free Religious Association has no principles of its own and no definite purpose,—that its only object is to furnish a wide platform once a year where persons of different theologies, or of no theologies, may meet for an entertaining exercise in polemics. The Committee have thought it expedient, therefore, to use the opportunity of the Convention this year for setting forth more specifically the principles and aims which they believe to be embodied in the Constitution of the Association. Topics and speakers have accordingly been selected with the view of showing how the Free Religious Association may grapple with the speculative and practical religious problems of the time. Yet it must be understood that the speakers, though selected because of their supposed appreciation of, and sympathy with, the general principles which the Association represents, will only speak for themselves, as individual members of the organization, or as friends of its idea. It is hardly necessary to add that in adopting this plan, the Committee do not presume to fix the programme of future meetings, nor to abridge in the least the real comprehensiveness of our platform. They wish rather to show how vastly more comprehensive is the aim of the Association than merely to bring together into mechanical juxtaposition, for a single day of the year, representatives of different sects and non-sects, in or out of Christendom. They wish to show that it seeks to reveal and develop those fundamental sympathies of the human mind with Truth and Justice and Virtue, which, lying within and below all specific forms of religious belief, are the germs of all intellectual and moral progress, and in the free development of which the limits of specific religions and sects are to be passed over and obliterated, and mankind are to come into a moral and spiritual unity, that shall not be mechanical nor artificially eclectic merely, but organic,—a vital assimilation of whatever is true and permanent

in the creeds and codes of all religions and all races.

#### POSSIBLE MISSION OF THE ASSOCIATION.

Your Committee believe, indeed, that the Free Religious Association has a great mission before it, if it only take the opportunity presented to its hands. The very atmosphere of our age is impregnated with the germs of the mightiest social and moral problems. And this country, from the freedom which it offers, seems to be the historically chosen field where these problems are to have their development. The old question of the relation of religion to civil government, which has generally been assumed to be a settled question in the United States, is coming up anew to demand a settlement on the ground of fixed substantial principles, and not on the mere accident that a vast majority of the citizens chance to be of one form of religious faith. The question of the relation of religion to the public schools, with its still more subordinate question of the reading of the Bible as a religious exercise in the schools—a question which is now just opening a gigantic struggle that must extend through the country—is but a part of this greater question of the connection between religion and the State, which lies behind, and where the real conflict must finally come. Involved with this are the minor conflicts in regard to Sunday laws and traditions, and the unjust statutes in some of the States concerning legal oaths and the religious qualifications of jurors and witnesses in courts. Then there are the multiform problems, speculative and practical, which are raised by modern science and philosophy, and which already, though crudely solved or not solved at all, are affecting the actual life of vast numbers of people. Add to these the great social problems that are now everywhere seeking of public opinion some solution,—as the demand for a new and more equitable adjustment of the relations between Capital and Labor; the agitation for a re-adjustment, in accordance with the new light and civilization of the age, of the relations between man and woman in the various functions of society; the search for better methods of meeting the evils of pauperism, intemperance, licentiousness, and crime of every kind; and, generally, the call for some more effective application of the intelligence, virtue, and culture that are anywhere stored up in individuals or families, or favored portions of the community, to the conduct of government and to the improvement and elevation of society at large. And add still again the problem, both social and civil, which we in this country have to work out,—of a nation which is to assimilate into its own life and institutions all religions and races of men,—which is to do justice and give citizenship to all; to the African, the Indian, and the Mongolian, as well as to the Caucasian stock; to the Irish Catholic, the German skeptic, and the Chinese Confucian and Buddhist, as well as to the descendants of Protestantism and Puritanism. Such are some of the problems, aside from those more purely ecclesiastical and religious, which are put into the hands of America to solve. Now if Religion, out of its manifold historic career and experience, out of its claim to touch the deepest things in human nature and to represent man's grandest inspirations, has any aid to offer in the solution of these problems (and if it has not, then it must, indeed stand aside, as a force that has had its day and is no longer available in human society)—but if Religion in any form can help forward the settlement of these questions, then surely the Free Religious Association, committed to the defence of no dogmas, untrammelled by traditions, having no lines of church authority to hold, utterly disencumbered of all ecclesiastical impediments, cordially allying itself with science, free to accept truth wherever and however found, and holding itself perfectly plastic to the spirit of the age, should be able to render some service in the struggle with these great problems, whose solution is to determine the future of American government and life. Such is a hint of the opportunities which await the personal faith and fidelity that shall transform them into living forces and accomplished facts.

NOTICE.—The REPORTS, in pamphlet form, of the Annual Meetings of the Free Religious Association for 1868 and 1869 (at 40 and 50 cts. respectively), REV. SAMUEL JOHNSON'S ESSAY on "THE WORSHIP OF JESUS" (50 cts.), and an ESSAY on "REASON AND REVELATION," by WM. J. POTTER (10 cts.), all published through the Association, can be obtained by addressing the Secretary, WM. J. POTTER, New Bedford, Mass.



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# The Index.

VOLUME 1.

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NUMBER 26.

## The Index,

PUBLISHED EVERY SATURDAY

BY THE

INDEX ASSOCIATION,

AT

TOLEDO, . . . . OHIO.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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TWO DOLLARS PER ANNUM.

FRANCIS ELLINGWOOD ABBOT, EDITOR.

### THE LAST BATTLE ON THE CREED QUESTION.

[Read to the First Independent Society of Toledo, June 12, 1870.]

"The faith in Jesus as the promised Messiah was the fundamental doctrine on which the whole structure of the Church arose."  
NEANDER, quoted by Rev. A. P. Putnam in the *Liberal Christian*.

Salvation by belief was the burden of the Christian gospel, as preached by the apostles and reiterated by all their successors. "Believe in the Lord Jesus Christ, and thou shalt be saved,"—this was the "gospel of good news" which at last annihilated the religions of Greece and Rome, and crowned Christianity as the mistress of the Western world. The attempts of liberal thinkers to find some other basis for Christianity than this original gospel,—for instance, love to God and man,—are made in defiance of the laws of history, and mark only a period of transition. Whoever once comes to appreciate the truth that religions are historical phenomena,—that they are objective world-facts to be scientifically described and defined, not merely subjective experiences of the individual consciousness,—and that their origin, development and decay constitute an organic process governed by certain peculiar and fundamental ideas,—will learn in time to measure the duration of Christianity as an historical religion by the ability of the CHRIST-IDEA to retain its hold on the human mind. Unless Jesus shall retain forever the supernatural primacy of the race, as taught by the Church, his religion will at last cease to exist as an historical phenomenon. Its universal truths will gradually lose their accidental connection with his name; and Jesus will at last assume the place in history which belongs to him as a natural product of his age.

It was the consciousness of the early church that Christianity had fundamental doctrines to be believed, which gradually created the creeds of Christendom. Perhaps mere belief, alone, and unaccompanied by corresponding character and action, has rarely been held to be quite sufficient to ensure salvation; but it has always been held to be an essential condition of salvation. Submissive discipleship to Jesus as the Son of God, the appointed Savior of the world, has always been regarded in the Christian Church as indispensable to acceptance with God; and this discipleship was impossible except through a deep belief of Christian doctrine. Creeds, therefore, more or less explicit, have been found necessary by all branches of the Christian Church. There can be no *Christian fellowship* except in a common belief in the Christ as di-

vine Lord and Savior; there can be no *Christian character* except in practical submission to his commands as such. Creeds have thus always been made, directly or indirectly, tests of character and conditions of fellowship in the Christian Church.

What is a creed? And what are the objections to creeds?

The word creed, it is almost superfluous to repeat, comes from the Latin *credo, I believe*; and, taken in its broadest sense, every belief may be called by that name. You and I have each our individual beliefs, and if any one chooses to call these our creeds, I have certainly no objection. Only it should be distinctly borne in mind that, in the common use of language, nobody understands the word in this sense. It is quibbling and equivocating of the meanest kind, in a discussion of the comparative advantages and disadvantages of creeds, to lug in this secondary and unusual meaning of the term, for the purpose of distracting attention from the real question in debate. Yet this is often done by men who ought to know better. A creed, in the proper sense of the word and the only sense involved in such discussion, is a *statement of theological doctrine adopted as the basis of a religious organization*. I shall confine myself to this sense of the word.

Now I maintain that creeds, long or short, formal or informal, inevitably become both tests of character and conditions of fellowship. Once adopted by a sect, a creed establishes a standard of orthodoxy in that sect; and whoever dissents from it is made to bear the stigma of heterodoxy or heresy. Believing that a correct apprehension of fundamental Christian doctrine is in some way connected with the truest Christian character, the majority come to look upon the heretic as really *being to blame for his heresy*,—as owing it, in fact, to some spiritual or moral obliquity. When a certain opinion is held to be the essential condition of the purest or highest Christian character, dissent from that opinion must be held to have its root in something evil, and to be *prima facie* proof of moral unsoundness. Whatever goodness appears in the heretic is set down as at the best merely external,—at the worst as hypocritical. Something must be wrong with the man who refuses to accept fundamental Christian truth; his exterior may be very fair, and no human eye may discover the rotten spot in his character, but God, who sees the heart, must behold the cherished sin which, if Christian belief be a duty, must be the hidden cause of his disbelief. Once admit that it is the Divinely imposed duty of all men to be Christians, and that they cannot be Christians without believing thus or so,—and I contend that it is both logically and morally impossible to account him a really good man who rejects the essential beliefs. That this is true, the experience of mankind for nearly two thousand years conclusively proves; and our own observation, if we carry eyes in our heads, brings overwhelming confirmation of the fact. Every creed, therefore, once adopted, straightway tends to become a test of personal character; and just in proportion as the creed is vitally held, will this tendency practically manifest itself.

Furthermore, when the majority of a sect have once adopted a creed as their bond of union, dissenters are, of course, only admitted by sufferance. They are not welcomed, but endured; they do not come in on equal terms with the rest, but are allowed to enjoy only an inferior, a qualified fellowship; they are made to feel themselves to be a minority, not possessed of equal rights with the rest, but obliged to dispense with the privilege of having their own opinions represented in the common confession of the sect. Even if not directly excluded, they are compelled to bow their necks to the yoke of the majority, and are thus dangerously wounded in their self-respect. There is something very humiliating in the enforced posture of inequality. Every proud and high-spirited man, conscious of his own violated right to stand on a

level with the rest, will be so galled by the consciousness of being a pensioner on the generosity of his fellows, as to prefer absolute exclusion to this half-contemptuous toleration. He will think total absence from the banquet a less privation than the dubious charity of a seat at the second table. Nor will he think himself relieved from this degrading position by the appending of a conscience-clause to the common creed. The offence still remains, that, while the majority enjoy the privilege of declaring their belief in common, he is debarred from this right, and must content himself with being merely a recognized disbeliever or dissenter. The rest can speak,—he is muzzled. He may save his sincerity, but must sacrifice a part of his self-respect. In this manner, every creed, even a majority-creed, tends to become a condition of fellowship; for fellowship on such terms can be purchased only by a surrender of manly spirit. The high-minded will spurn it; only those who are careless of their own moral dignity will stoop to accept it.

Not only do creeds thus plainly and inevitably lead to self-righteous judgments on character and flagrant offences against human brotherhood, but they operate in countless ways to block the path of progress. They intimidate the weak in mind into a refusal to think; and they compel the vigorous intellect either to suppress its convictions for the sake of policy, or else to avow them at a sacrifice unjustly made necessary. They are in every case so many walls to be battered down,—so many chains to be snapped asunder,—so many devils to be cast out. For the simple reason that the creed expresses the average mind, it represses the mind that is above the average. It is a weapon which ignorance can always wield with fatal effect against superior knowledge, as in the case of Friar Bacon, who was hounded into his grave for daring to be wiser than his stupid contemporaries. Science has had to fight her way over the dead carcasses of the creeds, and has enough still on her hands to keep her sword well fleshed for many a long year. Not till the last creed is flung on its back, stark and cold, will humanity shake off its chains, rise to its feet and go on its way rejoicing.

I care not in what light considered, creeds are the badge of slavery. If freedom is a blessing, they must be trampled under foot. It is with this conviction that I have read the accounts in the papers of the last battle on the creed-question in Boston. Neither you nor I have any immediate concern with the endless and resultless conflicts going on among the Unitarians,—for we are outside their lines. Yet for myself, born and bred among them, and attached to many of them by the strongest personal ties, I find that my interest remains vivid in Unitarian controversies, partly because I know and love many of the men engaged in them, and still more because I believe that here the last stronghold of the creeds is standing a desperate siege. Let me sketch the chief features of the late struggle over the creed-question in Boston.

In Dr. Channing's Essay "On Creeds," to which you have just listened, I am struck with two things. He utters a strong protest against "human creeds," in words burning with the love of liberty; yet at the same time he accepts the infallibility of Jesus, and with language equally strong gives utterance to his own devotion to him. Christ is the creed, the only creed, of Dr. Channing. Now in this respect, in the very inconsistency and self-contradiction of his attitude, he faithfully represents the Unitarian denomination as a whole; or rather they faithfully represent him. This double devotion to liberty and the Lord Jesus, which with all sorts of unconscious sophisms they fondly imagine they reconcile with each other, they inherit from Channing; and it is the standing enigma of the times to comprehend. Either alone is perfectly comprehensible; but how any sane man can in one breath assert, as Dr. Bellows asserts, his devotion to "absolute and perfect liberty," and also his



devotion to "Christian faith," i. e. faith in the Lord Jesus, does indeed pass my comprehension. Accepting the bare fact, however, I can perfectly well account for its existence by remembering that in Dr. Bellows Romanism and Free Religion meet, and that his miraculously swift changes of base are the oscillations of a noble nature from one extreme to the other. I think I never heard of a man who could accomplish the journey from the Vatican to Horticultural Hall in so few minutes, and can only account for it on the theory that he goes by telegraph. It takes the Atlantic Cable to explain his travels.

However this may be, the American Unitarian Association and the National Conference, which are distinct organizations, are both pledged to the shortest possible Christian creed,—the former to "pure Christianity," the latter to "the Lord Jesus Christ." Yet individually and collectively, they are equally pledged to "spiritual freedom." Both sides of Dr. Channing, therefore, are fully represented, and neither side seems able to get uppermost. Like the Irishman who was bent on "surrounding his enemy," every Unitarian convention is determined to surround its one question that will not stay "settled." Once a year they "settle it forever," by voting it simultaneously up and down. At the recent annual meeting of the American Unitarian Association, Mr. Hepworth brought forward a resolution to provide for drawing up a more definite and specific creed than the simple confession of faith in Christ and Christianity. This movement was to be expected from the recent conduct of the *Liberal Christian*; and it was supposed to have the full approval of Dr. Bellows. But more than one surprise was in store for the public. Rev. Robert Collyer, the genial and generous and (as we all thought) radical blacksmith-preacher, came out in favor of the new creed; while Dr. Bellows, the large-hearted and (as we all thought) dyed-in-the-wool conservative, came out plump against it. Verily, Chicago and New York get fearfully "mixed," when they go down East together. The climate does not agree with their self-consistency. Mr. Collyer wanted a creed "good for this day only," not stopping to notice that the train he was taking was the "lightning express" for Rome; while Dr. Bellows was so grateful to Mr. Wasson for "doing his sum" for him, that he failed to remember that Unitarianism, according to Mr. Wasson's arithmetic, foots up less than zero.

When the vote was taken, it was largely against Mr. Hepworth's motion. But Mr. Hepworth took his defeat with pluck and good sense, and I feel considerable respect for his course. "I give you notice," he said, "that I am not exactly down, and I am going to keep this thing going until I get what I ask. I shall fight it out if it takes all summer." These words have a manly ring, and I feel a sympathy for Mr. Hepworth in his defeat which I never felt for him in all his empty triumphs. He seems to have taken up an unpopular movement through faith in something or other (*what*, I confess, I am puzzled to tell), and to have stuck to it in the face of more opposition than I believed he could stand. If he keeps his word and persists in his demand, he will prove himself possessed of sturdier qualities than I ever supposed.

More than this, I believe he will succeed. An editorial article in the *New York Independent*, which gives an account of this meeting of the Unitarian Association, is entitled—"A Church without a Creed." This implies a misconception and gives a false impression of the facts. Neither party in the discussion on Mr. Hepworth's motion would deny that they were pledged to the Christian name and faith by the well-known preamble. This, though not a formal creed, is virtually one, and is confessedly so regarded by both parties to the discussion. The question was not whether they should have *no creed at all*, but whether they should be content with *the one they have*. The vote taken, consequently, simply means that they have all the creed they want. This fact somewhat abates the magnificence of Dr. Bellows' profession of fealty to "absolute and perfect liberty." The "hurrah for liberty!" sounds a little comical when you catch a glimpse of the hand-cuffs. The Unitarians may have a very small creed, but it is quite large enough to keep at a distance all but professing Christians. It is as effective a condition of fellowship as the Augsburg Confession or the Thirty-nine Articles. Now whether the creed is short or long, is of no sort of consequence. Its simple toleration commits the Unitarians to the same course as that of any other creeded sect, and Mr. Hepworth does but hold them to their premises. Logic is on Mr. Hepworth's side, and it is a terribly potent auxiliary. "You may as well be

hung for a sheep as a lamb," he argues; "your preamble is a creed, and I want to make it worth something." Without a particle of sympathy for his purpose, I see that he is carrying out honestly the reactionary policy entered upon by the National Conference; and I believe he will win in the end, if he perseveres. That creed is fated to grow, if not uprooted.

Either the radicals or the conservatives will be forced to leave the Unitarian denomination,—it matters little which. The next session of the National Conference in the autumn will probably witness a renewal of the everlasting conflict of ideas which has come down from the mind of Channing himself, and which grows more and more evident every day. The extreme conservatives become more and more earnest for a definite statement of faith; the extreme radicals feel more and more keenly the bondage of the enforced Christian name and confession; the neutral majority will by degrees be forced to divide itself between the two extremes. In revolutionary times, moderate parties stand no chance; and a revolution is going on among the Unitarians. The great battle of ideas, of freedom and Christianity, which covers the whole western hemisphere, is waged about the capital point in that denomination; and all the other sects look on as secretly interested spectators of the conflict. The truth of the Christian confession is really under debate; and that is the meaning of all this endless warfare of radicals and conservatives in that numerically feeble sect. Within a very few years it will become impossible for both wings to work together; the preamble-creed will drive them asunder, one party seeking a stronger creed, the other discarding even the creedlet of the Christian Confession. Mr. Hepworth may well take heart; the game is his. Dr. Bellows will certainly be forced at last to go with him, rather than with the radicals. *Ideas drive men at the last*; and the Unitarians have entered on a path which conducts back to the Dark Ages. For a while the radicals may reluctantly accompany them; but there will be a limit to this complacency. The world is sick of creeds, which have proved themselves the deadly enemies of freedom, fellowship and progress; and you and I, who have chosen the latter, may wait hopefully till events have proved the wisdom of our choice.

## Miscellaneous.

### CREDULITY AND THE CLERGY.

[From "One Religion: Many Creeds," by Rosa Winans.]

Man, by nature and for wise purposes, has a predisposition to credulity. He loves the marvellous and the mysterious. From this phase of his character proceeds the wonderful influence which the false doctrine of supernatural revelation has so long maintained over the human mind, through the incomprehensible mysteries contained in the Bible, based upon prophecy and miracles. The less man's reasoning faculties are developed, the greater is the attraction which the marvellous and miraculous have for him; and the readier is the credence he gives to them. Hence it is the least enlightened of our race, both in this and every other age of the world, who are the most liable to be led astray by tales of sorcery, witchcraft and ghosts. And have not witchcraft and supernatural appearances of departed spirits as great a claim on our credulity as the miracles of the Bible? The existing generation of men has advanced toward mental manhood, so far as to discard many of the superstitious fictions of the incipient stage of the human race; and would emancipate itself still more rapidly and completely than it is doing, but for the struggle made against it by the churches. And they are now the only obstacle to man's entire deliverance from such a thralldom. Seeing, however, how much their influence and their gain are endangered by the spread of learning and intelligence, they are the more tenacious and persistent in their efforts to uphold and to root more deeply still into the minds of the people a superstitious belief in the mysteries of the Bible. But this once mighty influence is on the wane. The light of irrefutable truth has dawned upon the mental vision of all the civilized nations upon earth; and the darkness of theological error will soon be forever dispersed. Let the churches, if they be wise, look to this matter in time. The true and lasting interest of the clergy lies in conforming without delay to the imperative intellectual demands of the age. Unadulterated truth must be taught from the pulpit—if anything at all. The people will not, much longer, continue to listen to doctrines and dogmas, for the belief of which there exists in man not one single innate faculty commending them either to the judgment or to the heart; but which, on the contrary, cause his whole nature to revolt.

Let those learned men, who are the chief dignitaries of the churches, look to the intellectual development of our times. They should be the allies, and not the foes, of human intellect. To them all the truths of science should be welcome, because they are divine. That true religion, which exists in the

heart as well as in the soul, needs no fables to recommend it to our acceptance. The so-called sacred Books, to which they still call upon us to yield a slavish faith, should be acknowledged by them to be without that sanctity which cannot attach to them, if they be contradicted by Geology and by Astronomy, and by every new discovery of natural and physical truths. The stars alone are a perpetual reproof to the ignorant mythologies, with which the clergy still endeavor to mislead the people. Newton, Laplace, Leverrier and Ross, were greater teachers of religion than any Pope or Bishop, or other ecclesiastic, who ever lived or preached. If, instead of theological and doctrinal discourses founded upon historical errors and false ideas of God, the preachers and teachers, accepting the great truths of science, would preach God in all his works and religion in its purity, conformably to the intelligence of the age—let the immediate consequences be what they might—their efforts would prove beneficial in the highest degree. Jesus so taught religion in the two commandments; for which teaching he was crucified. God is ever teaching it in its fulness. The time is ripening for this development. Uneasiness and doubt sit within the assemblies of all mythological worshippers. It is not only the sheep, but the shepherds, who see the approaching change, and know it to be inevitable.

Great thoughts are heaving in the world's wide breast;

The time is heaving with a mighty birth;

The old ideas fall:

Men wander up and down in wild unrest;

A sense of change preparing for the earth  
Broods over all!

But not to me—oh, not to me appear

Perpetual glooms; I see the heavenly ray:

I feel the healthful motion of the sphere;

I see the splendor of a brighter day.

Ever since Infant Time began,

More or less darkness has been over man:

It rolls and shrivels up.

It melts away!

The intellectual culture of the many who are yearning for good, is more than a match for the learned priestcraft that domineered over the too credulous of former ages. The printing-press now speaks to the masses, and rescues them from the thralldom of the oracles that spoke of old.

### WHAT HAPPENED IN THE CAT'S ABSENCE.

[There is something so exquisitely graceful and genial in the subjoined book-notice, extracted from the *N. Y. Independent*, that we cannot forbear sharing with our friends the pleasure with which we read it. If a little gratitude for repeated kindly notices from the *Independent* has surreptitiously slipped in among our motives, we need not feel ashamed of that.—Ed.]

We, the book-editor, sitting in the office here, on a quiet afternoon, when the editor-in-chief is away and the managing editor is among the green hills of the land of Penn., do bring to remembrance that old and excellent lyric which says

"When the cat's away," etc.,

and take from our desk a new book, with this title: *Sanctum Sanctorum, or Proof-Sheets from an Editor's Table*, by Theodore Tilton. If our chief were here to shake his "ambrosial locks" at us in his characteristic manner—not stern, but very conclusive—we should, of course, lay the book aside out of deference to the modesty of him who has to be responsible for what we say. But we have long desired that Mr. Tilton's greatest leaders—struck out in the heat of feeling, full of indignation against wrong, full of contempt of cowardice, full of eloquence and graceful utterance—should be picked up as they float like ordinary newspaper articles into forgetfulness, and find a conservator in the art of the book-binder. And so, beginning with his maiden sketch of a visit to Irving, we have here the articles that will best bear reproduction in this shape. Sheldon & Company have bound up thirty-nine of the best of these essays on men and things; and to us, as we read them over again with delight, they ring like orations and sing like poems. They—but we think we hear a well-known tread upon the stairs.

### KEEPING AN EYE TO BUSINESS.

[From the *Morning Star* (Freewill Baptist), New York and Dover, N. H.]

ONE THING FOR CONVERTS.—Stability in religion is of infinite importance. This putting the hand to the plough and looking back is sad business. Often do ministers inquire how to prevent it. One very important precaution is, to induce converts to take a religious paper. Those who labor in revivals ought not to leave them without strongly urging them to take the *Star*. No other reading, except the Bible, will so nourish and strengthen the new life within them, and fasten them to the cross of Christ. Brethren should look well to this; instruct their converts that their soul's safety demands that they promptly subscribe for and faithfully read the *Star*.

[This is literally obeying the precept of Ralph Waldo Emerson,—“Hitch your wagon to a star.”—Ed.]

Kansas College has eight Indian students.



## LOGIC WILL CONQUER.

[From Henry Lange's "Poetical Works."]

Logic has power which no one can shake,  
 Logic will tremble at naught;  
 Logic will call till the dreaming awake;  
 Truth must be forced, must be taught.  
 Logic is truth, nothing more, nothing less,  
 Truth will not change in its course;  
 Maniacs may try it, the truth to suppress,  
 Logic will conquer by force.  
 Logic is bound to be ever supreme,  
 Logic is able to force its esteem.

Logic will rise, as the knowledge will grow,  
 Gently its power will spread;  
 Logic brings progress, and progress moves slow,  
 Still it goes ever ahead.  
 No one on earth has the power to check  
 Truth in its onward career;  
 Reason, advancing, will never fall back;  
 Logic moves on without fear.  
 Logic will conquer, for logic is right,  
 Logic crowds on, till at last there is light!

Ages have passed, but their progress remains;  
 Logic has outlived the form;  
 Logic will never give up what it gains,  
 Yet it takes never by storm.  
 Pleasantly logic will lead to advance,  
 Logic has force to convince;  
 Progress commenced with the birthday of sense,  
 Logic advanced ever since.  
 Logic keeps moving, it never stands still;  
 Logic is mighty, and conquer it will!

Logic has power, which every one feels,  
 Logic makes ignorance yield;  
 Logic decides, where the human appeals,  
 Logic is thinking men's shield.  
 Logic is willing to serve those that "see,"  
 Truth is instructing the blind;  
 Logic is busy, the shackled to free,  
 Logic is balm to their mind.  
 Logic, though modest, will conquer at last,  
 Partly it conquered, it outlived the past!

Logic is battling to conquer its foe,  
 Freedom of thought is its aim;  
 Logic is working, that mankind may "know,"  
 Truth will bring fiction to shame.  
 Truth shakes the temple that fiction has built,  
 Logic will not let it stand;  
 Virtue will triumph at last over guilt,  
 Logic will rule in the end.  
 Logic moves on, while the age must keep pace,  
 Logic must save from destruction this race.

Fancy and fiction are nearing their doom,  
 Logic is bound to control;  
 Man will emerge yet from darkness and gloom,  
 Truth will inhabit the soul.  
 Faith is a phantom, created to die,  
 Logic has life, it is real;  
 Logic will live to see ages pass by;  
 Man will yet reason and feel.  
 Logic will conquer, the darkness will cease,  
 Mankind will "know," and the world will have peace!

## AMERICAN UNITARIAN ASSOCIATION.

[From the Liberal Christian.]

The regular meeting of the Executive Committee was held Monday, May 9th. Present, Messrs. Padel-ford, Smith, Hall, Livermore, Metcalf, Chickering, Crosby, Kennard, Lyman, Shattuck, Fox and Lowe.

The report of the Western States Committee submitted letters from Rev. C. H. Brigham, Western Secretary, and recommended the following appropriations, which were made:

To the society in Toledo, Ohio..... \$500  
 " " Indianapolis..... 500  
 For expenses of the office in Chicago..... 500

[The "society in Toledo" here referred to is not the old Unitarian Society, which voted to change its name to "First Independent Society" Aug. 22, 1869, but a new society organized by the conservative minority who seceded at that time.—ED.]

MEETING OF THE FRIENDS OF PROGRESS.—The Friends of Progress closed a three days session of their annual meeting, near Waterloo, Seneca county, quite recently. The meeting was presided over by Aaron M. Powell, of New York, late editor of the *Anti-Slavery Standard*. The meeting was well attended throughout, and the following subjects came up for discussion:—Religion; Woman's right to the ballot; Our treatment of the Indians; Temperance, and the Hours of Labor. The platform was perfectly free to all present, and the discussion was earnest and radical, and conducted in the most catholic spirit. Mr. Powell, C. D. B. Mills, Dr. Lydia A. Stow-bridge, Amy Post, Mrs. Phebe B. Dean, Dr. Baker, of Shortsville, Mr. McIntosh, H. L. Green and others took a part in the discussion. A very large congregation was in attendance on Sunday, and gave the best of attention to the remarks of the speakers.

Mr. Ernest Renan, in a recently published article, expresses the opinion that there are but two questions totally mysterious—the origin of the human conscience, and the supreme end of the Universe.

## A WARNING.

[The spirit of sectarianism is well illustrated by the following, from the Baptist *Watchman and Reflector*.]

BAPTISTS, BEWARE!—The American Missionary Association are raising thousands upon thousands for freedmen. Their employees have repeatedly announced (and we judge it to be, from the tenor of their publications, a settled habit) that they are not a sectarian organization, and yet who ever heard of their establishing any other than Congregational or Presbyterian churches? One of their Secretaries published, as early as April, 1868, this remarkable utterance, under his own name:—

"The American Missionary Association is not a sectarian organization, but only an orthodox one."

How delicate the distinction! And he goes on to say that it embraces among its supporters representatives of all evangelical denominations. No doubt! And no doubt Baptists have put thousands of dollars into this organization, which have gone to build up Congregational churches among the freedmen of the South.

Baptists should beware. They should question all agents carefully, and send their money for freedmen only to Ebenezer Caldwell, Treasurer of the American Baptist Home Mission Society, Room 13, No. 39 Park Row, New York city.

(Reader, clip out the above, and keep for reference.)

## CRITICISM ON STILTS.

[From the Baltimore Episcopal Methodist.]

A cotemporary is greatly exercised about a sensational article in the *Home Monthly* drawing a parallel between Punahon and Munsey. The article criticised is in the startling vein, with many good hits, but much that might, perhaps, be bettered. Certainly the rhodomontade of the critic furnishes an ample apology for the writer whom it ridicules. Or does the critic out-Herod the criticised in the same vein, as a delicate compliment to his style? The grandiloquence of the following can scarcely fail to moderate the transports of the *Monthly*:

"And blow him with one hurricane-puff of bombast through all the heroic possibilities of the grandest of all the inspired prophets of Israel, even in a whirlwind of incandescent nonsense, up to the third heaven," &c.

Just so! "Crayon" had better not try it again, or his Censor will have to be put in a strait-jacket.

NOVEL CONFLICT.—A short time since, Van Amburg's menagerie was obliged to pass Shavy's residence. A little before daylight, Nash, the keeper of the elephant, Tippoo Saib, as he was passing over the road with his elephant, discovered Shavy, seated upon a fence, watching a bull which he had turned upon the road. It was pawing and bellowing, and throwing up a tremendous dust generally.

"Take that bull out of the way," shouted Nash.

"Proceed with thy elephant," was the reply.

"If you don't take that bull away, he'll get hurt," continued Nash, approaching, while the bull redoubled his furious demonstrations.

"Don't trouble thyself about the bull, but proceed with thy elephant," retorted Shavy, rubbing his hands with delight at the prospect of a scrimmage—the old fellow having great confidence in the invincibility of his bull, which was really the terror of the whole country around.

Tippoo Saib came on with his uncouth, shambling gait; the bull lowered his head and made a charge directly at the elephant.

Old Tippoo, without even pausing in his march, gave his trunk a sweep, catching the bull on the side, crushing in his ribs with his enormous tusks, and then raised him about thirty feet in the air—the bull striking upon his head as he came down, breaking his neck and killing him instantly.

"I'm afraid your bull has bent his neck a little," shouted Nash as he passed on.

"Bent!" cried old Shavy, with a troubled look at his dead bull; "thy elephant is too heavy for my beast—but thee will not make so much out of the operation as thee supposes. I was going to take my family to thy show, but I'll see thee and thy show in Jericho before I go one step; and now thee may proceed with thy elephant."—*Sat. Even'g Post (Phila.)*

RABELAIS believed, after his fashion, in the infallibility of the Pope. He had been threatened with the Inquisition for abandoning his monastic vows, and on a visit to Paul III., to whom he made himself acceptable by his wit and gaiety, his Holiness expressed a wish to grant him a favor. He, in reply, begged to be excommunicated. Being asked why he preferred so strange a request, he accounted for it by saying that some very honest gentlemen of his acquaintance, in France, had been burned, and finding it a common saying in Italy, when a sagot would not take fire, that it was excommunicated by the Pope's own mouth, he wished to be rendered incombustible by the same process!—*Universe*.

Geneva, where Calvin lived and commenced his preaching, is, at the present time, a very irreligious place. Stores are open, business is going on, and pleasure is unconfined on Sunday afternoon. There is a large class of religionists known as Latitudinarians. They openly deny the Trinity, and advocate doctrines considerably in advance of our Unitarians. The "minds" of the people are mainly devoted to watch making. Geneva is the greatest watch market in the world. Switzerland annually makes 150,000 watches. The highest wages paid to the best watch makers is 2½ francs per day.

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"The only fault I find with your paper is, that there is not enough of it; and I rise from the perusal of a number feeling like the fox when he had devoured Chanticleer,—'It was very good, but I have not had enough yet.' I will endeavor to send you some more names from this place. I am preparing the way for THE INDEX as fast as I can in my public preaching and private conversation. From my own experience in conversation with professed Christians, I am fully convinced that there are many prominent members in 'good and regular standing in Orthodox churches' that are ready for a 'change,' having lost all faith in traditional dogmas. I believe you will credit me with having some—yes, pretty strong faith in Free Religion, when I tell you (boasting excluded) that I left a popular and wealthy church with a fair salary, and, having a large family to support, have gone out, 'not knowing whither I went,' and at present have not the promise of \$1.00 by way of salary, but am preaching for humanity and truth's sake, working with my hands to provide things honest in the sight of all men."

"In 3rd column, 4th page, of your No. 14 your wonderfully clear-headed editor says:—'Since that day (23d March '63) our theology has greatly changed,—our faith in the war and in the cause for which it was waged, not a whit.' Without wishing to *bridle* any one for honest difference in views,—for 'true liberty is in agreeing that we may differ, and agree in spite of differing,'—I hope I may be permitted, as long a Southern participant in that horrid war of brothers, to express the earnest hope that so highly gifted a man as Mr. Abbot, may, long before another seven years roll round, cease to *glory* in any 'cause' the end of which may have been attained by violence and carnage, to say nothing of his glorying in the *means*,—may have 'greatly changed' too, in that respect."

"Send me a few copies of No. 17 of THE INDEX, the one containing the 'Quaker's Letter to a Presbyterian.' There is, I believe, only one Free Religionist in B— besides myself; but I think that letter cannot fail to open the eyes of some of the blind. We have many here who will not permit themselves to read anything that is not strictly orthodox (?), or in other words which is not in strict conformity to the religious belief which they have already formed, and in which they have rested from childhood. With such persons it is almost useless to talk, for they are *wiffully* blind. I should like very much to see another article in your columns, from the pen of R. S. D."

"I desire to thank you for THE INDEX. We have many papers claiming to be free religious organs, but yours is the only one I know of that is *really* so. It is cheering to find one man who is not afraid to tell the truth about his own belief, and at the same time to represent those who disagree with him fairly. You have many unknown but sincere friends who are ready to aid you in the work you have undertaken. As soon as I have a little leisure to attend to it, I hope to aid Dr. — in increasing the circulation of THE INDEX in this city and vicinity."

"Enclosed you will find the balance of my subscription for the year. I am poor as far as this world's goods are concerned, but confess that morally and intellectually I would be poorer, if I did not have THE INDEX to read. I am a spiritualist, and have thought that this *tem* would absorb all others; but there is ample room for it in free religion, and we begin to feel and embrace the principles taught by it."

"I am better pleased with it than any reform paper I have ever taken."

## LOCAL NOTICES.

THE FIRST INDEPENDENT SOCIETY meets every Sunday morning, at 10½ o'clock, in the church on the corner of Adams and Superior streets. Sunday School at a quarter to 12. The public are cordially invited to attend.

THE RADICAL CLUB will meet at the same place, at 7½ o'clock, June 26. The subject of "Co-operative House-keeping" was voted to be continued at this meeting.

On Thursday, June 23, at 3 P. M., a meeting will be held in the same place to discuss the plan of organizing a Co-operative Laundry. All persons interested are invited to attend.

## RECEIVED.

LIFE AT HOME; or, The Family and its Members. By William Aikman, D. D. New York: Samuel R. Wells, Publisher, No. 389 Broadway. 1870. 12mo. pp. 249.

A SHORT BUT COMPREHENSIVE TALK TO THE SICK, on what they have lost, with hints on how to recover it. By N. R. Adams, M. D., Physician in Chief at the Hygeian Home Health Institute, Wernersville, Berks Co., Pa. pp. 35.



## Poetry.

## PICTURES FROM OVID:

## IX. NIOBE AND HER DAUGHTERS.

She ceased to speak, when from the twanging string  
The fatal shaft shot forth on feathered wing.  
Bold from despair, she stood yet undismayed,  
While all around their trembling fear betrayed.  
In robes of sable hue, the sister band  
Around the biers with hair dishevelled stand.  
One plucks an arrow from her wounded breast,  
Then, dying, on her brother sinks to rest;  
Another strives to soothe her mother's grief,  
But soon in death are hushed her accents brief;  
Pierced by a dart unseen, she falls and dies,—  
Her lips yet parted, lo, her spirit flies.  
One seeks in vain to flee the unerring steel,  
In vain another would herself conceal.  
In life united, death cannot divide  
This from her brother, on whose breast she died;  
Another still stands motionless with fear.  
Lo, six have perished by a doom severe—  
One yet remains; and now, with anguish wild,  
The unhappy mother strives to shield her child  
With all her robes and with her bosom bare,  
Thoughtless of self and frantic with despair.  
"Spare, spare my last-born, leave me one!" she cried,  
"O leave me one! All, all the rest have died!"

1854.

ASTERISK.

## The Index.

JUNE 25, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

SPECIAL NOTICE.—Persons wishing a file of THE INDEX, bound and complete for the year, at \$2 50, will please forward name and address immediately. No money should be enclosed. Only TWO HUNDRED AND FIFTY COPIES can be supplied. If these are all ordered, the missing numbers will be reprinted, and the orders filled at the end of the year. For further particulars see THE INDEX, No. 20.

Our contributors will, we trust, not misconceive the delay or non appearance of their articles as indicating an unwillingness to give them a fair hearing. We are precisely as willing to print criticisms as commendations; and are pleased that others should judge our opinions as freely as we judge theirs. But there are various reasons for the appearance or non-appearance of communications which only the practical manager of a newspaper could appreciate. Our chief lack now, however, is that of room; and we cannot venture to enlarge the paper at present.

## "CHRISTIAN CHARITY."

A Jewish congregation in Boston makes the following appeal:—

"The 'Congregation Mishcan Israel,' of this city, propose to build a house unto the Lord their God; but being poor, though Jews, they respectfully appeal to the liberality of the Christians to aid them. No Christian can read the first five verses of the 9th chapter of Romans, without a feeling of kindness towards those 'who are Israelites, to whom pertaineth the adoption and the glory,' etc., 'of whom, as concerning the flesh, Christ came.' S. K. Cohen, 76 Union Street, is chairman of the Building Committee."

We are pleased to see that the Methodist *Zion's Herald* is liberal enough to second this appeal, though in a somewhat ungracious and patronizing way:—

"Let all believers in Christ read the eleventh of Romans, and help these heirs of the same promise, even in their shadowy state of faith. Such gifts will open their eyes, as Christ did their ancestors."

We observe, however, that this exhortation is based on Biblical grounds, and not on the simple claims of human brotherhood.

## THE GORDIAN KNOT OF PHILOSOPHY.

Under the heading—"Freedom and Necessity," there will be found among our communications this morning a very able and noteworthy article, to which we offer the following remarks in reply. For convenience of reference, we have numbered the chief paragraphs of the article, and shall correspondingly number our own.

1. The theory of spiritual freedom is regarded by the writer as incompatible with the fact of moral growth, for the reason that the growth "is to be relied on." Uniformity of growth presupposes a necessary law, whereas freedom would result in irregularity rather than uniformity of growth.

But what is the fact? Is moral growth, either in the individual or in society, so continuous and uninterrupted as to be explicable only by absolute necessity? Is it, in this sense, "to be relied on?" We think not. On the contrary, the persons who seem to be morally most excellent, occasionally fall into moral aberrations which interrupt the uniformity of growth. The moral development of the race is likewise subject to checks and perversions, to oscillations between a higher and lower moral state, which seem unaccountable on the theory of a necessary "growing towards perfection." The word *degeneration* means too much to be forgotten in this connection. The actual facts seem more in harmony with the theory of *freedom within limits* (we of course do not argue for absolute or unconditioned freedom) than with that of *absolute necessity*.

2. We are not sure that we understand the second point. Morals will certainly be a part of universal law, if (as we believe) the primary law of morals is that of spiritual freedom; and will thus be "related" to the entire system of Nature.

3. Our friend has very candidly stated here the chief objection to his own theory; and we wish he had considered it at length. "Morals without freedom" we should certainly judge to be impossible. But "law with freedom" suggests no such impossibility to our mind, because we conceive freedom to exist only to a very limited extent. It is not absolute freedom, but the equal reality of freedom and necessity in different spheres, in which we believe. If man uses his freedom wisely and conscientiously, he morally "grows," i. e. improves; otherwise, he deteriorates. Just as physical strength depends on voluntary exercise of the muscles, so moral strength depends on voluntary exercise of the conscience. In either case, the exercise is uncompelled; but if it is taken, then growth necessarily results. No freedom there, but only in the previous choice whether to exercise or not.

"It is what I am, not what I deserve, that is of consequence." Exactly,—but what you are depends on what you deserve. If you deserve respect, you are noble; if otherwise, the reverse. What test but that of "merit and demerit" can possibly be applied, in order to determine moral character? What is "merit," but the having freely obeyed the moral ideal? What "demerit," but the having freely served passion or selfish interest instead?

4. "Nothing has real value but obedience of law." True; but this very "obedience" presupposes freedom,—the double alternative of obedience or disobedience. The theory of necessity can know nothing of this distinction. Who or what can *disobey a necessary*

law? Everything, on this theory, is obedience,—all actions have equal moral value, that is, *no moral value*.

It is true, as suggested, that the theory of necessity reduces the determination of moral character to a mere question of mechanics or physics,—in other words, entirely eliminates from it the *moral question*. Wisdom and virtue are thus logically analyzed into the accompanying phenomena of certain molecular motions, as sensible light and heat accompany certain chemical combinations. But we regard the moral question as the whole question.

5. Virtue is beauty, and nothing more, on the necessarian theory. The sentiments they excite in the mind of the beholder are doubtless akin. But they differ fundamentally, if the theory of freedom be true. It is at our own option to be virtuous or vicious; it is not at our own option to be beautiful or ugly. It is the element of choice which distinguishes virtue from beauty; for it is the peculiarity of virtue to be the one creation of man. The beautiful have Nature to thank for their beauty; the virtuous (if virtue exists) have themselves to thank alone.

6. The petulant boy outgrows, perhaps, his petulance. If the necessarian theory be true, he is bound logically to outgrow also his indignation at sight of wrong, his discontent with himself for doing wrong,—in short, every sentiment distinctively moral. Whether man would be improved by such "growth," is another question. The only moral growth we covet is the continual strengthening of the love of right and hate of wrong, and the ever increasing vigor of a will trained to do the one and avoid the other.

7. "The ideal man," to one born with fierce passions and an inherited bias to evil, will be a warrior, until through conflict peace has come; but he will be serene, when "the devils" are "cast out." If the devils are in, is it not best to put them out? Merit is not to be measured by the struggle it costs to get them out, except so far as it expresses an intense purpose to realize the ideal life. But this purpose is even stronger in him who has no need to fight. There is more *merit* (that is, a higher title to respect) in the man who loves virtue so intensely that vice to him has no charms, than in the man who is distracted in his allegiance, and has to conquer the temptation to disloyalty by a severe battle with himself. The latter wins, perhaps, more sympathy, which is born of our own weakness; but it is a great mistake to count him more meritorious.

Thus we are not, after all, driven to reduce man either to a "machine," or to a "contradiction." The facts are on the side of spiritual freedom; it is certain speculations only (scarcely touched upon by our friend) that are on the side of necessity.

## MR. WASSON'S POSITION.

In his recent anti-creed speech at Boston, which took so many by surprise, Dr. Bellows made the following statements:—

"Suppose you cut off by your creed (as you must) either side of the denomination; suppose you cut off the older conservative side, and by cutting them off leave your body without spiritual eyes—for you would to a very great extent—what would you have to cut off next? The so-called 'Free Religionists,' by any creed that this body is prepared to accept. Suppose you cut them off; what have you left? God knows I do not like many of their statements, but I am glad to have them in the Unitarian body. I believe a large part of the spiritual life of the denomination lies in the very men whose theological opinions many of us most utterly reject, and I should like



to point you to one little fact. You would cut off among the very first the man who has given the fullest answer in the Unitarian denomination to Mr. Abbot's position of denial or declination of the faith in a personal God and in the Christianity of a living Church—and that is Mr. Wasson; and if there be any man who has tackled the subject of Mr. Abbot's opinions and mauled them with a sledge-hammer to be felt to the end of the question, it is the drubbing that gentleman's views have received in the last *Radical* at the hands of Mr. D. A. Wasson. Let us keep these men among us; don't let us drive away any of the men who for any reason are in their own consciences and in their own hearts able to work with us and willing to work with us."

For the sake of information, we would inquire,—Does Mr. Wasson accept the position thus assigned him within "the Unitarian denomination," or has he been unintentionally misrepresented by Dr. Bellows in this respect?

## Communications.

### ERRATA.

#### EDITOR INDEX:

*Dear Friend*.—I seldom trouble myself about typographical errors, but wish to correct one or two that entirely alter the meaning of passages in the report of my remarks at Mt. Auburn on Decoration Day, which you reprint from the *Boston Journal*. The errors belong to the original report.

In the third paragraph, for "multiplying *wrath*," read "multiplying *wealth*." And for "sweet Auburn" read "Sweet Auburn,"—the name by which "Mount Auburn" was known in my boyhood, before it was used as a cemetery.

In the last paragraph but two, in the passage "It is our reward that we can stand to-day among these graves and yet think that we survive," read, "and yet not *blush* that we survive,"—quite a different sentiment.

Yours truly,

T. W. HIGGINSON.

NEWPORT, R. I., June 11, 1870.

[We thank Col. Higginson for these corrections. The word "wrath" was so evidently a misreport (though we could not guess the word originally used), that we allowed it to remain as we found it, trusting that our readers would credit it to the reporter's opacity. The word "Auburn" was "autumn" in the report, and we are glad that our conjectural emendation was correct as far as it went. The exceeding beauty of the address, and our desire to reprint it before it became too late, must be our apology for not writing to Col. Higginson for the corrections that should have been made.—Ed.]

### THE SOUL.

TOLEDO, June 1st, 1870.

MR. ABBOT:—Experience teaches us that all we see and know of ourselves which in itself is immaterial,—as the reason, will, conscience, thought,—in fact, all the faculties of the mind which are usually ascribed to the soul,—is the result of physical forces, the working of the brain. Most truly you say, in your remarks on the article headed "The Other Side," in No. 20, that experience does not teach the impossibility of mind independent of brain, since experience of the impossible is an absurdity. But if all the phenomena of our being are the result of physical causes, what place does the "soul" hold in this organism? Under such conditions, it must be latent. But the "soul" is the being, and the body is simply the dwelling house; *ergo*, it cannot be latent. If we should ascribe to it those faculties which are the result of the brain, it must be ever acting. If the "soul" (admitting there is one) can return to earth after death, as the Spiritualist claims, why cannot it re-animate that body it has just left (when that body is perfectly sound, as is very often the case in drowning), since

"No soul with mortal breath  
Ever truly longed for death."

I doubt not that any one would do so, if he could; and why not? If there is a "soul," surely it contains life, and, in fact, is life and much more beside. If, then, individual life or "soul" is immortal, why can it not re-animate the body? If life is other than the result of physical forces, surely physical forces can not drive it away against all its dearest inclinations. If you can give any rational reason for the belief of a "soul," when all the known phenomena of our being are the result of physical causes, I would very thankfully receive them.

Yours truly,

DELTA.

[Our thoughtful young correspondent asks questions which it takes a wiser head than ours to answer. We use the word "soul" simply as the name of that which manifests itself in the intellectual, moral, affectional, and volitional phenomena of consciousness. What it is, we do not know; and we use the term without wishing to imply any metaphysical theory whatever.

It is not proved that "all the phenomena of our be-

ing are the result of physical causes." Brain (or, more properly, the nervous system) is the *present condition* of these phenomena; but it can not be proved that it is their *necessary cause*. This distinction is too often ignored. Confident assertions on this subject which will not bear the test of exact thought, are too common. It is wise to leave some questions open. If materialism says that consciousness is only the result of organized matter, idealism replies that matter is itself known only by our own sensations. It is just as impossible to prove the existence of "matter" as it is to prove the existence of "soul." No man can without presumption affirm that consciousness is the result of brain, until he has shown how merely physical changes can become feeling and thought. He cannot do this,—he gets out of his depth at once. We know that we think and feel and act, while alive in these bodies; but whether we can think, feel, and act without them, we do not know. A cheerful hope is wiser than either fear, despair, or the "conceit of knowledge without the reality."—ED.]

### THE POPE A RADICAL IN SPITE OF HIMSELF.

Boston, June 9, 1870.

MR. EDITOR:—Welcome to our good brother the Pope, who feels and proclaims himself to be infallible. Welcome to his brethren who declare that he is infallible. He wishes all to believe in him, that is, to believe as he does. But what does he believe? Plainly this. He believes or has faith in *himself*, in his own enlightened conscience and reason, which God has given him. Would he not have others believe the same,—have faith in *themselves*?

Pius IX believes in what he thinks to be right; and I believe in what I think to be right.

Wherein do we differ? The governing principle is the same.

Respectfully yours,

J. H. BOWDITCH.

### FREEDOM AND NECESSITY.

DEAR MR. ABBOT:—Your leading article in THE INDEX of May 14th, entitled "Conscience," fairly offers battle on the old ground,—a field which I suppose many think has been already fought over needlessly often.

Your manifesto is given in your first line, stating the absolute condition of moral life to be *spiritual freedom*.

This is the logical conflict of ages. I think it is destined to become a practical conflict also. Each succeeding war over it will at least do this,—it will reduce the propositions on both sides to simpler terms, and thus in time end the conflict, either by showing palpably to all the entire irreconcilability of the two sides, or else by reconciling them. The latter is my most cherished hope,—though somewhat dim as to method.

In the article referred to, you act, I think, as commander of one of the opposing armies, and fight under the conditions of your manifesto, not as seated on an Olympus of Optimism, lifted above the smoke and seeing both armies and the movements of all. My figure may be defective, but I suppose that when *morally* lifted, we can see through obscurities.

To leave metaphor (which grows unwieldy), I will recall your 37th affirmation:—"The great ideal end of Free Religion is the perfection or complete development of man," &c.

1. The growing out of the possession of evil tendencies and into the possession of good tendencies, must be a growing towards perfection. Is spiritual freedom a condition of this growth? If yes,—then how reconcile the fact that the growth is to be relied on? I mean, how can there be such uniformity to anything when the condition to which it is subject is *freedom*? A conditioned freedom is, of course, no freedom. Our *consciousness* (at least our *practice*) here seems at war with it.

2. Morals seem as wholly under the divine law as material nature; we universally so think of it; we feel it to be *related*; and if growth and civilization bear with them one thought, hope, feeling, more warm and strengthening than all others, it is this sense of *relationship*. Yet how can freedom be *related*? How can morals be part of the divine law, if it rests on freedom?

3. I fancy I hear you say, "How can there be morals without freedom? And what are you doing with the word *morals*, if you question freedom?"

These imagined questions I must leave unanswered for the present, and still ask permission to use the old words for awhile. Yet are there not the same difficulties met in using the word LAW with freedom, as morals without it? We speak of moral *growth*; growth is a movement step by step; endless growth implies that all differences are differences of degree. It would seem safe to say that this is so in morals, yet the theory is fatal to that particular kind of freedom which shall give moral responsibility.

*Harmony, Relationship, Growth*,—these are the important words, not *merit* and *demerit*.

It is what I *am*, not what I *deserve*, that is of real consequence.

How high in the scale was the act *absolutely*,—not how high was the act considering how low was the actor?

4. Let a little simplicity into this complication of freedom.

Nothing has real value but obedience of law. This is wisdom, and virtue, and *all*. That it should bring to the soul rest, peace, courage, love, joy, ecstasy, rapture, is as inexplicable as it is that color, music, perfume, flavor, should be home to the senses by the monotonous vehicle of mere motion. Why? How? is unanswerable; but the analogy is, I think, a powerful argument.

To discover that the mechanics of color differ only in degree from the mechanics of the revolving arms of a wind-mill, does not render less beautiful to us the tint of a rose or an emerald.

5. You say,—"Virtue, like beauty, is ultimate." Are they not absolutely alike, and but differing names for the same essence? If ultimate, how can either be modified by any action of the will? How subject to it? How related to man, save as giver of joy in proportion to his capacity to receive?

We have had, and still have words such as mercy, benevolence, charity,—yet justice includes all that is best in them all, and thereby implies the still finer truth that harmony is the underlying law, that the universe is in tune.

6. You say,—"Unless the profligate, &c., violates an inward law which he had power to obey, then the moral indignation he excites is as irrational as the impulse which makes the boy with a bumped head turn and kick the door which bumped it."

The boy grows out of the latter as he comes to see things more nearly in their real relationship, and may not grow also lift us out of the former by the same process?

I think this is the tendency of things. The management of prisons to-day, compared with that of the past century, seems to indicate this. There is less practical recognition of crime as guilt, and more as disease. This is merely one instance. Tendencies are all we can hope to discover, as indicating laws of this kind; growth is too slow to give full evidence, save over long periods.

7. Again—This ideal! The ideal man! Is he one battling with demons, though never so successfully? Or is he not serene, with all the devils cast out? Surely so long as one remains, he is not the ideal; for the bad, to be there at all, must be in him, and part of him. Yet without the bad, how can he be good? I mean *meritoriously* good? Can this important conclusion be the true conclusion? If so, then all reductions of life and its dignities are not on the necessitarian side of the argument, and reducing man to a machine is more than matched by reducing him to a contradiction. Of the two I prefer the machine.

L. T. I.

### THE "COLDNESS" OF NATURAL RELIGION.

FRIEND ABBOT:—It is alleged against Natural Religion that in the worship it suggests it is cold and cheerless, and void of that warm enthusiasm which characterizes the worship, and especially the revival meetings, of the orthodox. Even Unitarianism, which all evangelical sects regard as an ice-house, where they first freeze religion to death, and then keep it in solemn state like the body of a deceased monarch, affects to roll up its sanctimonious eyes at the *coldness* of the Free Religionists.

I admit the marked difference between the worship of the Church and that which we celebrate in the great Temple of Nature. And there is a most excellent reason for it,—the same reason which explains the frantic, tearful agitation of a car-load of passengers who have broken through a bridge, and have been rescued from a watery grave by the hair of their heads, and a train upon another and safer road, where all are calm and contented, because they have been exposed to no danger whatever and travelling pleasantly to the place of their destination. The two systems of religion are in all respects diametrically opposite to each other, and no wonder that their worship should be entirely different.

The Church people believe that there is in the other world, from which we are separated only by the brittle thread of life, a lake of fire and brimstone into which all are plunged who do not believe in the name of Jesus Christ. Hence they preach the "Gospel" at home, and send missionaries to the "heathen" to save them; for it is written that there is none other name under heaven among men whereby a human being, civilized or savage, can be saved from the fire of this lake, except that of *Jesus*. They believe that these eternal burnings have been kindled by God himself, and that the victims are his own children! They believe that the Church is the only ark of safety from the deluge of divine wrath, and that the clergy are the agents to keep the door and drag the people in. A conversion or a revival, which is conversion on a large scale, means snatching from the Devil's grasp one or more who otherwise would be doomed to burn forever, to the glory of God's justice. Hence the clergy like to describe in glowing terms to the people the dangers to which they were exposed, and the obligations they are under to Jesus for his vicarious sacrifice. No wonder at the fiery zeal displayed by speaker and hearers.

Now the worshippers in the great Temple of Nature reject every jot and tittle of all this, and regard it as sheer superstition. The God they adore is as different from the orthodox one as the bright and glorious Day is from the hideous, dark Night. In their system there is no hell but the loss of self-respect, and the reproaches of conscience which lash the transgressor even till he reaches the threshold of the future state. 'This is hell enough, one would think, to satisfy the most malicious fiend in the universe. But it has a place in our system, for the flames are of a man's own kindling. Our God is our loving Father.



er, not a hateful despot whom we propitiate by the blood of innocence. We don't feel the need of any *salvation*, because we have no fears of any wrath to come. We don't fear death as an evil, but regard it as a natural event, as much so as birth—a transition from a cramped to a freer life, from a region of comparative darkness to one of light. Our Temple where we worship is a vast building not made by human hands. The canopy over our heads is its ceiling. The earth carpeted with green is its floor. The intervening atmosphere is the home of the lightning, and those other mysterious forces which we study, with all other science, as exhibitions of the Power, and Wisdom, and Goodness of the Great Architect. As we see the divine love manifested to us in all the arrangements made for our happiness, if we will only obey the laws of our being, our hearts glow with love in return. But our love is quiet and deep, as all lasting love is, not frantic and ephemeral. Then we have music, the music of the planets, forever singing as they shine, and often music both of the voice and the instrument in the great congregation. Our Sunday is indeed a day of rest and relaxation from the necessary but wholesome toils of the week; but our religious teachers are not polemical dogmatists, feeding the people on the husks of controversy. They do not roar like bulls of Bashan, and paw the valley for fight; nor butt each other like rams on the mountains of Gilboa. These exercises appropriately belong to the priesthood of the churches. The knowledge of God through the works of his hands, and the knowledge of man and his destiny, as the child of God; and the lessons of history for nations,—these are the rich themes of our pulpits; and oftentimes, as we luxuriate in these sanctuary privileges, our eyes are filled with tears of holy joy, and our hearts with gratitude, that we are the emancipated Sons and Daughters of the Lord Almighty, instead of the poor trembling caitiffs we once were, when enclosed by the grovelling superstitions of the Church.

Compare the worshippers of the Temple with those in the synagogues of the sects. Of the first, how serene, how intelligent, what self-respect, what conscious freedom from all fear of death or its consequences, what charity to the unfortunate, what kindness to those who differ in opinion with us, what eager and laborious study of the grand laws of the universe whereby God has made himself known, what cheerfulness and quiet happiness!

Of the second class, their religion has stamped its features of gloom and terror upon the faces of the worshippers. It has affected the very tones of the voice taking away the natural, out-spoken manliness, and substituting the baby-whine of cant and snivel. It has converted them into a crowd of cowards, acknowledging in their prayers that they are the *legitimate* children of the Devil, and only *adopted* into the family of God, and held by a tie that is very brittle, and liable at any temptation to break and let them down again to their natural condition. Take away from the preachers of the synagogues these three ideas—the dreadfulness of death as the event which settles the destiny of the soul forever,—the sanctity of the Sabbath as the critical day of grace and opportunity,—and the torments of hell-fire, with a Devil to rouse up the flames eternally, and they lose their hold upon the people, and they themselves die of inanition. These ideas, false and grovelling as they are, form the bond of union which keeps the ranks of the orthodox unbroken, and furnish the clergy with their chief stock in trade. It is not the beauty of holiness that keeps the devotees of the sects in the path of duty, and allures them God-ward. It is the fear of hell which frightens them away from a course they would otherwise pursue.

The worshippers of the Temple are strangers to all fear. They are led by the silken cord of love to the high places of thought, whence they look abroad into the future with the sweet conviction of the poet Whittier, that God, our dear Father, will do for us all the very best he can.

Reader, which of these two religions is the more ennobling and elevating? BEZA.

#### IS CHRISTIANITY ABSOLUTE RELIGION?

BY THOS. MCCLINTOCK.

[CONTINUED.]

In the foregoing articles we have seen the positive assurance of their prophets of the perpetuity of the Hebrew government and Mosaic Law, and the tenacity with which they clung to the idea that a temporal deliverer would be sent, who should "restore the kingdom of Israel." Even down to the period of the destruction of Jerusalem, this dream appears to have been unremittently indulged. Although the race of living prophets had been extinct for more than four hundred years, they found in the writings of the former, and in particular in the 14th chapter of Zachariah, apparently written in contemplation of that event, sufficient to stimulate their zeal and fanaticism. He tells them "Jehovah will gather all nations against Jerusalem to battle, and the city shall be taken and the houses rifled, &c., and half of the city shall go forth into captivity," but "the residue of the people" shall not "be cut off from the city." "Then shall Jehovah go forth and fight against those nations." The enemies of Israel would of course succumb. "And Jehovah shall be King over all the earth. In that day there shall be one Jehovah, and his name one." Jerusalem should be exalted and inhabited in her place. "Men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." "Jehovah will smite all the people that have fought against Jerusalem.

Their flesh shall consume away; their eyes shall consume away in their holes, and their tongues in their mouth. A great tumult from Jehovah shall be among them, and they shall lay hold every one of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together (fall to the Jews), gold and silver and apparel, in great abundance. Every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And whoso will not come up of all the families of the earth to Jerusalem to worship the King, the Lord of hosts, upon them shall be no rain. This shall be the punishment of Egypt and all nations that come not up to keep the feast of tabernacles."

Alas! what a striking picture did the prophet strangely draw, not of those who fought Jews alone, but of the Jews themselves. "A prodigious conflux," says Tacitus, "poured in from all quarters, and among them the most bold and turbulent spirits of the nation. The city was distracted by internal division. They had three armies and as many generals. The outward walls were defended by Simon. John commanded the middle precinct. Eleazar kept the Temple. The three parties quarrelled among themselves. Battles were fought within the walls. The factions that distracted the city, it is said, attacked one another with a degree of animosity more inveterate than they ever showed in battle with the Romans. Thus truly, 'the hand of every one rose up against the hand of his neighbor.' Under color of performing a sacrifice, John sent a band of assassins and cut off Eleazar and his whole party in one general massacre. Simon, at one time, persuading himself that Titus was about to raise the siege, and fearing that Matthias, an aged priest who had been instrumental in raising him to his bad eminence, would stand in the way of his ambitious designs for sovereignty, put him to death, together with his three sons; while his partisans 'drenched their daggers in the blood of all who dared to lament the miseries of their country.' The cruelties perpetrated by John and Simon indicate a degree of hardened profligacy that is inconceivable, and the story of horrid crimes committed in the Temple by the Jews, during the contest, is sickening. In short, the history of the war 'presents a scene of blood and carnage unequalled in the records of any other nation.' Their 'folly in provoking the vengeance of a great and warlike nation, and their internal discords, party rage and madness, conspired with a foreign force' to complete the utter extinguishment of their own nationality. A city so strong by nature and art that it was deemed almost impregnable, and a Temple the admiration of the world, were levelled to the ground. Thus fulfilling to the letter the prediction of Jesus, pronounced forty years before, regarding the latter, that not one stone should be left on another.

Titus, the Roman general, naturally mild and humane in his disposition, desirous of stopping the effusion of blood, and wishing even to save to them their sacred Temple, repeatedly offered them pardon and favorable terms of capitulation. But the Jewish leaders spurned every offer, and obliged him to construct battering engines and munitions, that enabled him to reach every point of the complex and powerful defences; and finally the destruction of life, of all classes, became immense; so that Josephus, who was with Titus, and endeavored, in vain, to use his influence with his Jewish brethren, computes that not less than eleven hundred thousand of that devoted people perished in the siege.\* Well might Jesus, in view of the clairvoyant perception given him of the sad impending catastrophe, exclaim, with tearful eyes; "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent to thee, how often would I have gathered thy children together, even as a hen gathers her chickens under her wings, but ye would not! Behold, your house is left unto you desolate."

"They were taught by their false prophets," says the historian, "that the Lord of hosts would fight their battles, and deliver them from a foreign yoke. The predictions that relate to the coming of a Messiah, were not understood as promising a redeemer to free the world from a bondage of sin; but, as Tacitus observes, they expected a heroic conqueror, who should march at the head of their armies, and extend the dominion of the East over all foreign nations."

Let us now look at another aspect of the subject. There is a class of passages that occasionally occur in the records of the Hebrew prophets, of a character very different from their general utterances, and which can only be regarded as descriptive of a SPIRITUAL MESSIAH or CHRIST. Take the following as a sample:—Isaiah II, 2, "It shall come to pass in the last days, (viz: Gospel times, in contradistinction from the Legal,) that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. . . . And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." Nearly the same is repeated in Micah, iv.

\*For further particulars of the thrilling events of this terrible war, see History of Tacitus, Book V, and the ample ARABIAN, by another hand.

Such passages express the true and natural fruit of Love, of brotherly kindness, of the social human sympathies in their highest condition of exercise. In other words, they imply and comprehend a *Spiritual Messiah*, in the three senses of "Anointer," "Anointing," and "Anointed,"—all of which are common in New Testament usage; and are all three illustrated in the case of Jesus, in the Synagogue at Nazareth, when, the Book of Isaiah being handed him, he read to them the place where it was written, "The Spirit (anointing) of Jehovah (the anointer) is upon me, because he has anointed me to preach the gospel to the poor," &c. And in Jeremiah xxxi, 31 and seq., we have described the highest ideal of the true Christ, and his office, as Teacher, without respect of persons, of the only certain knowledge of God, and the blessings resulting: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers, when I took them by the hand to bring them out of Egypt, &c. But this shall be the covenant that I will make with them, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and his brother, saying, know the Lord; for they shall all know me, from the least to the greatest of them."

But nowhere, perhaps, in the Old Testament, is the Spiritual Messianic doctrine more beautifully illustrated than in that very remarkable production, the Book of Daniel—whether it be *apocryphal*, as able critics deem, or *canonical*, as old theology improperly teaches of that and other human works. Daniel, interpreting Nebuchadnezzar's dream, describes four great kingdoms or empires, which are understood to be the Chaldean, the Medo-Persian, the Macedonian, and the Roman empire, each of which was established and sustained by the sword, and, in their order, superseded and swallowed up by the other—thus exemplifying the declaration of Jesus, "They that take the sword shall perish by the sword." As superseding these, in striking contrast, Daniel describes (ch. 2, 44,) a fourth kingdom, to be "set up by the God of heaven," which should never be destroyed, but which would "break in pieces and consume all these kingdoms, and stand forever." The character and progress of this latter kingdom is described (ver. 34, 35,) under the metaphor of "a stone cut out without hands, which smote the image." . . . "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floor; and the wind carried them away, that no place was found for them. And the stone that smote the image became a great mountain, and filled the whole earth." The description is significant at once of *spirituality*, *durability*, and *power*. The stone was "cut out without hands." It would not be the work of human ingenuity, but of "the God of Heaven." Constituted of eternal and immutable principles, which have their origin in Infinite God, it cannot change or decline. Not having in it, like governments established by finite men wandering from the fountain of Divine Wisdom, any seeds or germ of dissolution, it will "stand forever"; advancing progressively till it fills the whole earth, enclosing all humanity in its portals, as the children of one common Parent, receiving continually the "unction" of his spirit, and living in the sunshine of his presence.

[TO BE CONTINUED.]

PAPAL INFALLIBILITY.—The schema of the dogma of infallibility, which is now under discussion in the Ecumenical Council, has been distributed in printed form. It contains five canons, as follows:—

1. If any one should say that the Episcopal chair of the Roman Church is not the true and real infallible chair of Blessed Peter, or that it has not been divinely chosen by God as the most solid, indefectible, and incorruptible rock of the whole Christian Church, let him be anathema.

2. If any one should say that there exists in the world another infallible chair or the truth of the Gospel of Christ our Lord, distinct and separate from the chair of blessed Peter, let him be anathema.

3. If any one should deny that the divine *magisterium* of the chair of blessed Peter is necessary to the true way of eternal salvation for all men, whether faithful or faithful, whether laymen or bishops, let him be anathema.

4. If any one should say that each Roman Pontiff, legitimately elected, is not by divine right the successor of blessed Peter, even in the gift of the infallibility of *magisterium*, and should deny to any of them the prerogative of infallibility for teaching the church the word of God pure from all corruption and error, let him be anathema.

5. If any one should say that general councils are established by God in the church as a power of feeding the divine flock in the word of faith superior to the Roman Pontiff, or equal to him, or necessary by divine institution in order that the *magisterium* of the Roman Bishop should be preserved infallible, let him be anathema.—*Boston Journal*.

The *Revolution* (ultra woman's rights) complains that the bitterest opposition to the woman suffrage movement comes from the religious press, and especially from the "evangelical." If this is so, it is presumptive evidence that the *Revolution* is on the wrong track, that's all! What would Warrington, and the *Revolution*, and the radicals do, if they could not fight the poor evangelicals!—*Boston Watchman and Reflector*.



## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

#### OFFICERS OF THE FREE RELIGIOUS ASSOCIATION.

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We give below the Report of the Treasurer of the Free Religious Association, presented at the late Annual Meeting.

#### THE FREE RELIGIOUS ASSOCIATION

In account with R. P. Halliwell, Treasurer.

##### RECEIPTS.

Amount collected at Annual Meeting, May 28, 1869.....	\$ 242 35
Contributions and Membership fees during the year.....	754 00
Net proceeds from sale of Pamphlets.....	121 63
	<hr/> \$1,117 98

##### DISBURSEMENTS.

Rent of Hall and other expenses, for the Annual Meeting, 1869.....	\$ 258 63
Publication and circulation of Report of Meeting.....	613 18
Interest paid on temporary Loan.....	18 18
Sundry expenses for Postage, Stationery, &c.....	17 80
Balance due Treasurer on last account.....	41 68
	<hr/> \$ 943 92
Balance in hands of Treasurer.....	\$ 174 06

R. P. HALLIWELL,  
Treasurer.

Boston, May 26, 1870.

All donations to the Association have been acknowledged personally or by letter; and all money sent in payment for publications has been acknowledged by returning the desired pamphlets.

#### THE ANNUAL REPORT.

We wish to call special attention to the new provision, made at the late Annual Meeting of the Association, with regard to the printed Report of the proceedings of the meeting. It was voted, on recommendation of the Executive Committee, that hereafter the Report shall be sent free to all members of the Association whose annual fee for membership (\$1.00) has been paid within a year, or who have contributed any sum beyond that to the funds of the Association,—provided that the Secretary have their names and post-office address. In accordance with this vote the pamphlet Report this year, as soon as printed, will be sent to all persons whose names, with their post-office address, are on the Secretary's (or Treasurer's) record as having given one dollar or more to the Association within twelve months,—or, we will say, since the first of July, 1869, as we hope to have this year's Report out by the first of next month. And all persons who shall now, or at any time during the year to come, make themselves members of the Association by sending one dollar or more with their address to the Secretary, will receive the benefits of this provision, and have a copy of the Report sent to them without further expense. A number of persons have already sent their names with the membership fee, and will receive the Report by mail when ready for distribution. We shall be glad to receive the addresses of others on the

same conditions. Those persons who contributed in response to our circular of last November, will have the Report sent to them. The pamphlet this year will not be inferior in interest and value to that of any preceding year. In one respect it will be of greater permanent worth, since it will contain more papers that were carefully prepared. It will contain all the Addresses of the morning and evening sessions in Tremont Temple in full, and an abstract of the afternoon's discussion. Though it is to be sent to members free, it will also be for sale, as heretofore, to those who do not care to become members. But the price is not yet fixed. It will certainly not be more than fifty cents.

FROM A DISCOURSE BY KESHUB CHUNDER SEN ON  
"GREAT MEN."

Life alone can give life; and, above all, the life of Heaven-appointed prophets. It is what they have actually done that makes us understand the loftiness and sublimity which humanity is capable of, and impels us to attain that loftiness and sublimity. . . .

Let not our homage, however, be exclusively confined to any one of them, and withheld from the rest. We must honor all of them, unbiased by local influences, party feeling, or sectarian bigotry. It is the want of this catholic spirit, it is the evil of awarding exclusive honor to particular prophets, that has filled the religious world with jealousies, hatred, and sanguinary strife, and made their followers plunge the dagger of brutal animosity into each other's breast. In fact, it is this which has mainly originated sectarianism and multiplied hostile churches. In many cases, again, such exclusive honor has been carried so far as to assume the form of deification. Struck with amazement at the superhuman character of their prophet, men have, in the blind zeal of extreme devotion, exalted him to divinity and identified him with the Godhead; and while adoring their one prophet as the God of salvation, they have condemned all other prophets as false prophets, who lead their followers to perdition. It is indeed painful to contemplate the two-fold evil of such sectarian bigotry. Man, mortal man, with all his frailties and shortcomings, is deified and worshipped; and to him is rendered that supreme adoration which belongs to God alone! This idolatrous bending of the knee before man is an insult to Heaven, and an audacious violation of that entire loyalty and allegiance to God which is demanded of every true believer. Like every other form of idolatry, it is a treason against God, which pollutes the heart and degrades the soul. On the other hand, equally mischievous, if not equally sacrilegious, is the rancor with which every prophet is hated and cursed by the followers of another prophet. Every religious sect shuts up truth, inspiration and holiness, in its own narrow church, and looks upon the life and labors of its prophets as the only saving dispensation of Providence; while all prophets and truths that lie beyond its church are condemned as impostors and lies. This is making God the God of a clan, a country, and an epoch, instead of, as He is, the God of all mankind, of all space, and of all time.

Each of the prophets came into the world as a messenger of God, bearing a distinct message of glad tidings which he contributed to the cause of religious enlightenment and progress. We must, then, freely honor all of them, and gratefully accept from each what he has to deliver, instead of binding ourselves as slaves to any particular person as the only chosen prophet of God. For "at sundry times and in divers manners God spake in time past unto the fathers by the prophets." And though Jesus Christ, the Prince of Prophets, effected greater wonders, and did infinitely more good to the world than the others, and deserves therefore our profoundest reverence, we must not neglect that chain, or any single link in that chain, of prophets that preceded him and prepared the world for him; nor must we refuse honor to those who, coming after him, have carried on the blessed work of human regeneration for which he lived and died. Let sectarianism perish, then. Let denominational and geographical boundaries be forever forgotten, and let all nations unite in celebrating a universal festival in honor of all prophets, regarding them as the Elder Brothers of the human race. Hindu brethren, as ye honor your prophets, honor ye likewise the illustrious reformers and great men of Christendom. I know, my educated countrymen, you appreciate and honor England's immortal bard, Shakespeare, the greatest literary genius of the West; and you honor, too, the military and political and scientific great men, whose brilliant deeds shed lustre on the profane history of Christian nations. Why should you scruple, then, to pay the tribute of your esteem and gratitude to the religious geniuses, the inspired prophets of Christendom, who have nourished and enriched its soul, and in fact the soul of humanity at large? To you, my Christian brethren, also I humbly say,—as ye honor your prophets, honor ye likewise the prophets of the East. Thus hostile churches and the dismembered races of mankind shall be knit together in one family, in the bonds of universal faith in the common Father, and universal gratitude and esteem towards their elder brothers, the Prophets.

## ADVERTISEMENTS.

### Nature's Gifts, SCIENTIFICALLY DEVELOPED.

As mankind, from indiscretion or other causes, have been doomed to suffer from disease, so also has remedy for disease been provided. Our hills and valleys abound with roots and herbs, which if scientifically prepared and compounded, will restore health and vigor to the invalid. To find such a remedy we should seek one that has stood the test of age.

#### HOOFLAND'S GERMAN BITTERS!

*Sure Cure for Liver Complaint, Sure Cure for Dyspepsia, Sure Cure for Debility, Sure Cure for Jaundice, Sure Cure for Malaria.*

And all affections arising from weakness or want of action in the Liver or Digestive Organs. The great remedy for

#### IMPURE BLOOD.

And all diseases arising from it. The great preventive of

#### FEVER AND AGUE!

It is an impossibility for any one to have fever and ague, if they will use a few bottles of this remedy each spring and fall.

\$100 \$100 \$100

Will be given for any case of this disease that occurs to any one that uses the Bitters or Tonic as a preventive.

Those who have the Fever and Ague will find, after the chills have stopped, that by using a few bottles of the Bitters or Tonic, the disease will not return.

These remedies will rebuild their Constitution faster than any other known remedy.

The remedies were placed before the public thirty years ago, with all the prejudices of so-called "patent medicine" operating against them, but gradually their virtues became known, and now, to day, they stand at the head of all preparations of their class, with the indorsement of eminent judges, lawyers, clergymen and physicians.

Read the following symptoms and if you find that your system is affected by any of them, you may rest assured that disease has commenced its attack on the most important organs of your body, and unless soon checked by the use of powerful remedies, a miserable life, soon terminating in death, will be the result.

#### H

Constipation, Flatulence, Inward Piles, Fulness of Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Disgrat for Food, Fulness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Headed or Difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning of the Flesh, Constant Imagining of Evil and Great Depression of Spirits.

All indicate disease of the Liver or Digestive Organs, combined with impure blood.

#### O

#### HOOFLAND'S GERMAN BITTERS!

Is entirely vegetable and contains no liquor. It is a compound of Fluid Extracts. The Roots, Herbs and Barks from which these extracts are made, are gathered in Germany, all the medicinal virtues are extracted from them by a scientific chemist. These extracts are then forwarded to this country to be used expressly for the manufacture of this Bitters. There is no alcoholic substance of any kind used in compounding the Bitters; hence it is free from all the objections incident to the use of a liquor preparation.

#### O

#### Hooiland's German Tonic

Is a combination of all the ingredients of the Bitters with the purest quality of Santa Cruz Ruin, Oranges, &c. It is used for the same disease as the Bitters, in cases where some pure alcoholic stimulus is required.

#### TESTIMONY

Like the following was never before offered in behalf of any medical preparation:

HON. G. W. WOODWARD,

Chief Justice of the Supreme Court of Pennsylvania, writes—

Philadelphia, March 16th, 1867.

I find "Hooiland's German Bitters" is a good Tonic, useful in diseases of the digestive organs, and of great benefit in cases of debility and want

#### F

of nervous action in the system.

Yours, truly,

GEORGE W. WOODWARD.

HON. JAMES THOMPSON,

Justice of the Supreme Court of Pennsylvania.

Philadelphia, April 22d, 1866.

I consider "Hooiland's German Bitters" a valuable medicine in case of attacks of Indigestion or Dyspepsia. I can certify this from my experience of it.

Yours, with respect,

JAMES THOMPSON.

HON. GEO. SHARSWOOD,

Justice of the Supreme Court of Pennsylvania.

Philadelphia, June 4th, 1868.

I have found by experience that "Hooiland's German Bitters" is a very good tonic, relieving dyspeptic symptoms almost directly.

GEO. SHARSWOOD.

HON. WM. F. ROGERS,

Mayor of the City of Buffalo, N. Y.

Mayor's Office, Buffalo, June 22d, 1869.

I have used "Hooiland's German Bitters and Tonic" in my family during the past year, and can recommend them as an excellent tonic, imparting tone and vigor to the system. Their use has been productive of decidedly beneficial effects.

WM. F. ROGERS.

HON. JAMES M. WOOD,

Ex-Mayor of Williamsport, Pennsylvania.

I take great pleasure in recommending "Hooiland's German Tonic" to any one who may be afflicted with dyspepsia. I had

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the dyspepsia so badly that it was impossible to keep any food on my stomach, and I became so weak as not to be able to walk half a mile. Two bottles of Tonic effected a perfect cure.

JAMES M. WOOD.

JOHN EUTERMARCK, ESQ.,

Law Partner of Judge Maynard, Williamsport, Pennsylvania.

This is to certify that I have used "Hooiland's German Bitters" for dyspepsia, and found it an invaluable remedy.

**CAUTION.**—Hooiland's German Bitters are counterfeited. See the signature of C. M. JACKSON on the

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wrapper of each bottle. All others are counterfeit.

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**CHAS. M. EVANS, Prop'r.**

(Formerly of C. M. JACKSON & CO.)

Prices.—Hooiland's German Bitters, per bottle, \$1; Hooiland's German Tonic, half doz., \$5; Hooiland's German Tonic, put up in qt. bottles, \$1.50 per bottle, or half doz. for \$7.50.

Do not forget to examine well the article you buy in order to get the genuine. For sale by all druggists and dealers in Medicines everywhere.

24-cowly



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# The Index.

VOLUME 1.

TOLEDO, OHIO, JULY 2, 1870.

NUMBER 27.

## The Index,

PUBLISHED EVERY SATURDAY

BY THE

INDEX ASSOCIATION.

AT

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OBSERVANCE OF THE SABBATH.

[Sermon delivered July 11, 1869, by Rev. W. W. Williams, and published in the Toledo Blade of July 23.]

Exodus xli: 49.—One law shall be to the home-born, and unto the stranger that sojourneth among you.

It was foreseen that, favored as Israel was to become, people of other nations would desire to become Israelites by adoption. In the code of laws which God gave His people, He made provision for this, and for questions which were likely to be raised from this condition of things. With regard to the observance of the anniversary of the nation's deliverance from a foreign yoke, it was easy to see that these adopted citizens would desire to celebrate that event. And the probability that they would seek to incorporate some of the customs and peculiarities of their own nations into this observance, was also foreseen. This point was squarely met, by the enactment with regard to the manner of keeping this anniversary. "One law shall be to him that is home-born, and to the stranger that sojourneth among you;" the fair construction of which is, that the Israelite by adoption must observe the rules practised by the home-born Israelite, in the observance of this anniversary. Nothing could be more reasonable to require of this class of citizens. Nothing more just or proper for them to observe.

At the establishment of our government it was foreseen that a desire to enjoy its advantages would draw to us many strangers from other lands. Its founders made provision for admitting them to full citizenship. There seems to have been no suspicion that they would ever seek to mould our institutions to those of the countries they would abandon. It was taken for granted that they would accept our institutions as they found them; their very coming to us constituting the strongest possible declaration of preference for our customs and laws. But experience has developed a strong tendency on the part of our adopted citizens to introduce among us customs to which we believe are to be ascribed, in a great measure, the very evils rather than endure which they have left their native lands; and there has been no little aptitude developed among the home-born to adopt these customs, until it looks as if the wine-bibbing and beer-drinking and Sabbath desecration of Europe might here attain a degree of license which it has there never reached.

The day upon which we became an independent people, has been from the first observed as a national anniversary, celebrated with the firing of cannon, music, orations and other rejoicings, so that it has become a national institution. There is no statute regulating its observance; but the achievers of our liberty instituted and handed down to us certain practices in its observance, to which custom and the practice of nearly a century have given the character of laws, the penalty of violating which should be the reprehension of all men who have any reverence for the past, any respect for the principles and memory of the men who gave liberty to our nation, and by their practice taught us how to commemorate its establish-

ment. One of the laws which their example and the practice of near a hundred years have laid down for the keeping of this anniversary is, "That the Sabbath shall not be desecrated, or its religious observance interfered with, by public celebrations." This rule has governed the home-born American for over ninety years. The usual quiet of Sunday has hardly been disturbed when the fourth of July has occurred upon that day. Now and then an individual may have failed to restrain his ardor. But public demonstrations have respected the sanctity of the Sabbath. The Sabbath, observed somewhat in accordance with the Divine commandment, was an institution which those who fled from the oppression and poverty to which they were victims in fatherland, found thoroughly established among us. Not merely by common consent, but the statute recognizes and defends it. To sport or game or engage in common labor, or shoot upon the first day of the week, is made a crime by law, punishable with fine and imprisonment. These laws, both of custom and of the statute book, placed some restraint upon some of our foreign-born citizens, to which they had not been accustomed and under which they have become restive. They hankered after the indulgences of the Egypt from whence they had come out. Especially are they distasteful to some who do not love the Bible, because they show deference to its teachings. Hence have these customs been disregarded and the law trampled upon and defied. It has been the aim, as much as possible—successful in some cases—to secure executive and judicial officers who will not enforce the laws, that they may be violated with impunity.

Such disregard for the laws of the State and unscrupulousness concerning the commandments of God, if it does not proceed from, must beget obtuseness to the feelings of other men, and a self-will, upon which consideration for the sensibilities or even the rights of neighbors have little influence. With such persons the fact that open saloons and unlimited drinking, noisy songs and blasts of horns, upon a day held sacred to rest and worship, shock the religious sensibilities and pain the hearts of a large portion of their neighborhood, is of no consequence. So much has their disposition to introduce these un-American customs of Sabbath desecration strengthened, that our last Fourth of July, occurring upon the first day of the week, witnessed a departure from the American custom, public and extensive, and saw the practice inaugurated of celebrating it upon Sunday, with public procession, shooting and other demonstrations, as if it had occurred upon any other day. From the fact that this breach of the American rule was simultaneous in a number of places, it assumes the appearance of a concerted effort to force an abrogation of the time-honored custom of our ancestors, and of ourselves.

In our own city this wrong to the feelings and usages of the home-born—this open violation of the statute of our State—presents a feature which gives every law-abiding citizen, whatever his views of the observance of the Sabbath, cause for alarm. The officer to whom is committed the duty of executing the law as it exists—not as he would prefer it should be—to whom is given the whole police force of the city for the express purpose of guarding against the commission of crime, it is said, assumed a conspicuous place in this open celebration, one of the advertised features of which was a direct and repeated violation of the law, which says that "if any person of the age of fourteen years or upward shall be found on the first day of the week, commonly called Sunday, shooting, he or she shall be fined in a sum not exceeding \$20, or be confined in the county jail for a term not exceeding twenty days, or both, at the discretion of the Court." To suppose that the Mayor of a city of the first class was not well aware of the terms and provisions of this enactment, would be to suppose him unqualified for the position. Knowing the terms of this law, and not only standing by while gun after gun was fired upon Sunday, but taking part in a celebration of which this was a published feature, entering no protest against it, using no authority to prevent it, what reason have citizens to believe or expect that other laws will be less wantonly outraged by the consent of this officer? What reason is there for law-breakers to fear the execution of the laws against them by such an executive? How they regarded it, had quick and forcible illustration. A certain place or places in our city had been ordered by the Police Commissioners to be closed upon Sunday. This order had been carried into effect up to the day of the celebration. But, (if I am correctly informed, and I have every reason to credit my information,) upon learning that the Mayor of the city had given his sanction to the open violation of the law for this day, the proprietor of one of these establishments gave out that his place would be open and

the usual entertainment given upon Sunday, the Fourth day of July. The police gave him notice that he must not carry out his intention. He claimed high example, and said that he should follow that example, for after the open sanction by the Mayor of the proceedings at the garden, embracing direct violation of express statute, he would not presume to interfere. The matter was referred to the Mayor, and he did not presume to interfere. Nor do I see how he can complain, if these performances are continued from Sunday to Sunday. Has an officer any more right to set aside a law for one day than he has for another? The law makes no exception in favor of the Fourth of July. And if a Mayor may set aside one law upon this day, why not another? If shooters may have unlimited license for one day against the law, why may not house-breakers?

I speak of our Mayor only as an officer. As a man and a citizen, public-spirited, large-hearted, enterprising, and energetic, no man esteems him more than do I; and far be it from me to detract in the least from his personal character. But as the first officer of a city of the first class, he has in this case publicly proclaimed his own incompetency. To say nothing of the impropriety which there was in the highest officer of the city so publicly outraging the feelings of a great number of persons, to whom he was indebted for his position—persons who are excelled by no others in character—the very persons to whom he would turn for support, if his authority were resisted by the lawless—persons whom neither he nor his predecessors have had to restrain from violating the laws—to say nothing of the criminality of weakening one's authority and influence as our first officer by losing the confidence of so large a number of the most intelligent and orderly of our citizens—for a Mayor so to tie his own hands—for him so to place himself in the power of those whom the authorities have found it necessary to restrain, that when the police attempted to prevent these worst corruptors of our youth from committing their wickedness, they could plead such illustrious example, and that efficiently—proves a failure to appreciate the responsibilities of the position which demonstrates a sad lack of the high qualities which fit a man to be Mayor of such a city as ours. But if there were no law in the matter, so unnecessarily to trample upon the holiest feelings of so large a portion of citizens, second to none in character, itself displays a great want of appreciation of what is becoming to the officer. Had he been a private citizen, many would feel the injustice of such an outrage to the feelings of neighbors. But as a public officer one is bound most sacredly to regard these feelings.

Had our Mayor discouraged this movement, it would have been a graceful and no more than a fit acknowledgement of his regard for those who, knowing his sentiments upon this subject of Sabbath-keeping, waived their fears in this matter to the extent of giving him their votes, and thus expressed their confidence that the Mayor would lay aside his individual preferences, and enforce the laws as they stand. An officer with that quickness of perception which is so essential a requisite to the proper fulfilment of the duties of so exalted a position, would have perceived this, and would not have failed to seize this opportunity to show those who have the American view of the Sabbath, that they need not fear to elect those who hold different views to offices which involve the enforcement of the laws as they are. Instead of this, we now see that we cannot trust the execution of our laws to officers who will not, as private citizens, regard them. And I speak on this subject to-day simply to bring before the men of this congregation this demonstration, that you cannot trust such men with the execution of your laws. Neither their feeling of obligation to the duties of the office, nor their regard for your feelings, will be sufficient to counterbalance their desire to gratify their own pride of opinion. The only safe way is for every man who believes either in the sanctity of the divine or human law of the Sabbath, to vote against men of this stamp, and for men who they are quite sure will not permit their personal opinions to set aside the laws they are pledged to execute.

In this matter of our Sabbath, it seems to me that the American feeling and the American rule should be respected by those who come to us from abroad. They confess the superiority of the advantages which they enjoy in coming to our shores—the great gain it is to them to take advantage of our invitation to come here. Men do not expatriate themselves by millions unless they expect to be greatly the gainers. We are gainers, also; no doubt, great gainers. But we shall not be, if our institutions are to be subverted. And the terms of our invitation to them are virtually that they conform to our laws and usages. We have not said, it is true, in our organic law, "You shall not change any of our institutions." But we have



left it within the power of foreign-born citizens, if they become sufficiently numerous, to change every institution. They may, when they become largely enough possessed of political power, bring over their princes and kings and emperors, and install them here, as well as their Sabbath. They have the political right to do the one as well as the other. The Roman Catholics have the same right, if they attain sufficient numbers, to establish their church as a State religion; but none would sooner cry out against this, as an infringement of the terms upon which foreigners are invited to become citizens, than would those who claim the right to change completely the character of one of the institutions they find established here by custom, and defended by law: and which the home-born here, for nearly a century, regarded as essential to the harmony and stability of our system.

Nor would it be unduly modest for men who at home have only made failures in their attempts to establish liberal institutions, to acknowledge that the founders of the American system, who did succeed in establishing civil freedom, understood quite as well the true boundary between safe liberty and undue and dangerous license, quite as well the bearing of a well-kept Sabbath upon the prosperity of a nation—as do they. It is not quite modest, nor altogether becoming, for men whose success in this direction, in their own countries, was never eminent, to come here and say, in effect, "Your fathers did not know what institutions are best adapted to a free people. They did not even know the proper time and manner for celebrating the great anniversary of the independence they achieved. Let our great scholars and theologians inform their ignorance and rebuke their bigotry; let us teach their children when and how to celebrate the Fourth of July, so as really to commemorate the birth of civil liberty." This is not quite modest. In some circles it would not be considered as quite well-bred. It is not quite kind to the memories of those old Sabbath-keepers, who threw off the yoke of a king and made themselves sovereigns, and invited men from other lands who could not do as much for themselves to come and share their sovereignty, and be welcome to all its rights and privileges. Some would esteem it an insult to be told that to observe the anniversary of our independence as the men who achieved that independence for the nation observed it, and taught their children to observe it, is to estimate liberty and independence and the memory of those who achieved it for the nation, not above "sectarian" ends. Under what institutions were these men reared? "Upon what milk" have they been nurtured, that, having never struck a blow to obtain it, they presume to know how to estimate liberty and independence better than did men who bled and suffered to achieve it for the nation?

Christian men, this question of a Sabbath quietly and decorously kept, so that they who wish to worship God can do so without having their devotions disturbed, can go and come to and from their places of worship without being jostled and terrified by drunken men, or of having it, the day of all the week, most given to drunkenness and riot, to dissipation and waste, will sooner or later be forced squarely upon you. It is for you to say whether you will meet it now, before the public sentiment is still more demoralized, or will wait until familiarity with its desecrations has still further prepared those who still have some respect for it to consent to its entire abrogation. It cannot be denied—for the facts are too palpable—that, under the present system of open saloons and beer gardens, there is more drunkenness and violence and crime upon this day than upon any other. The arrests made upon this day show it, though not nearly all the cases demanding arrest probably come under the notice of the officers of the law. Nor can it be questioned, that the cause of this excess is these open drinking-places. The experiment has been tried once or twice for a few Sundays within the memory of some of us, of closing these places, and the improved condition of our streets in these respects was at once manifest. Nor would the advocates of the present condition of things dare submit the matter to this fair practical test.

We shall never accomplish any reform in this respect by folding our hands and saying, "Nothing can be done." We must use our power and enter upon this matter with a determination to persevere until we succeed. We have law enough for our purpose, if we but had officers who would enforce the law. But we must make up our minds to meet with many difficulties, and, possibly, with many a defeat. Success will, however, attend persevering effort; for truth and virtue and God are on our side; and if God be for us, who can be against us? There are men in this house who, when they were in a minority so hopeless as not to be even recognized, stood up with the determination to abolish a great wrong that was firmly entrenched and supported by law. They have lived to see their purpose secured, and a large majority of the people in agreement with them. Like resoluteness and perseverance in this matter will secure a similar result.

A little girl in a Western town, after studying for some time a picture of the Magdalen reclining on her face and weeping, suddenly turned to her mother and exclaimed: "Mamma, I know why Mrs. Magdalen is crying. It is because Mr. Magdalen does not buy her clothes enough."

A clergyman in Pennsylvania, who couldn't see the joke, has refused to buy Mark Twain's book, and is in fact disgusted with it. "Why," said he to the agent, "the man who could weep at the tomb of Adam must be an idiot."

## Miscellaneous.

### BEECHER ON SUNDAY.

[From the N. Y. Tribune.]

"I am not superstitious on this subject. I don't think that if a man, walking in his garden on the Sabbath, should see a weed and pull it up, it would be marked down against him in the Lord's book. I regard it as the one day in the week when a man can say, I am not a clerk, not an apprentice; I am not to crouch to any one; to-day I am a man. A man stands on his manhood that day. Wherefore, I say that Sunday should not be a working day, because it must be unlike other days. Sunday is the poor man's, it is your day, it is my day, it is liberty day. It is not a visiting day. I am not superstitious about this either, I believe that the question is not, can I, or can I not visit? but rather, what sort of visiting would do me good, make me better? I have known ministers, going to preach on the Sabbath, after the services not to be asked even to go to dinner, from an over-scrupulousness on the part of their parishioners, who were afraid of breaking the Holy Day. I do not think it is wrong, either, to write letters home on the Sabbath day. Every child should be so brought up that, when he thinks of home, he shall think Sunday the best day, as the culminating point of the joys of the week. It is in the light of making this a day of joy that we can discuss the question of walking and amusement on the Sabbath. Now I am decidedly in favor of walking upon the Sabbath. And if any go, all should go; don't let the children encounter temptation alone. But it must be done soberly.

So far as the working classes are concerned, it may be an occasional truth that it is wise to take them out of their dirty, filthy homes, and give them an excursion down the bay or up the river. Singing birds and beautiful flowers are very pleasant; but stop—give them first moral culture and the means of interpreting these beauties, so that they can see God's handiwork in every flower. I set my face like flint against making Sunday a day of pleasure for the rich man and a day of bondage for the poor man. I wouldn't sign a petition against running the cars on Sunday. If there is any sin in it, I think it is just as bad to ride in a carriage to church as a horse-car. In arguing for a sacred Sabbath, I am arguing for the poor man. It is his day. It is his bulwark against oppression. Many have supposed that Christ set his face against the Sabbath. He did not. He explicitly declares that Sunday was made for man, not man for Sunday. Sunday is made to serve man. It is made to make man freer, nobler. I remark, secondly, that a negative Sabbath is as poor a way of keeping it as well can be. The prevalent idea of the Sabbath is that you must not do something. I remember in my childhood, at our home in Litchfield, how often upon the Sabbath I would see something to laugh at, and I would laugh. 'Henry,' my mother would say (as good a woman as ever lived.) 'Henry, you mustn't laugh.' 'Why not?' 'Because it is Sunday.' And I would stand at the western window, with my brother Charles, and watching the slowly declining sun, would nudge him and say, 'Charlie, Sunday is most gone.' And my mother would remark, 'Henry, you ought not to wish that Sunday would be through.' But I was glad when it was through; it hadn't made me in love with it. It was a restrictive day to me, a perpetual pruning day. Oh! that catechism that I couldn't learn, didn't learn, and can't say even now! Have you brought up your children so that they like the Sabbath? If you haven't so used the Sabbath day, then you have broken it. When you come to church, don't look in as if you were going into a sepulchre. Don't pause solemnly, and go up the aisle with a disconsolate visage. Ah! if our Lord was a crowned despot, this would be right; he is a God of love, of mercy, forgiveness. Men ought to be striving to make this day a more cheerful, a more pleasant day than all the rest of the week. Brothers, friends, fellow-citizens, there is nothing I care so much about, as the sacredness of the Sabbath. But I don't think you can make it so by law; it must be supported by public opinion. Here is a day hallowed by four thousand years of observance. Let us keep it so that it may be a delight to the Lord. Be assured that not long after Sunday has been abolished will it be kept except by the sword and bayonet of the despot."

### A BIGOTED SUNDAY LAW.

WORKING ON THE LORD'S DAY.—In the Superior Criminal Court at Worcester, last week, James E. Donovan, of that city, was found guilty of doing work on the Lord's Day, and fined \$10 and costs. The evidence showed that on Sunday, Jan. 16, 1870, Donovan was at work on his house, hammering, and that a complaint was made by the neighbors to the police. Defendant took the stand in his own behalf, and he testified that he was in the employ of the Bay State Shoe and Leather Company; that he had worked generally on the Lord's Day since he was in Worcester, either for himself or the company aforesaid; that he owned the house in which he was at work, and was fitting it up for tenants; that he did the work himself on Sunday to save expense of employing somebody else to do it. His counsel claimed that the example of Christ was in favor of a liberal use of the Sabbath, and that the work defendant did was necessary. Judge Dewey instructed the jury that the question for them to decide was whether the work done by defendant was one of necessity.—*Boston Herald.*

Rather a hard case when a man cannot be allowed

to do useful work in his own house on a Sunday! If he had been loafing about the streets, smoking a pipe or a cigar, or drinking whiskey in a grog-shop, he would not have been prosecuted; but because he fitted up his house for tenants, he was "found guilty of doing work on the Lord's Day, and fined \$10 and costs!" It is about time, one would think, in this enlightened State, that such nonsense was stopped: but we suppose it never will be, so long as the foolish law which upholds it is allowed a place on the statute book. Sunday, properly observed, is an excellent social institution; but if a man is to be fined for doing useful work on that day, then the day is rather an injury than a benefit.

Then, again, to show the still more manifest injustice of the above decision, the law seems to allow pleasure on Sunday, but forbids any work, even though performed in one's own house. Thus the cars, (both steam and horse,) run on Sunday; so do steamboats and other vessels; and cigar-shops and grog-shops are open and tolerably well patronized. But because a man did some useful work in his house on a Sunday, he had to be fined \$10 and costs! This is law in Massachusetts to-day, and it is law because it was enacted by the influence of religious bigotry, which is the parent of all evil, and which, if it had the power, would make of Sunday merely a season of penance and an auxiliary for the promotion of priestcraft and imposture.—*Boston Investigator.*

### ECHOES FROM ANNIVERSARY WEEK.

[Mrs. Julia Ward Howe, in the "Woman's Journal".]

A busy week, and one filled with good business, has just passed. It brought to workers a precious comparison of labor and experience, and, however wide the theoretical divisions which its meetings may have made evident, its results establish only the more firmly the practical maxim, that the world is to be redeemed by faith in principles, and by works of disinterested love.

Where opinions are mistaken for principles, and where high zeal is mistaken for love of the human and divine, controversy becomes bitter, and differences are not easily harmonized. Without the fundamental unity of God, the manifoldness of humanity would have destroyed itself piecemeal before this time. And without the underlying oneness of religion, sects would, ere this, have eaten each other up, and we should have no church. But this whole, which is greater than its parts, so keeps its divine grandeur and harmony within the sight of human generations that the largest and most powerful centre of command and exclusion are utterly unable to annihilate the factions and fragments of dissent which gather up views and convictions forgotten or ignored by dominant parties, and likely on this very account to be found of a deeper and more subtle value than the formulated creed of society.

The progress of critical thought, however, puts more and more of this subtle value into the working machinery of every denomination. The liberalization of the sects, the great and happy feature of modern religious thought, is the result of this progress. We in the present day will set no bounds to it, but while we cannot attempt to limit results, we may very legitimately point out the errors of methods, and compare what is fair and true and fine in religious ratiocination with what is shallow, false and artificial.

The record of the Free Religious Society, as shown in its anniversary meetings, made evident some of these contradictions, between proper scope and actual methods which society should not uncharitably denounce, but which it cannot pass by without comment. Mr. Abbot, on the whole, its most typical man, is a born polemic, and one who turns against the church that spirit and those weapons of persecution which the church itself, in its less instructed periods, has not been ashamed to employ against the sheep without the fold, who should have been lovingly sought, but not hunted like wolves. The world thinks that the time for this warfare has passed, and that for religions as for societies a peaceable exchange of values is better and more benefiting than an acrimonious striving for supremacy. The *delenda est Christianitas*, in which Mr. Abbot's demonstrations usually result, does not savor of the former process. The instinct of the one man power is never perhaps more forcibly illustrated than when a single individual insists upon forcing his own views, narrow, partial, and exceedingly subjective, upon the consciousness of the whole world. Such acts of violence are far removed from the breadth and catholicity of true and liberal reform. Does Mr. Abbot forget that dialectics, although universal in their use, are still limited in the individual's use of them? His critical action cannot bring him outside of himself. Only that fineness and subtlety of appreciation which allows one man to see with the eyes, to feel with the hearts of many men—only this enlarges the sphere of a man's judgment. But he who, taking his one view, negatives the sight of all other eyes, performs the tyrant's office, and dwarfs, instead of enlarging, the horizon of human thought.

That the Free Religious Society has given us no hints for the future we will not say, yet the views we were able to gather from their meeting were suggested rather by what they did not, than by what they did formulate and approve. They did show us that this effete system and superstition which in the present world so largely takes the place of true Christianity is an encumbrance to be undermined and removed, as strenuously as possible. They did show us that Christolatry, the worship of the person of Christ, and Bibliolatry, the superstition of the Bible, are at the present day inimical to the pursuit of Christ's doctrine, and to the true valuation of the



wonderful book which has so largely carried the poetic and prophetic spirit of the Orient into the literal, prosaic Occident. The earnest study of the spiritual truth which Christ carried beyond Plato, and which every master soul aids to develop and to differentiate—the adoption of the plane of absolute human value, of unitary interest and obligation—these seem to us the great remedies for the world's twofold offence of heartlessness and superstition. The discussions at the Free Religious meeting made us think so more than ever, but scarcely suggested these as the prominent objects which the Association proposes to itself.

Mrs. Cheney's well written discourse was sound in the ground occupied and in the objects stated by it, but when she, too, endeavored to institute an antithetical comparison between Christianity and Free Religion, to the benefit of the latter, she reminded us of the nautical device of drawing around a man a circle he cannot jump over by tracing a chalk circle around his own body. Mrs. Cheney named no one trait as dear and precious to Free Religion, which is not dear and sacred to Liberal Christianity. The opposition which she postulated as existing between Christianity and Natural Science has no place among the representative phenomena of the present day, in which the two domains are amply measured out, and left to the guardianship of their separate methods. We do not know that any leading man of science, of our time, demands the restriction or removal of the Christian faith as a condition of the further prosecution of any study or theory. Modern study has emancipated science from ecclesiastical domination, which yet was essential to its life in rude ages when the love of learning was confined to the clergy. It has brought to light no antithesis between anything that is genuine in any religion, and the great principles of science. Nor does Christianity refuse to be studied in the historic ranks in which she is not the absolute and only religion, but only one of several—the nearest indeed to the absolute, and the only one that fully unites the energy of the service of humanity with the peace and liberty of the inner illumination.

One word further we may say as to the thoughts suggested by the discussion concerning the use of the Bible in our public schools. Believing as we do, that the superstition of a thing impedes the use of it, we should be very willing to concede that a certain portion of a certain book should not forcibly be read and listened to at certain hours, as if any valuable result could be secured by the more formal recognition of its presence and authority. But we should consider the omission of Bible studies in the education of children as a very grave one. The literary, historical and ethical values of the volume are such as the human race can ill spare. Christianity needs to refresh itself constantly from its deep and simple source. Judaism, its venerable mother, bears a crown of poetry and prophecy unrivalled by other vedas and classics. The Saxon race has fed largely and with profit upon these mental aliments. It must not be forgotten that the reading of the Bible in Protestantism stands for the right of private judgment, and thus coheres with the suffrage itself, and with all that is liberal and progressive. It is forbidden in despotic countries because its truths are the heresies of despotism. It ill becomes a Free Association to make war upon a book which carries with it so much of the atmosphere and spontaneity of freedom. Finally, the blind worship of the work is as pernicious as any other form of idolatry. The ignorant perversion of it is a barrier to thought and a stumbling block to progress. But the intelligent study of it brings a profit which no extension of literary resources does ought to lessen, nay, to which recent Oriental studies and critical researches have largely added.

It is only fair to the Free Religious Association to add that we were able to attend a part only of its exercises, and that the impressions recorded above were derived from the addresses of Mr. Abbot, Mrs. Cheney, and the afternoon discussion concerning the reading of the Bible in our public schools.

#### VICARIOUS VICTORY.

[From the Christian Radical, Pittsburgh, Pa.]

When a man has a "job" of work on hand that is too much for his brain and muscle, it is pleasant to have another do it for him. If, for instance, a man has a weight to handle that is too heavy for him, or a question to answer that involves more intricacies than he has thought to penetrate, or a bold, broad, strong man sets up some granite argument against his creed which he cannot move nor threaten into terms, how he is relieved if a stronger man than he presses in to the rescue and puts his grip of hand or brain to the difficulty! Ah, but it is good!

Well, just such a case we have now in the *Liberal Christian*. Our readers know how Mr. Abbot of THE INDEX has gone out from the fold and pasturage of Unitarianism. That he should do so is only to be logical. That a man who begins with Unitarianism should not only tire of it, but especially should come into utter contempt of Christianity, is a necessity of premises. For it begins to be, as we have before said in the *Radical*, in the loss of that Christ that is perfect sufficiency of spiritual want and eternal Bond of souls. Mr. Abbot is only the first ripening of that great apostasy from the Lord Jesus Christ that Unitarianism, with its apologies and flatteries, and ethical platitudes, and moral negations, threatens, and of which she is mother.

But, to return, the *Liberal Christian*, not pleased with the "superfluity" of Mr. Abbot's "naughtiness" has, in utter blindness of the necessities of logic, again and again undertaken to tackle him in little spurts of bad feeling, and in short grips of religious wrestling, only in every instance (we are sorry to say) to meet

with humiliating discomfiture. It soon found THE INDEX more than it could manage, and its editor a lithe quick man of tremendous nerve who could not be bound nor put on his back. In every tug it fell, defeated, underneath.

Now at this point D. A. Wasson comes to the rescue. In the Boston *Radical* of May, this clear-headed and powerful thinker grapples Abbot in vital places. We do not say he undoes Abbot, but he does smite him under his very ribs. It is true his argument is no defence of Christianity, of which the *Liberal Christian* says so much. It is simply Theistic. But it makes the *Liberal Christian* very happy. It twitters and sings in emotional snatches. It publishes Mr. Wasson's discussion in instalments. Father Belows declares with an abounding and joyous rhetoric that "if there be any man who has tackled the subject of Mr. Abbot's opinions and mauled them with a sledge hammer to be felt to the end of the question, it is the drubbing that gentleman's views have received in the last *Radical* at the hands of Mr. Wasson." Oh, yes! Mr. Wasson has taken a job off its hands, it had not the brain and brawn to do. It was unable to shield itself from the pitiless strokes the Toledo "infidel" flung back in its face. We hope it will never forget its benefactor. We thank Mr. Wasson, on behalf of the *Liberal Christian*, for the light he has broken on its dreary hearthstone, and for the exuberance of joy it has vouchsafed it.

#### REPORT OF THE WESTERN SECRETARY OF THE A. U. A.

[From the Christian Register.]

COUNCIL BLUFFS, IOWA, May 2, 1870.

To the Executive Committee of the American Unitarian Association:—

GENTLEMEN:—I herewith present a report of a missionary journey among the Western churches of our body. As the journey is yet only half finished, I shall confine myself to details, and omit any record of general impressions. I left Ann Arbor at noon on the 31st day of March, and, travelling through the night, reached—

1. RICHMOND, IND., at 10 A. M., on April 1st. In this city I spent some six hours, calling upon prominent men of liberal religious opinions, and advising with them concerning the formation of a liberal church. There are men and women enough who would attend the meetings of such a church, but the difficulties in the way of harmonious organization and union are serious. The Spiritualists have control of the hall in which such meetings must be held, and have no wish to hear liberal preachers of any other connection, so long as they can get their own "speakers." The "Progressive Friends" have strong prejudices against any "hireling" or settled ministry. And the liberalism of Richmond is mostly of a very radical type, rather that of Mr. Abbot and his INDEX than of average Unitarianism. Some that I saw, however, are confident that before many months these difficulties will be overcome, and that a strong society of the liberal faith will be gathered in this important and growing city, the third or fourth in the State. They will be ready to welcome a preacher and to try the experiment, as soon as a suitable place can be procured.

On Monday morning, May 9th, I passed a few hours with Rev. Dr. Elliot and Rev. Mr. Learned, and found them very hopeful about our cause in St. Louis. At noon I went north to Jacksonville, Ill., and spent the afternoon and evening with our brethren there. Rev. Lyman Clarke has labored faithfully for several months, and is, on the whole, satisfied that the society is firmly established. The leading men in the liberal society are strong men in every sense, cultivated, thoughtful, sagacious, and quite able to sustain their movement without a minister. They have on Sunday mornings a conference, which is very successful and well-sustained; on Sunday afternoon a good school for the children; and on Sunday evenings Mr. Clark preaches to them. I attended, in the evening, a meeting of a literary club of gentlemen, at which the subject for discussion was the "fifty affirmations" of Mr. F. E. Abbot. From the discussion in that meeting it was evident that the liberal thought in Jacksonville had competent defenders, but also very earnest adversaries.

Sir George Staunton visited a man in India who had committed a murder; and in order not only to save his life, but, what was of much more consequence, his caste, he submitted to the penalty imposed—this was, to sleep seven years on a bedstead, without any mattress, the whole surface of which was studded with points of iron, resembling nails, but not so sharp as to penetrate the flesh. Sir George saw him in the fifth year of his probation, and his skin was then like the hide of a rhinoceros, but more callous; at that time however, he could sleep comfortably on his "bed of thorns," and remarked that at the expiration of the term of his sentence he should most probably continue the system from choice, which he had been obliged to adopt.

A BOSTON writer comes to the defence of women against the current notion that they are peculiarly addicted to gossip, alleging that in a country grocery store, among barrels of molasses and piles of salt fish, more gossip is talked by men in one evening, than is heard in all the farm-houses in town.

A lady friend hands us the above and thinks it true—we agree with her.—*Sensible Oracle*.

## Voices from the People.

[EXTRACTS FROM LETTERS.]

—"I have often intended to write you to say how much pleasure and profit I derive from the weekly visit of THE INDEX. I am more and more convinced that it is doing a special kind of work that cannot be done by a magazine like the *Radical*. The mass of our people are too busy and have too little mental training to sit down and work through long articles. Great leading principles given them in short hand and furnishing themes for meditation and conversation at odd hours are all that the majority have time or spirit for. These I think you give in admirable form. The paper is eminently stimulating. It goes right at the pith of the matter and sets people thinking.

I wish at times there were more in the paper of what is often termed the *mystical* element. Not anything 'misty,' however, but more of that interior, palpable sense of actual contact with a living God, of feeling, touching, hitting right against him, which the Tauler type of men are so full of. It is through experience of this sort that religion as the life of God in the soul of man becomes solid reality to us, an experience born of a *consensus* of all the capacities of our nature working in unity. We are all such partial bits of human nature that we tend continually to run on the line of single faculties, and not with all abreast at once.

I have not read Wasson's review of 'Mr. Abbot's Religion,' though I intend to. But as I glanced at it, I fell on his illustration of the legless man. Are not you in your boundless charity, or rather longing to be at one with all your fellow-creatures, a little inclined to sacrifice the general law to the apparent individual exception,—to give undue prominence to the latter to the extent of false emphasis? Of course it is a great thing for the legless man to have his champion. He too is a brother. But he is not entitled to play the fox who had had his tail cut off in the trap. And you are too rounded and complete a man, to spend more than a limited amount of time on him to the neglect of those who retain tail enough to come full circle."

—"I heartily approve your object and I have no doubt you will show to your readers in the words of one of your correspondents 'how warm and vitalizing, how rich and uplifting is truth, what large life and blessing shall flow from it, as well as how cramping, chilling and killing are the poor idolatries of book and person which prevail all around us.'

With sincere hopes that many of the more intellectual and conscientious of the ministers of historical religion may soon adopt the truthful and honorable position you have placed yourself in, I remain, &c."

—"I am perfectly satisfied with the tone of THE INDEX; and hereafter count me a regular subscriber—one of the pay-in-advance number too—as long as THE INDEX continues to point, as I certainly feel that it does now, in the right direction. In the name of truth, do not yield a single inch of the ground you now occupy. The constant yearning of thousands you fully satisfy."

—"Need I say I have been very much pleased with your paper and your views? I honor your courage and manliness in nailing your flag to the mast and sticking to it. Though I cannot accept your views, I must say I am more in sympathy with them than I was. You are the clearest of all the writers I read in the *Radical* school."

—"I have taken many reformatory papers which were good, but that word doesn't more than half express the excellent quality of your paper."

#### LOCAL NOTICES.

The church of the FIRST INDEPENDENT SOCIETY will be closed during the months of July and August. Services will be resumed on the first Sunday in September. Public notice will be given of any occasional service that may be held.

THE RADICAL CLUB will meet at the usual place and time, Sunday evening, July 3. Subject of discussion:—"Ought the Bible to be excluded from the Public Schools?" Free to all.

#### RECEIVED.

THE SCIENCE OF A NEW LIFE. By JOHN COWAN, M. D. New York: Cowan & Company, Publishers, No. 746 Broadway. 1869. 8vo: pp. 402, with Index.

SHAKESPEARE'S DRAMATISCHE WERKE. Uebersetzt von SCHLEGEL und TIECK. Amerikanische Stereotyp-Ausgabe in acht Bänden. Philadelphia: Verlag von F. W. Thomas & Soehne. 1869. Lieferung 24. Koenig Johann. S. 217-288.

A LETTER OF RESIGNATION, and his reasons therefor, of Rev. A. W. STEVENS, of his pastorate in the Lee-street Church in Cambridge, June 7, 1870. pp. 6.

WOMAN SUFFRAGE. By AGNES KEMP. Translated into German by T. V. Badenfeld, D. D. Harrisburg: Printed for the Author. 1870. pp. 19.



## Poetry.

## ODE TO JUSTICE.

Goddess severe and stern,  
Whose throne will ever stand, has ever stood,—  
From whose dread fiat men the truth shall learn,  
That God is great and good!

Thy sacred law shall bind  
The fleeting race of men, yet leave them free;  
Thou bear'st the stamp of the Eternal Mind,  
Immutability.

None can escape thine eye,  
Nor shun thy vengeance, who forsakes the right;  
Thou listenest ever to the feeble cry,  
And thou shalt conquer Might.

When the whole earth is red,  
And nations writhe beneath the tyrant's power,  
Thine eye beholds each tear of anguish shed;  
Guilt hath its reckoning hour.

By thy relentless law  
The despot feels his boasted strength decay,  
His rod of iron turn to brittle straw,  
His tottering throne give way.

Man may thy power distrust,  
Yet on thy will the circling ages wait;  
Thy hand shall raise sad Virtue from the dust;  
Thou rul'st all-ruling Fate.

Thou Other Name of Love!  
Endless thy reign, and vast as space thy throne;  
Thou rul'st the eternal courts of Heaven above,  
For God and thou are one!

1854.

ASTERISK.

## The Index.

JULY 2, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

SPECIAL NOTICE.—Persons wishing a file of THE INDEX, bound and complete for the year, at \$2 50, will please forward name and address immediately. No money should be enclosed. Only two hundred and fifty copies can be supplied. If these are all ordered, the missing numbers will be reprinted and the orders filled at the end of the year. For further particulars see THE INDEX, No. 20.

The near approach of the Fourth of July will revive in many minds the debate on the Sunday question which last year grew out of this time-honored festival. The sermon we print this morning was delivered by Rev. W. W. Williams, minister of the Congregational Society in Toledo, in rebuke of the celebration of the day on Sunday by the Germans, and especially of the participation in it by Hon. William Kraus, the universally and highly esteemed Mayor of the city. As we intend next week to reprint the evening lecture we delivered in reply to Mr. Williams, we judge it no more than fair previously to publish his sermon in full, in order that our readers may be able to correct any error or misrepresentation into which we may have unintentionally fallen.

We call especial attention to the advertisement of *The Radical* in this number of THE INDEX. A chance is now offered to secure the first volume of that very able magazine, which has been long out of print. A complete set of the volumes will be before long as difficult as desirable to obtain. The publication of *The Radical* is suspended for six months.

The July number of the "Young Enterprise," which is edited by Masters Reed, Wagar & Co., of this city, for twenty-five cents a year, comes out in quarto-form, with an illustrated title-page and spicy contents. It is a credit to "young Toledo."

## ANXIOUS FOR INFORMATION.

A few weeks ago, the following paragraph appeared in the *Cleveland American Spiritualist* :—

What is "Free Religion?" We see it advertised, we hear it talked of, and read about it in THE INDEX and other periodicals, but we have yet to learn what this remarkable article consists of. What are its elements, its ingredients? In a word, *What is it?* Is it something or nothing? Will our capable friend and editor of the Toledo INDEX enlighten us?

We laid this paragraph by, for the purpose of answering it when we could do so conveniently. In the last number, however, of the same paper, our impatient neighbor repeats his inquiry thus :—

## FREE RELIGION!

Again we respectfully ask the editor of the Toledo INDEX what "Free Religion" is? Does Mr. Abbot mean, or will he say, that "fifty," or five hundred, "affirmations," constitute "free religion?" If not, *what is it?* Of what is the article composed? "Affirmations" are cheap, and of little consequence, no matter who makes them. Any one seemingly as familiar with "free religion" as the editor of THE INDEX, ought to be able to give the world a slight index of what it is.

We confess to feeling a little puzzled how to satisfy this somewhat curious demand. Suppose we were to ask the editor of the *American Spiritualist*—"What is Spiritualism?" He would doubtless make some reply in words, in sentences of some sort, affirming the essential points of Spiritualism. For instance (we do not, of course, assume to speak for him), he might say,—"Spiritualism is faith in the immediate communication of living human beings with departed spirits." But this is only an "affirmation," and "affirmations are cheap." How, then, is our friend going to inform us what Spiritualism is? Will he not be driven to "affirmations," after all? And how can we inform him what (in our opinion) Free Religion is, except through our "affirmations?" His demand is ludicrously unreasonable, as he will see by thus turning the tables.

What we mean by Free Religion, we have explained again and again in THE INDEX. For seven weeks we printed our "Fifty Affirmations," on our first page; in our third number we devoted a whole essay to this very question,—"What is Free Religion?" and in essays and editorials ever since we have set forth our views on the subject, in perfectly plain and unambiguous language. If, after all this, the *American Spiritualist* cannot understand what Free Religion is, as we use the words, it is no fault of ours. A poor, badgered school-master said to an angry parent, complaining that his boy learned nothing at school,—"I don't undertake to furnish books and brains, too." We do not imagine any such reason as is here hinted for the difficulty of our bright and usually penetrating neighbor in seeing what we mean. But we suspect the cause of his poor eye-sight, in this case is precisely that of Sam Weller's, in the famous case of "Bardell against Pickwick:"—

"What's your name, sir?" inquired the judge.

"Sam Weller, my lord," replied that gentleman.

"Do you spell it with a 'V' or a 'W'?" inquired the judge.

"That depends upon the taste and fancy of the speller, my lord," replied Sam. "I never had occasion to spell it more than once or twice in my life; but I spell it with a 'V'."

Here a voice in the gallery exclaimed aloud: "Quite right too, Samivel.—quite right. Put it down a *voe*, my lord, put it down a *voe*."

"Who is that, who dares to address the court?" said the little judge, looking up. "Usher!"

"Yes, my lord."

"Bring that person here instantly."

"Yes, my lord."

But as the usher didn't find the person, he didn't bring him; and after a great commotion, all the people that had got up to look for the culprit, sat down again. The little judge turned to the witness, as soon as his indignation would allow him to speak, and said,—

"Do you know who that was, sir?"

"I rayther suspect it was my father, my lord," replied Sam.

"Do you see him here now?" said the judge.

"No, I don't, my lord," replied Sam, *staring right up into the lantern in the roof of the court.*

When the *American Spiritualist* shall once consent to take a fair look at the "remarkable article" it inquires about, we predict there will be a marked improvement in its power of vision.

## WELCOME HOME!

The *Morning Star*, of Dover, N. H., has a warm and generous leader on the return of Hon. John P. Hale to his home in that city; and we copy elsewhere a similar noble tribute from the *Watchman and Reflector*, of Boston.

After more than four years absence at the Court of Spain, as Minister of the United States, this faithful servant of liberty, justice, and human rights, returns to his native country enfeebled by sickness and worn by public cares. Every lover of his race will remember with gratitude the services which John P. Hale rendered to the cause of humanity in the United States Senate, at a time when so many truckled to the slave-power, and when only he was

"Faithful among the faithless found."

We rejoice at the cordial greeting extended to him by the press of the country, both "secular" and "religious;" and especially at the affectionate, hearty, and spontaneous reception tendered him by the city of his adoption. Never shall we forget the cordiality and kindness with which, in 1864, Mr. Hale welcomed a young, inexperienced minister to the Unitarian Society in Dover, and sought to make easy to him his new and untried duties; nor yet the prompt and ready assistance he volunteered at the time of Mr. Lincoln's assassination. In arranging for union meetings to conduct the Memorial Service appointed by the government, the Evangelical ministers of the place designedly excluded us from all participation in them. Seeing how matters stood, Mr. Hale came to us, and offered to make a public address to the people, if we would announce a meeting in the Unitarian church. We gladly consented; and the old brick church, which accommodates about a thousand people with ease, was so packed that chairs had to be brought into the aisles. It was the meeting of the day; the other churches had scarcely a corporal's guard, and for once sectarian bigotry was defeated of its end.

Remembering with keen gratitude the chivalry with which Mr. Hale then, as always, espoused the cause of the weaker party, we should be false to ourself, if we did not add our word of sincerest greeting to the acclamations of the nation; and, although we cannot in person grasp the hand of the worn and tired veteran, we do most warmly bid him welcome home to the land he so nobly helped to purify from its mountainous crime of slavery. Our heart beats with deeper love for America because he has lived; and we know we utter the wish of thousands upon thousands when we say,—"May his declining years be cheered and brightened by the well-earned gratitude of his fellow-citizens!"

The *Spiritual Helper*, a little Spiritualist paper, Vol. 1, No. 1, has come to us from Lake Mills, Wis. Monthly, at thirty cents a year. M. M. Tousey, editor.

He is the pauper who never gives.



## Communications.

## WORSHIP OF THE IDEAL.

SYRACUSE, June 15, 1870.

MR. F. E. ABBOT:

Dear Friend,—In all kindness and sincerity please allow me to ask you one question. In view of the fact that it is the highest duty and wisdom and act of man to worship his loftiest and most perfect ideal of Deity, although that be but a finite and therefore very imperfect conception of him, a mere symbolic thought or thing, and must ever be such, as the finite mind can never become infinite, how is the human race ever to escape idolatrous worship, to which this well-established principle seems to me to doom it?

Respectfully yours,

W. TWITCHELL.

[Worship, so far as it is mere sentiment or feeling, is not a "duty," since duty is limited to the domain of action. Our feelings do not depend on our wills, and cannot be changed by them; and nothing is a duty into which freedom of action does not enter as an element. If not free, we have no duties at all.]

But so far as worship is action (and the truest worship is the devotion of all our powers to truth and justice and the service of man), it is a duty. In no other sense, in our opinion, is it a "duty" to worship God. Reverential adoration of the Infinite must gush forth spontaneously in the soul, as from an overflowing fountain; it cannot be pumped up by the sense of duty. The putting of the ideal into conduct and character is the only worship which is obligatory upon all; and many a man thus worships who is rarely or never conscious of the sentiment of adoration which is so beautiful when unforced.

Perhaps Mr. Twitchell's inquiry is answered by these considerations. There is no idolatry in such worship as is here indicated. The ideal is simply the highest conception of what we ought to be; it is not that which we worship. Is there any such thing as an "ideal of the Deity"? If this means a mental picture or representation of the formless Infinite, to worship it is certainly idolatry, as much so as to worship a statue or a painting. But if it means simply the highest thought of God that can be attained by the human mind, still it is not the thought itself that is intelligently worshipped, but rather that which the thought relates to. The thought, at the best, is but a glimpse of the Reality; and whoever remembers this, escapes the gross error into which the idolater, pagan or Christian, falls.—ED.]

## THE HINDU REFORMER.

BROOKFIELD, June 14th, 1870.

DEAR MR. ABBOT.—I do not know whether you have printed the little slip I sent you some days ago, concerning the Hindu reformer's views touching Christ and the Bible. I thought that since, in the statements you had published concerning him, his testimony touching these matters had been omitted, justice to all concerned required that a somewhat fuller and more adequate statement of Mr. Sen's views should be made than had as yet appeared in your columns.

In the meantime, you have, of course, perused the extracts from his addresses contained last week in the editorial columns of the *Independent*. It is a remarkable fact that those discourses, coming ostensibly from a heathen, are instinct with a far more fervid devotion to Christ than are the discourses of such leading free-religionists as Alger, Higginson and Conway,—born and bred Christians—receiving at first hand what Mr. Sen has received at two or three removes.

Meanwhile, it would appear that Mr. Sen must drink still deeper at this Fountain opened in the House of David, before he will have grace enough to treat his wife as his equal. Though being already, as I have intimated, somewhat in advance of some of our American Free Religionists in his attachment to Christ, his free-religion does not seem yet to have emancipated him from the heathen notion that women, not even wives, have any rights which their liege lords are bound to respect. A recent letter from India informs us that a missionary's wife, a class of persons Mr. Sen seems rather disposed to despise, had taught this very learned and eloquent reformer's wife to read,—the latter up to that time being ignorant of even the most ordinary facts of Scripture History. No other religion under heaven has exalted woman, disenthralled, lifted her to her true, heaven-ordained position, as the Gospel has done and is still doing, just in proportion as it flourishes in its purity.

Once more, allow me to say, I do not discover in anything you have said, concerning following Christ, any place for the advantages to be derived religiously from the power over us of a transcendent, or commanding character. Mr. Freeman Clarke, Mr. Matthew Arnold, and the author of "Ecco Homo" have elaborated this thought with great beauty and power, and any one at all acquainted with human nature will admit that we are governed not so much by precepts, as by the contagion of example, that a powerful character will impress itself upon others, not so much by virtue of certain formal testimonies, as by

virtue of certain sympathies and personal attachments, and so impress itself by these means as to be forever a source of inspiration. There is no such source of inspiration as *love-loyalty*, and I see no place in your system for this motive. When you write about following Christ, you write as though Orthodox Christians advocated setting down before an external exemplar, and with perfectly cool faculties attempting to imitate it. This is not the Gospel plan at all. Our imitation of Christ is conducted under the influence and guidance of our inward impulse—a principle of interior and spiritual life—loyalty-love. There can be no bondage in such a case. Man is never so free as when tied up by *love*,—never so truly enslaved as when free from all trammels of personal attachment to One pure and holy. When is a man freer than when he finds his flagging energies re-enforced by an influx of impulse and sympathy from above, so that what he could not do simply from a hard, cold sense of duty, he can do under the influence of loyalty,—a soul-inspiring faith?

Finally, I cannot but think that, for the most part, that thing which you dislike, and which you call Christianity, is not Christianity at all, and is detested by Christians as well; while that which, when you come down to practical and tangible matters, you do love, and desire to see promoted among men, is exactly what we understand by Christianity—a disposition to love and serve God, and through the personal sympathy of Jesus, to die to self, and rise to God; to die to self and life for the sake of the salvation of men.

Yours Truly,

R. H. HOWARD.

[We cannot deny what Mr. Howard alleges of Mr. Sen's sentiments concerning woman, except so far as to say that the elevation of woman is one of the chief objects of the Brahmo-Somaj. We disbelieve the "letter from India," as probably a bigoted perversion of facts.]

Does not Mr. Howard believe that Jesus is the Savior of the world? If so, he accepts the Christianity which we reject.—ED.]

## THE RELIGION OF HUMANITY.

MR. EDITOR.—Among a number of articles that have appeared in THE INDEX, which I should be glad to see published in a tract form, is that one in your issue of June 4th, on "Destruction and Construction." And if there be a Rock which is yet to grind all forms of Mediumism to powder, it seems to me it is fully described in the following paragraph:

"Instead of aiming at the building up of a system of definite beliefs, Free Religion plants principles in the mind, which alone can lead to truth. Confiding in reason, in thought, in science, in natural law, in natural growth, it does not seek to propagate special opinions, but to make the human mind so free from fear and prejudice and superstition, that its faculties may work untrammelled by the assumed necessity of defending any opinions. It seeks to create the LOVE OF TRUTH, rather than to spread abroad any particular truths."

The reasons, the foundations of virtue are found in the Relations of Life, which constitute a Bible, the pages of which each human being learns to read by those instincts which give the consciousness of filial love; these instinctive loves in each of the relations of life constitute a living law, which is always present within the conscious thought of every human soul. Man, therefore, is under no necessity of looking to any mediumistic revelations from another world for what it needs to know. Hence it is that humanity has always uttered its earnest protest against all forms of mediumism, ancient and modern, as it is the dividing line between Naturalism, Freedom, and Progression on the one side, and on the other Abnormalism, Visionary and Mediumistic revelations.

And here to show how very little humanity has to hope from the modern form of Mediumism, I may refer to a statement of the *N. Y. Universe*, in which its editor declared that modern Mediumism would be the Religion of the enlightened world, within thirty years! And to show you what this modern form of Mediumism is, I quote the following from the *American Spiritualist* of June 4, 1870. It is from the pen of one of the most popular lecturers in the ranks of this Mediumistic movement.

L. R. S.

The week closed with the meeting of the Free Religious Association; that singular hybrid creation of radical no-religion, Intellectualism, and super-materialism; that brain without a soul; head without body or heart. Splendid head, splendid brain; but so pitiful to see it devoid of life. Ah, me! when men build a house from the roof downwards, what shall we expect? The first announcement of free religion is splendid, inspiring, satisfactory; and the promise to unite all faiths on one pivotal point of union—to search and find the underlying and connecting link of inspiration in all religions—is so in accord with the absolute freedom of worship that one is readily beguiled into hope. All religions, indeed! Have we not for years received the divine truth that all inspiration of all ages is from Heaven? That every nation, every age, and all people, have been divinely guided, inspired and led? Have we not believed every thing? And when this grand catholic platform assumed shape in the form of "free religious association," who, so much as Spiritualists, hailed it and said, "welcome, thou long sought?" But is it true that all religions are here represented and allowed expression? From careful, candid and impartial attention during two of the three anniversary meetings, the writer is constrained to say, "give me rather the Mohammedan on bended knee worshipping at the sunset hour; give me the inspired and well preserved system of saints and spiritual gifts in the Romish Church, than this. No religion, but science—no God but natural law feebly defined—no soul but a floating vapor or "cloudy dream"—no immortality but a "ghost," a "hope." In this day of facts and inspirations of proofs and revelations, it is not only false but criminal to stand upon a platform professing "Free Religion," and welcome all dead religions of the past—useful for their time and generation; useful for the hour that gave them birth—and refuse the *live, actual, breathing* of working religions to-day. Even Christianity is ignored by these Iconoclasts who say, "Welcome Confu-

cius! Plato, Socrates, Moses—welcome Shaster, Vedas, Kuran; but thou, Jesus, and thou, Sermon on Olivet, and ye, healers of the sick and possessors of spiritual gifts, ye are fables and cannot come."

Mr. Frothingham breathes a spirit of fine and subtle thought—like the odor of the lemon flowers, poetry, æsthetic taste, progressive ideas, perfect expression,—but *soul* is lacking, and that exalted knowledge that comes from *conscious immortal* being lost in the mazy labyrinths of "dream and hope."

Anything that breathes of religion is fire or fervor—of spiritual knowledge or existence—is carefully cropped off from year to year; and soon we may expect to see a vast intellectual monster, with colossal towering brow and marble visage,—with all knowledge of material things, all æsthetic, and splendid mechanism of intellectual forms—fall tottering from its dizzy height, where egotism had placed it; where, without heart, or body, or the organs of life, it had vainly striven to simulate existence; and as it falls the fainting air will fold its wings over the ruin; and an invisible finger will trace on the shaft of the ages, "Dead, that which never lived, because it had no soul."

Whatever tends to a furtherance of human thought, to the culture of the entire being, shall survive, and all else shall be again wrought through the fiery furnace of creation, until each atom shall respond to the *all soul*.

CORA L. V. TAPPAN.

[To our surprise, the above strange misapprehensions of the character and spirit of the Free Religious movement received the following editorial endorsement from the *American Spiritualist*:—

"We call the attention of our many readers to the highly interesting and suggestive letter of Mrs. Cora L. V. Tappan, in this issue of the *Spiritualist*. Her criticisms on the Free Religious Association are deservedly just."

We had supposed that our Cleveland friends had a better appreciation of the value of ideas. ED.]

## IS CHRISTIANITY ABSOLUTE RELIGION?

BY THOS. MCCLINTOCK.

[CONCLUDED.]

Adam Clarke says: "Under the Gospel, CHRISTIAN is the name of the people of this kingdom," and that this "will be the only denomination of the people of God while sun or moon endure."—But it is not the name that is of much value. It is the thing, the principle, to which the virtue coheres. And let it be observed, this Divine, intrinsic fact was but imperfectly perceived by the heralds of unfolding truth, in the apostolic churches. Hence Judaism and Heathenism mingled with what receives the name of Christianity, and have come down to us. And Adam Clarke spent much time and labor in defence of these and other extraneous and incongruous doctrines and practices. Now all this is to be sifted out, and, like the chaff of the summer threshing floor, carried away by the wind of Heaven, and nothing is to remain that is not in harmony with the perfections of Infinite God, and adapted to promote human perfection. "Be ye perfect as your Father in heaven is perfect"—imitate his perfections—will forever "be the mark for the prize of the high calling of God in Christ Jesus,"—in plain English, the "Anointed Savior"—which means nothing more nor less than the life giving presence and power of the one unchanging God.

The Hebrew prophets—those worthy of the name—were the reformers and progressionists, the most spiritually minded of the tribes, and had frequent glimpses of the beauty and excellence of true absolute religion; but their belief in the Divine origin of their defective external Law constantly trammelled their minds, and absorbed their energies in the direction of sectarianism, and puerilities and dogmas, unworthy of man's nature and high destiny. This defect Jesus evidently saw, in the character of the Messiah the Jews were expecting, and the nature of the kingdom he was to establish. His efforts, therefore, from the beginning to the end of his ministry, appear to have been to direct their minds from the outward to the inward and spiritual. His prominent theme was embraced in the idea—"the glad tidings"—of "the kingdom of God at hand,"—near and waiting for every one, prepared by practical righteousness, by justice, pureness, sincerity, and love of God and man, to enter in and be blessed. It was to be established in them. "The kingdom of God is within you." It was "the reign of God," "the reign of the heavens,"—God's government of the conscious immortal soul. As the kingdom was within and spiritual, so the king or governor must be homogeneous, a spiritual Christ, in the highest acceptance of the term only to be found within.

That this was Jesus' view of the Messiah, we have a striking confirmation in the question put by him to the Pharisees: "What think ye of Christ? Whose son is he?" (Mat. 22: 42) or, as Campbell has it, more correctly, "What think ye of the Messiah? Whose son should he be?" They answered, "David's." Here replied, "How then doth David, speaking by inspiration, call him his Lord? 'The Lord' said he, 'said to my Lord, [literally, *Jehovah* said to *my Lord*—ADONAI.] sit at my right hand, until I make of thy foes thy footstool.' If the Messiah were David's son, would David call him his Lord?" This, it is added, "none of them could answer." Obviously because if the Messiah was David's son, and therefore an external human being—king or potentate—as the Jews expected, it would be beneath the dignity of David who was himself "the Lord's anointed king," to call his son his Lord, and altogether at variance with Jewish ideas.

But am I asked, was not Jesus personally the Christ? Certainly he was God's "anointed son," and in precisely the same sense that all good men and women, who are faithful to the "law written in the soul," are Christs and sons or children of God, that is, spiritually "anointed ones," brought into filial relation with the Father; as was well expressed by Paul, "As many as are led by the spirit of God, they are the sons of God." "And if children, then heirs; heirs of God, and joint heirs with Christ." Jesus, no doubt, was



more highly anointed than any in that day, and probably in any preceding era; for the reason, that the work he had to do, and for which his devotion to spiritual influence fitted him, was higher--was in advance, in the progress of humanity, of what had fallen to the lot of any one that had preceded him. It was his mission to call men from the superficiality of religion, to the eternal reality of truth and goodness. But did he ever claim for himself, in any exclusive sense, either goodness or power, or any attainment to which he had arrived, or deemed within the limits of human possibility? I am not aware of one well authenticated instance of the kind. In this respect, he placed himself on a level with his fellow beings. It was his object to bring all to the perception and practice of the same truths that had been unfolded to him, by what he recognized to be the Father that dwelt in him. "The disciple," said he, "is not above his teacher, but every finished disciple shall be as his teacher." (Mat. vi; 40, Campbell's translation.) And his declaration as reported, is express and positive: "He that believes in me, the work that I do shall he do also; and greater works than these shall he do; because I go to my Father." What is it to believe in Jesus, but to have a just appreciation of his spiritual state of attainment, and a living faith in the Divine power by which that attainment was achieved? And a practical belief in this power, that operated in and through Jesus, would enable others to carry forward beyond what he had done, the work he had begun and which was interrupted by his death. The same spiritual power, he told his disciples, in his last impressive conversation with them, that had aided him, would be with and aid them, and more than compensate them for his physical separation from them. It was even "expedient" that he should go away. While with them as an external teacher, they were depending on him; and this kept them from having recourse to the only sufficient and unfailing Teacher. They must be thrown upon their own resources. And he left them in no doubt as to what they should have recourse to. "I will pray the Father, and he will send you another comforter, (or rather, "Monitor,") to continue with you forever, the spirit of truth," (John xiv: 15) called also, ver. 26, "the Holy Spirit." And again: "I have many things to say to you, but ye cannot hear them now. But when the spirit of truth is come, he will guide you into all truth." (xvi.) "He will convince the world of sin, of righteousness, and of judgment." Can any religion claim a more perfect and comprehensive principle than this, which was the foundation principle of the Religion of Jesus? It was the "Spirit of Jehovah," (which he applied to himself in the passage from Isaiah before noticed,) by which he was "anointed." In other words, it was the *Christ principle—God in action in man*. The principle through the inspiration and power of which Jesus "went about doing good" to the bodies and souls of men. The same Divine principle through which only every act of real righteousness has been performed, both before and since his time. And it will remain one and the same, when the word *Christ* and its derivatives and correlatives shall have been superseded by terms more definite and philosophical, and less liable to misunderstandings and perplexities.

I will close this article with a short extract from the pen of that excellent man, the late Theodore Parker, whom I have regarded as the greatest mind living, of all his contemporaries:

"In an age of gross wickedness, among a people arrogant and proud of their descent from Abraham—a mythological character of some excellence,—wedded to the ritual Law, which they professed to have received by miracle from God, through Moses—another and greater mythological hero; in a nation of Monotheists, haughty, yet cunning, morose, jealous, vindictive, loving the little corner of space called Judea above all the rest of the world, fancying themselves the "chosen people" and special favorites of God; in the midst of a nation wedded to their forms, sunk in ignorance, precipitated into sin, and, still more, expecting a Deliverer who would repel their political foes, reunite the scattered children of Israel, and restore their power; conquer all nations; re-establish the formal service of the Temple in all its magnificent pomp, and exalt Jerusalem above all the cities of the earth forever,—amid all this, and the opposition it raised to a spiritual man, Jesus fell back on the moral and religious sentiment in man; uttered their oracles as the Infinite spoke through them; taught absolute Religion, absolute Morality, nothing less, nothing more; laid down principles wide as the soul, true and eternal as God."

PHILADELPHIA, 4th mo., 1870.

Once for laughing out loud at somebody's fun—one had only to put his tongue in his cheek, or to point a finger at us, to set off that laugh which always lay pent up, waiting for deliverance—we were tied to the leg of the bench. The acute pain of shame pierced like a knife—a kiss cured it. For a kind-faced girl, one of the elder young ladies finishing her education there, looked upon our tearful eyes and scarlet-blushing misery, took pity on us, put a soft hand on our head and stooped and kissed us. If a cup of cold water to a thirsty child shall bring immortal blessing to the giver, how much more a warm kiss to a crying child unable to defend itself against shame! May the angels lay their hands upon her as she dawns upon heaven, and kiss from her face every tear and sorrow of the sad world behind her!—H. W. BEECHER.

It is an old belief that one will lose his memory if he reads many inscriptions on grave-stones. Whoever occupies himself with what is departed and gone, loses the faculty of remembering what is needful for every-day life.

## HONOR TO WHOM HONOR IS DUE.

[From the Watchman and Reflector.]

The arrival home, last week, of the Hon. John P. Hale, after his five years absence, is an event which has created no little interest. The reception accorded him by the public authorities of his native city, and so enthusiastically participated in by all classes and political parties among its inhabitants, is only an expression of the general feeling which the announcement of Mr. Hale's return has begotten throughout New England.

We know of no finer tribute to the man's character than this generous ovation with which he is welcomed home. Mr. Hale has been one of the most prominent figures that have been engaged in the great arena of national politics during the mighty struggle of these last twenty-five years. A representative in Congress as early as 1843, he at once took position far in advance of the laggard sentiment of his day in hostility to slavery. That position he held during all the years of his subsequent service as United States Representative and Senator. With what boldness and unshaken courage did he bear himself! Scorn, and ridicule, and affected pity moved him not one whit more than did the subsequent tempest of rage, and denunciation, and violence which was let loose upon him. Both alike were wasted upon his imperturbable humor, his wondrous buoyancy, his profound conviction and unwavering faith.

The record of the man's public career, covering as it does the mightiest stadium in the nation's history, is certainly as bright and as fair as one can look upon. That it will take on an added brightness and beauty in the eyes of our children, when all the hates and prejudices begotten of this past shall have faded away, no one can for a moment doubt. The great men, as the coming future shall adjudge them, will be among the few heroic ones who in this really tragic period of the nation's history lifted themselves against the awful sin of slavery, fronting a whole people and the nation itself in their wicked defences of it. Upon whose brow "the all-just future" will place one of its greenest laurels, it is by no means hazardous even now to foretell. Detraction, which has been so busy with his name, friendship, which has proved for him the hollowness of its nature, nothing of all the evil elements which are ever brooding for the marring of the finest characters, can at the worst do more than for a brief moment delay the homage of respect and affection with which John P. Hale, his character and service, will be everywhere saluted.

## SIGNS OF THE TIMES.

[The N. Y. Tribune, June 20, publishes the following letters. They show how the people are coming face to face with the real question.—Ed.]

WAS CHARLES DICKENS A CHRISTIAN?

To the Editor of the Tribune.

SIR: There is a wide and very significant difference between conventional and practical Christianity. If belief in the dogmas or acquiescence in the forms of any church constitutes Christianity, then Mr. Dickens was not a Christian; but if ministering to the wants of the aged and afflicted, and extending the influence of great moral principles, furnish evidences of Christianity, then Dickens was a Christian indeed. Certain English people, some years ago, were greatly concerned about the Christianity of Garibaldi, because he appealed in one of his impassioned and patriotic speeches, to the "God of Reason." I think some religious people of England may to-day be found no less skeptical about Mr. Dickens.

For years I was connected with the press at Rochester, four miles from Gad's Hill, the country seat of Mr. Dickens. On Sundays he and his family occasionally indulged in cricket and other field sports, and entertained company, probably at the sacrifice of attendance at church. Beyond this, I do not believe the slightest imputation can be brought against him, except that his marital relations were not of the happiest. In the whole realm of England, the memory of no man will stand higher in the estimation of its people, for deeds of genuine Christian benevolence, than that of Charles Dickens.

H. G. G.

BUFFALO, N. Y., June 13, 1870.

THE CHRISTIANITY OF DICKENS AND OF WM. LLOYD GARRISON.

To the Editor of the Tribune.

SIR: There was a discussion several days ago in a convention as to whether Wm. Lloyd Garrison was a Christian, when an orthodox clergyman said: "I am forced to believe Mr. Garrison either a monster or a sublime Christian, otherwise he could not have stood his ground; and as I do not believe God makes monsters, I conclude that he must have derived his power from Christ. If a man may fight the devil as faithfully and effectually as Mr. Garrison has done and yet be an infidel, where is the need of Christianity?"

Can a man be so good himself and do so much good as Charles Dickens, by his works, has done, and will do, and yet not be a Christian?

INQUIRER.

ITHACA, June 11, 1870.

THE REASON WHY.—A youngster, after deep meditation, broke out to his father: "Pa! I know why colored people have white palms to their hands and white soles to their feet. When the first colored man was made, he stood on all fours while God was painting him!"

## EVANGELICAL ALLIANCE.

[From the Baltimore Episcopal Methodist.]

The meeting of the Evangelical Alliance, which will be held in New York next September, is attracting much interest in religious circles, and will be remarkable, among all previous assemblages of the kind on this side of the Atlantic, for the presence and participation of some of the most eminent of the representatives of evangelical religion in Europe. An exchange says:

"The preparations for the meeting have been under consideration for a long time, have been thoroughly matured, and extend to every part of the world where there are churches in sympathy with the objects of the proposed conference. The list of those from abroad who are expected to take part in it embraces representatives of the Universities of Berlin, of Geneva, of Florence, of Gotha, and of Halle; Rev. Edmund de Pressense, of Paris; Professor Tholuck, of Germany; Count Bernstorff, Count de Gasparin, Dean Alford, the Earl of Shaftesbury, and many others. Such an eminent assemblage of scholars and divines from abroad will of course attract an attendance from this side still more numerous. The consensus of articles of faith of the Alliance embraces the divine authority of the Old and New Testaments, the right of private judgment therein, the Trinity, the incarnation and the atonement, justification by faith, and eternal rewards and punishments. The special topics announced for discussion cover a wider range, and relate to the most effectual methods of counteracting infidelity and superstition, especially in their organized forms, the harmony of science and revelation, the religious aspects of popular education, the relations of Christianity to civil government, to philosophy, to social evils, to philanthropy, and to other great interests of mankind. It is the first meeting of the Alliance in this country, all the former meetings having been held in Europe, where the Association was formed twelve or fifteen years ago."

The Protestant Churchman says that the churches of all Protestant denominations have been assessed \$25,000 to carry out the objects of the Evangelical Alliance, to meet in New York in September. A meeting of the Council of the Alliance took place on the 4th inst., at the hall of the Young Men's Christian Association, to consult on the best mode of raising the money. After prolonged discussion, a resolution was adopted to secure the Academy of Music, for the purpose of having a grand massing of the members of the churches of the various denominations to welcome the foreign delegates.

## LOUIS XIV. AND INFALLIBILITY.

A writer in the "Intermédiaire des Chercheurs et des Curieux" states that he has found the following in a manuscript in the Imperial Library:—

"MAY 13, 1695.—The Nuncio had an audience of the king some days back, and complained of certain Parisian doctors of theology who spoke insultingly against the infallibility of the Pope. The king told him that he would follow the example of his predecessors, who had never interfered with the liberty of the Faculté de Théologie to utter and write their views upon matters connected with their own profession. After that the Nuncio presented to the king the Papal brief, telling him that it was very true that the Italian doctors taught the infallibility of the Pope and his superiority to a temporal Sovereign. The king returned answer that, if he had any of his subjects who taught this infallibility, he would chastise them in such style that others would have no desire to teach it afterwards, and that neither the Nuncio nor the Pope should prevent him. The king, while making this reply, had his arm raised and his fist closed. The Nuncio departed very much disconcerted. The Abbe Le Caums was one of those who noticed it first at the house of the Abbe de Coaslin, where the Nuncio had just changed his court dress. The king went afterwards to the Queen Mother to tell her what had happened at the audience of the Nuncio, and among other things told her that he knew well who it was that was doing all this, and that, if these people annoyed him more, they should see what would happen."

A CURIOUS COIN.—Several large sarcophagi have been laid open to view in Athens. Last Saturday a very interesting one was found. I was present at the time. It was nearly empty, only some mould or earth on the bottom, but upon turning that over, and examining it carefully, what is found? The little thin scale of gold which it was the custom to put in the mouth of the dead to pay Charon his due—the obolus. Everything gone except this little leaf of gold, which was as bright and perfect in shape as when placed there. The coin called the obolus was the sixth of a drachma, and of silver; but the oboli of the dead, at least all that I have seen, were little round gold laminae. Distinctly impressed on the one above mentioned, though it is as thin as the paper I write on, are the owl, the caduceus of Mercury, and an overturned vase. There are also some letters—eight or ten in all—half of them distinct, but the others utterly undecipherable. Prof. Cummanudhes, one of the ablest of the archaeologists at Athens, says that this is the first funeral obolus, as far as his knowledge goes, which has been discovered bearing letters. He told me this afternoon that he had worked three hours upon it to-day, but could not decipher it. Quite likely, if the word which those letters formed could be read, it would be the name of the person in whose tomb it was found. How curious if this little scale should preserve to us the name of one so long dead!—*The College Courant*.



# Department

## OF THE FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

### OFFICERS OF THE FREE RELIGIOUS ASSOCIATION.

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### OUR ANNUAL MEETING THROUGH THE INDEPENDENT'S SPECTACLES.

The New York *Independent*, under the head of "Boston Theology"—using President McCosh's phrase—has the following sketch of the doings and doers at our late Annual Meeting. Of course we should not endorse it wholly; but it is well that the members and actors of the Association should see themselves as they are seen by a bright writer for that organ of liberal orthodoxy. There is a good deal of free religion in the *Independent*.

On Friday morning the Free Religious Association held its first meeting, in Tremont Temple, which was filled with an attentive congregation. The faces of many well-known thinkers and reformers were visible in the audience and on the platform; the mild radiance of Lucretia Mott's drawing more eyes, I thought, than any other. The Association assumes that its friends have unlimited powers of attention. Think of going to church six times a day, and listening to six different sermons, two of them an hour long!—though this is hardly a fair illustration, for sermons do not generally require very close attention, while three or four of the essayists brought forward by the Association required the closest following. In the course of the day, at least six carefully written essays were read to the audience. Besides these, there was a discussion in the afternoon and various other speeches. In fact, the plan of the Association for the day was to crowd a course of lectures and a discussion into ten hours; and, however it was with others, my brain began to have a feeling of incipient paralysis before the day was over, and I was fain to stop listening and admire the worldly wisdom of the Association in sending round such pretty girls to take up the contributions, for it was almost impossible to refuse them.

The Free Religious Association has evidently got bravely and wisely over its original assumption that Free Religion means a free platform; and on Friday, in the morning and the evening, everything was cut and dried. Carefully-prepared speakers were brought forward, and the fear of being swamped in a sea of incoherent and conceited gabble was forever taken away; for such will be the future policy of the Association, which, while tolerating the largest liberty of opinion, does not feel called upon to provide a platform for every wild declaimer who delights in hearing the sound of his own brazen clapper.

The president, O. B. Frothingham, made an opening address, in which he carefully reviewed the past of the Association, and made the clearest statement of its position that has yet been offered to the public. He announced the different basis above referred to—a basis which will exclude such persons as the Rev. Jesse Jones, who spoke last year, and whose speech was a defense of evangelicism, as such. The admission of such speakers in such a way would convert the platform of the Association into a battle-ground of the sects. All sects are invited, but not as sects. No person who worships his creed can properly belong to the Association; no person who believes it indispensable. Its members must be first Protestant, then sectarian; first Christian, then evangelical, or what not. Reviewing the different religions of the world, Mr. Frothingham then showed how they hold their own, making no sensible impression on each other. No one of them can expect to swallow up all the others. Free Religion does not affirm the indifference or the equality of religions. All religions have the sentiment of the infinite; but they have different ideals of life. The superiority of Christianity was asserted with great emphasis and beauty. But it is not the end. It is not the perfect circle, only the largest arc. It does not satisfy philosophy. It does not exhaust feeling. It does not harmonize with science. Until man is complete, religion must be incomplete. It is too intimately associated with mind to be independent of its growth. Mr. Frothingham closed his address with a series of brilliant antitheses, some of which had, perhaps, the vice of antitheses in general—sacrificing truth a little to brilliancy. In the course of them he seemed to forget his lecture of a few weeks since about the "unknown God," and talked as if he wasn't un-

known at all, but well known, every new phase of human life being a revelation of him. Free Religion has principles, but no creed. It trusts wholly to reason. That is our stead. If it takes us to the Pope, let it; if to Calvin, let it; if to atheism, let it; though of this he had no fears. It might land us in somebody's notions of atheism. But every new era had done that, and left man nearer to God than ever.

Then came David A. Wasson. Do you know Wasson? He is profoundly metaphysical. Sometimes it is not easy to understand him; but the fault is inherent in his subject, not in his treatment of it. He is a born poet; and his "All's Well!" in the *Atlantic Monthly* is the best poem that ever graced the pages of that periodical. You will find plenty of traces of him in Theodore Parker's life and correspondence. Parker recognized his genius from the first. What he has done is no fair indication of his power; for he has been a sick man and a great sufferer all his life, and the story of it is written on his beautiful face—a face brimful of love and tenderness, with eyes that beam with a soft splendor and hold you with an indefinable charm. He spoke of "the place of religion among the great powers of the mind." A crowded hall was not the place for his discourse. It needed absolute quiet, for every word was important. "Religion," says Mr. Wasson, "is the sense that All is One. It is at the foundation of the mind. All rational thought, all morality, presupposes it. Life presupposes it. To live in a human or inhuman world would be unendurable." This essay was the great event of the morning. It began quietly and almost coldly; but as it went on it soared and sang, and the whole audience was filled with calm emotion. It was a statement that any religious man of any sect might have rejoiced in with unadulterated joy.

Mrs. Ednah Dean Cheney, who came next, spoke of the relation of Free Religion to reform; and she spoke so well that all the friends of woman's suffrage who were present probably winked at her heresy. She is a woman, every inch of her; and her inches are many in height and in breadth of figure. She smoothes her glossy gray hair over an ample forehead, from under which shine out such luminous eyes as one doesn't see often. It would be hard to say whether her voice or smile is sweeter; and, though she said many things that must have been painful to orthodox ears, how they could have been said at all and said less painfully I cannot conceive. She thought Free Religion much better adapted to reform than the prevailing ecclesiasticism: first, because it more clearly recognized the dignity of human nature; then, because of its cordial alliance with science. And the great lesson of her essay was—a lesson that all Christendom can afford to take—that, whatever the motives of reform, its methods must be scientific. The lesson she enforced with the utmost sweetness, and with many admirable illustrations. All sorts of people were impressed by what she said and how she said it.

Mr. Abbot, the next speaker, needs no introduction to the American public. He is already very well known. Somehow his immense forehead seemed a little more protuberant than it was a year ago. He spoke of church organization, gave his reasons for thinking the present organization weak, then told how much of it he thought would perish and how much would survive. As usual, he said many hard things about Christianity. And Mr. Wasson's objection to Abbot's idea of God—that he defines by the inferior limit—holds even truer against his definitions of Christianity. What he calls Christianity plenty of Christians hate as much as he. But there is something else called Christianity which he loves as much as anybody, and which is Christianity indeed. Yet there is something very touching in the attitude of this man, who courageously attacks the strong in-trenchments of the popular religion. One thing must in justice be said of him; he is no scolder. His harshest words are spoken in the most earnest and reverent spirit.

The afternoon session was devoted to a free discussion of the question of the Bible in the public schools, which was opened by Rev. Mr. Vickers, of Cincinnati, one of the most prominent of the excursionists in that city. If his speech on Friday was a fair sample of his public speaking, he appears better in print than in person. He is a man of most undoubted culture and ability, as his controversy with Archbishop Purcell well proved, wherein he used up the Bishop most effectually, fairly burying him beneath a mass of historic learning such as not one clergyman in a thousand is master of. But on Friday it was his misfortune in some respects to be fresh from the Cincinnati controversy, and to bring with him its personal animosities. His speech was too controversial in its tone; but he made many capital points, and quoted Thomas Jefferson with terrible effect against his opponents. The discussion that followed his remarks was not a debate, everybody agreeing with him except one good-hearted, but fearfully weak-minded person, who popped up last year at the same meetings, to as little purpose.

By far the most original speech of the afternoon was made by Rev. John L. Russell, of Salem, an ex-minister of the Unitarians, who made it very plain that for good or evil the evangelical denominations have things pretty much their own way in the Normal Schools of the State. As he went on, he became more and more eloquent, and all the quaintness of his manner was forgotten. Very sweet it was to see Lucretia Mott upon the platform, and to hear her earnest utterance, which, however radical, is so earnest and tender that one is not so much shocked by it as he feels he ought to be. Very radical it is. There is none more so. There she stood, and dreamed her dream of a renewed and glorified humanity. And, as it shaped itself upon her lips, it was easy to have faith

in its not-far-off consummation. Other speakers were Rowland Connor and Calthrop, now of Syracuse, who for a time occupied Parker's pulpit in Boston—a man of most unequal performances, not a fierce radical by any means, fond of putting new wine into old bottles, new truth into old phrases; seemingly incapable of saying a harsh thing of anything or any body, almost literally "thinking no evil." He spoke with great simplicity, right to the point, and made a capital impression.

The great event of the morning was Wasson's essay. The great event of the evening and of the day was Samuel Johnson's lecture on the Natural Sympathy of Religions. It was full of learning and admirable in its spirit. Mr. Johnson is almost as much of a come-outer as Mr. Abbot, but is much less astonished at the novelty of his position. He has occupied it quietly for about twenty years, living a studious life in Salem, and preaching to a small congregation in Lynn. His face is very like the pictures of Tennyson. He graduated with O. B. Frothingham, who was then intensely conservative. I cannot report his essay. It traced through all the great religions their sympathy of faith in the unity of God—finding this underlying Polytheism and Pantheism—in the union of faith with freedom, in sacrifice, in incarnation, in immortality. He was followed by Rabbi Wise, of Cincinnati—a rather dingy-looking but unique and interesting person, a radical Jew, confident that his religion is Free Religion, and nothing else, if rightly interpreted. Higginson spoke for Mohammedanism, but just a little spitefully against Christianity, and hardly to the point, which was the sympathy of religions. Potter and Channing, who came after, came too late for me to hear them. I had never heard so much talk before in one day; and, good as it was, I hope I never shall again.

The one impression left upon me by these meetings was that of their profoundly religious character. If they were not Christian, they were certainly religious; for I believe that no person whose opinion is worth anything believes that all the religion is inside of Christianity. I could not resist the impression that these were good men, in terrible earnest, perfectly true to their own convictions; and, for fear of not being so, sometimes overstating their unpopular opinions. I was convinced that the time has passed for meeting such men with nicknames and anathemas; that they must be met on their own grounds, with thoughtful argument. His faith in God cannot be very strong who thinks that, if these men are working for the truth, they can in the long run do anything against it.

NOTICE—The REPORTS, in pamphlet form, of the Annual Meetings of the Free Religious Association for 1865 and 1869 (at 40 and 50 cts. respectively), REV. SAMUEL JOHNSON'S ESSAY on "THE WORSHIP OF JESUS" (50 cts.), and an ESSAY on "REASON AND REVELATION," by WM. J. POTTER (10 cts.), all published through the Association, can be obtained by addressing the Secretary, WM. J. POTTER, New Bedford, Mass.

The Report for 1868 contains addresses by O. B. FROTHINGHAM, JAS. FREEMAN CLARKE, ROBERT COLLYER, CHARLES H. MALCOLM, JOHN P. HUBBARD, OLYMPIA BROWN, JOHN WEISS, T. W. HIGGINSON, F. E. ABBOT, A. B. ALCOCK, and others, each presenting some distinct aspect of the religious tendencies of the times; also a long address by WENDELL PHILLIPS, specifically prepared for the Association, on "THE RELATION OF RELIGION TO PHILANTHROPY;" Essay by F. B. SANBORN, on the same subject; Essay by W. J. POTTER, on "PRESENT TENDENCIES OF SOCIETY IN REGARD TO RELIGIOUS ORGANIZATION AND WORSHIP;" the specific Reports of the Executive Committee of the Association, and Letters from M. D. CONWAY in England, and KESHTUB CHUNDER SEN, of India.

The Report for 1869 contains addresses by FROTHINGHAM, WEISS, ABBOT, HIGGINSON, PROF. DENTON, J. H. JONES, RALPH WALDO EMERSON, C. A. BARTOL, LUCY STONE, HORACE SEAVEY, ROWLAND CONNOR, and others; ESSAYS by JULIA WARD HOWE, DAVID A. WASSON, and RABBI ISAAC M. WISE; and Annual Report of the Executive Committee.

Some of these addresses are as conservative in their theology as others are pronounced in their radicalism,—the Association having offered a free platform to all phases of religious thought.

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FEMALE FASHION REFORM.—A Parisian journal tells us that a number of ladies have formed themselves into a society for the purpose of reforming the fashions; that is to say, to reduce the present extravagant expenditure on dress. They call their association "L'Union des Femmes Chrétiennes." Each lady promises to spend so much and no more on her toilette annually, and to pay ready money.



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# The Index.

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## The Index.

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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TWO DOLLARS PER ANNUM.

FRANCIS ELLINGWOOD ABBOT, EDITOR.

### THE SUNDAY QUESTION.

[An evening lecture delivered in Toledo, Sunday, Aug. 1, 1869.]

About a week ago, there was published, in the two daily papers of this city, a sermon upon the "observance of the Sabbath." Its author is a well-known clergyman of this place, whose reputation stands high as a faithful minister to his people, and as a man active in works of practical humanity. If the sermon had not been committed to the public press, and thus widely circulated, there would be no occasion for any reference to it. But its publication shows that it was designed to reach, not a particular congregation alone, but the community in general; and it thus assumes the character of a public document. Every appeal to public opinion is a fair subject of public comment; and when it concerns a matter of grave practical importance, public comment is inevitable. Every question has two sides, and both sides may rightfully claim a fair, impartial hearing. The sermon referred to states the ecclesiastical side of the Sunday question, and thus justifies and demands a counter-statement of the liberal side. It is with some reluctance that I, almost an entire stranger in this city, and unconnected as I am with any organized society, have consented to undertake the delicate task of a reply—a task, however, which, under the circumstances, appears to be a duty. Nothing is farther from my wish and purpose than to enter on any personal controversy; and, while I intend to speak with perfect plainness, I trust I shall be found to speak with equal courtesy. The Sunday question is looming up in the future as a great public issue, and it is incumbent on every lover of his race to do all in his power to secure its right settlement. The frankness and directness of the sermon command my respect; and this I can show in no more appropriate way than by being equally frank and direct.

What, then, are the leading points of the sermon which demand attention? In substance they are these:—

1. That the recent Sunday celebration of the Fourth of July by the Germans was a desecration of the Christian Sabbath, and a violation of the law of the land.

2. That it is the duty of our foreign-born population to accept our institutions, including the Sabbath observance of Sunday, precisely as they find them; that to seek to change them, or substitute institutions of their own, is an outrage on the rights of the home-born.

3. That the conduct of the Mayor of the city, in sanctioning the Fourth of July celebration by his

presence and participation, is a flagrant breach of the law by the officer specially entrusted with its execution, and alarmingly threatens the peace and safety of the city.

4. That these facts teach all Christian men to vote only for such candidates as share their own opinions concerning the Sabbath observance of Sunday.

I propose this evening to inquire into the correctness of these, the leading points of the sermon, beginning with the second. The first involves a discussion of the legal and Scriptural aspects of the Sunday question, and will be more conveniently postponed for a while.

With what justice, then, is it declared to be the duty of our foreign-born population to accept our institutions as they are, without endeavoring in any way to change, reform or improve them? Why must we regard home-born Americans as entitled to peculiar rights and privileges not granted to foreign-born Americans? The distinction is out of date. The time has gone by for urging the superior claims of a portion of the American people, based on the accidents of color, race or birth-place. Once naturalized, the foreigner is as completely and truly an American citizen, as is the descendant of the Pilgrim Fathers. The rights and the duties of all Americans, as such, are the same. The law knows no distinction among them, or at least ought to know none; and the day is rapidly approaching when all distinctions which confer superior privileges upon a class, will vanish away forever.

If the institution of the so-called "Christian Sabbath" has no better foundation than the claim of native-born Americans to especial deference, it is built upon the sand. There shall, indeed, be "one law" to the home-born and foreign-born; but it shall be the law of equal rights ordained by a majority of the whole people—not the law of unequal privilege, imposed by one portion of the people upon another portion. The institutions of the home-born are no more sacred than those of the foreign-born; all institutions, in a free country, exist but by the will of the majority, and may rightfully be changed by the same power which has created them. It is idle to plead the exceptional rights of any fraction of the people, or the especial sanctity of any institution in America. The sermon refers approvingly to the abolition of slavery. But how was this brought about, if not by the armed invasion of Northern men into the South, and the forcible subversion of that "peculiar institution of the home-born?" Foreigners coming from abroad believe that they find here a species of social and ecclesiastical slavery which they wish to abolish; what should prevent them from making the attempt? When they have become naturalized, they have the same right to attempt the abolition of the Sunday-Sabbath which we had to attempt the abolition of slavery. There is no help for it—all institutions in America must stand by their intrinsic merits, or else be overthrown. The only way to prevent the abolition of the Sunday-Sabbath is to convince the people that it is founded on truth and utility, not to appeal to some imaginary peculiar right of the "home-born." Here, in America, all institutions, like all men, must have a fair and equal chance, no more; and then let the best win!

But who are the "home-born?" There is not today a single "home-born" American in Toledo. The Indians are the only "home-born Americans." When our Puritan ancestors landed on these shores, did they, the foreign-born, accept the institutions of the "home-born" as they found them? Far from it; they destroyed the institutions and the "home-born," too. It excites a smile when the descendants of the Puritans claim for their own imported institutions special rights or immunities, on the score of native production. The same principle which is made to condemn the abolition of the Sunday-Sabbath would condemn equally its introduction and establishment. It would

still more emphatically condemn the sending of missionaries to India and Burmah, avowedly for no purpose but to subvert the institutions of the "home-born" and to plant ours in their stead. The author of the sermon fails to see that the missionaries whom he helps to send abroad interfere with the institutions of the "home-born," in Ceylon, far more than the Germans interfere with ours. No right of the "home-born" is infringed in either case. If our institutions are really better than those of the Hindus, we do right in seeking to introduce them into India; and if the institutions of the Germans are better than ours, they do right in seeking to introduce them here. The question turns wholly on the comparative worth of foreign and native institutions, and this must be determined solely by the appeal to experience and common sense. There is no law of reason or right by which any institution can pre-empt the ground.

But in assuming to speak for the "home-born" Americans, the sermon assumes too much. I doubt greatly whether one-third of them believe in the Sabbath observance of Sunday. Certainly a very large proportion of native Americans hold views on the Sunday question quite as liberal as those of the Germans, nor are they indebted to the Germans for them. Common reason has taught both. The debate on the Sunday question is not between Americans on the one hand and Germans on the other, but rather between conservatives and liberals throughout the world. The line of demarcation is by no means one of race or birth. The fathers of this republic were found on both sides of it; and if the strongest and most influential minds among them had not been largely imbued with free thought, our American government, instead of being the freest in the world, would have become what Massachusetts, my native State, once was,—a Christian commonwealth in which church-members alone could vote. The sermon relies too confidently on the orthodoxy of the men who founded the republic. The man whose writings, according to Lossing, made the "earliest and most powerful appeal in behalf of independence, and probably did more to fix that idea in the public mind than any other instrumentality," was no other than Thomas Paine, the boldest free-thinker of the time. It was Thomas Jefferson, another free-thinker, who laid the cornerstone of American liberty by writing the immortal "Declaration of Independence," and of whom Bancroft says, "From the fulness of his own mind, without consulting one single book, Jefferson drafted the Declaration," (vol. 8, p. 465). Benjamin Franklin, John Adams, and many another who did yeoman's service in building up the American Republic, were also free-thinkers; and it is to these, and men like these, that America owes to-day the religious liberty she enjoys. But for their influence Christianity would be now the established religion of the State, and we should be hampered with oppressive Sunday laws, Church taxes, and many other burdens from which we are free. No day of the week is too sacred to celebrate the memory and services of men like these; and so far from grieving that our German fellow-citizens are moved to celebrate the anniversary of our Independence on Sunday, we ought rather to rejoice that they have been moved to celebrate it at all; that they have so completely caught the spirit of patriotic enthusiasm as to love and honor the birthday of our common country.

When such men as Paine, Jefferson, Franklin, Adams, and their compeers, were foremost among the achievers of American Independence, it is idle to claim their authority for the perpetuation of Sabbath superstitions. "Home-born" Americans, quite as earnestly as their foreign-born brethren, demand freedom from ecclesiastical rule. It is not the spirit of Germany alone, but the spirit of the age, that refuses to submit to ecclesiastical ideas. Whatever stands in the way of freedom,—intellectual, social, political and religious freedom—will most assuredly be swept under the



but the sinless man must hurl the first stone at that poor drooping head; and he—will not!

Their footfalls die away. Silence reigns through the stately courts of the temple. The stricken culprit and her deliverer are alone. Again the stooping form arises; and, in the bowed and broken-hearted woman at his feet, Jesus reads at one glance the whole sad history of temptation, sin, and shame,—the whole unspoken and immortal promise of that agony of contrite woe. With what unutterable compassion for her blasted peace, with what divine tenderness for her tortured and bleeding spirit, with what grand faith in the holier future that even yet awaits her, does he behold that crouching figure! Gently he asks,—“Where are those thine accusers? Hath no man condemned thee?” And (surely it is with sobe) she falters forth,—“No man, Lord,”—while she waits, crushed to the very earth, her sentence from his lips. Ah friends, what a sentence it is! Remember who it is that speaks, and who that hears. If ever a pure spirit dwelt in a human body, it was the spirit of Jesus; if ever a spirit had been contaminated by desecration of its earthly temple, it was the spirit of that poor, contrite woman. Purity itself stood face to face with humanity in its deepest degradation; and hearken to its word. “Neither do I condemn thee—neither do I condemn thee; go, AND SIN NO MORE.” None but the sinless shall cast the first stone—and *this* is the stone he casts! None but the guiltless shall condemn the guilty—and this is the condemnation!

In this divine utterance of the spirit of Jesus,—as sinless, surely, as human spirit ever was, though none is absolutely pure,—I cannot but hear the Universal Justice passing sentence on repentant sin itself,—the sentence of full, free, tenderest forgiveness, without condition or qualification. The terrible consequences of sin must still work themselves out, according to the unchangeable law of cause and effect; but hope and faith and divine encouragement remain, to stimulate the soul to complete self-mastery. If this is the charity of God, what shall be the charity of man? Where the All-Perfect pours out its pity and pardon, shall the Imperfect censure and condemn? Hush forever the harsh discords of condemnation, and let the soft music of compassion make melodious our human speech. Let charity throw her veil over human frailty, and leave unspoken the cruel, censorious word. Let society, with its bitter injustice to fallen woman, learn to practise the high ethics of love. In the person of that poor, crushed, and weeping outcast, hiding her head in agony of contrition and shame, behold the type of all human transgression; and in the words of Jesus, full of reverence for the human soul, however soiled, hear the sentence passed upon it by the Infinite Purity above,—“NEITHER DO I CONDEMN THEE; GO, AND SIN NO MORE.”

## Miscellaneous.

### HIGH OLD EPISCOPACY.

[From the Cleveland Daily Herald.]

There are degrees in High Churchism, as there are varying altitudes in church steeples. High differs from High and Dry, and there are differences in height in each class, though a general resemblance among them all. The class of churchmen represented by the Episcopal Council of the Diocese of Wisconsin go a notch beyond all previously recognized classifications, and must be ranked as High Old Church. Their Episcopal backs hump more than a camel's or that of an infuriated cat. They have shinned to such a height up the ecclesiastical pole as to have lost their heads entirely, and there is danger of their falling and breaking their clerical necks.

The telegraph informs us that the Episcopal Council of the Diocese of Wisconsin have solemnly issued a decree on marriage. Episcopalians must marry Episcopalians or be excommunicated. They must be married by an Episcopalian priest or be debarred the rites of the church. There is no need of bell, book and candle. The commission of the act carries with it excommunication. And as this class of churchmen hold that there is no orthodoxy but their doxy, that the one true church is their church, and that there is mighty poor chance for salvation beyond its pale, it follows that an Episcopalian marrying a Presbyterian, or calling in the aid of a Justice of the Peace, according to the laws of the country, is condemned to “perish everlastingly.”

These are “hard lines” for Episcopalian young men and women. When an Episcopalian in Wisconsin woos a damsel who goes to Presbyterian strawberry festivals or Methodist tea-drinkings, he must pop the question with an additional clause—“Will you have me and become an Episcopalian?” or rather, “Will you become an Episcopalian and take me?” The maiden who carries a prayer-book emblazoned on the cover with a cross, before she receives the attentions of an eligible young man, must inquire whether he is

a communicant at St. Malachi's and whether, should an engagement result from their acquaintance, he is willing that the rector of St. Agatha should tie the knot and bestow the nuptial benediction.

The Episcopal Council of Wisconsin—with all due respect to the cloth be it said—have made high old donkeys of themselves, if the report of the adoption of such a resolution is true. We should advise them to go to Rome, kiss the Pope's toe, and about for Infallibility forthwith, but for the reflection that the Holy Father would probably snub them for their excess of zeal. In the decree just issued they have out-Heroded Herod and proved themselves more intolerant than the Roman church itself. Mixed marriages are discountenanced by the Roman Catholic church, but they are not absolutely prohibited. They do not work excommunication. The member of the communion who marries out of it is held to have done an unwise act, unless there is a probability of speedily bringing the outsider within the pale, but there is no denying of the sacraments to the erring one. We have known such mixed marriages even to be encouraged when there was a strong probability of thus making converts. It was left for the Protestant Episcopal authorities in Wisconsin, to knock down the persimmons of intolerance with a longer pole than even Rome itself handles.

Bishop Kemper is dead. Bishop Armitage rules in his stead. We do not know what has been the previous standing of Bishop Armitage on the clothes and candle question, but the action of the Council of his Diocese would seem to stamp him as one of the highest of the High Old Church party.

### THE EPISCOPAL CHURCH AND MARRIAGE.

[From the Toledo Commercial.]

A despatch sent from Chicago on Friday night last reads as follows: “The Episcopal Council of the Diocese of Wisconsin, held at Milwaukee yesterday, adopted the following new canon: ‘Every communicant of the church marrying outside of our communion, or married by any other than a clergyman of our church, shall stand *pro facto* excommunicated.’”

This despatch has drawn from the press considerable comment, and given an opportunity to those who desire it to remark upon the “Romanizing tendency” of the Episcopal Church. In the absence of any official report from the Episcopal Convention of the Diocese of Wisconsin, we cannot, of course, speak positively concerning the character of the despatch; but from the structure of Episcopal Conventions and the general sentiment of the Church, we judge it to be false. An Episcopalian would doubtless condemn it at once upon what is called “internal evidence,” its absurdity being patent.

In the first place, the general sentiment of the Episcopal Church is averse to any such rule, the Church standing in respect to marriage upon precisely the same ground with other Protestant churches,—that is, the Church holds marriage to be a divine ordinance, but not a sacrament, and does not claim any more control of marriage than is claimed by other Protestant churches. The Church admits, or rather the sentiment of the membership admits—for there is no Church law on the subject—that marriages solemnized by civil officers or by clergymen of other churches, are sacred and valid. In the matter of marriage, the Episcopal Church is, as it is upon so many other doctrines of the Romish Church, a Protestant Church, for in its Articles it protests against the dogma that marriage is a sacrament, and especially against the celibacy of the priesthood. This being the position of the Church and the sentiment of its membership, it is absurd to suppose that a Diocesan Convention would adopt any such rule as the despatch announces. So far as its adoption, in case it were adopted, should rest upon the “cloth” or the clergy, as ill-posted journals intimate, this is still more absurd, for Episcopal Conventions are composed of the Rector and three laymen from each parish, the latter being chosen either by the Vestry or the parish at large, thus giving the laity a three-fourths vote in the Convention. It is hardly probable that the laity of Wisconsin are prepared to take the ground indicated.

It is difficult to conceive how the despatch originated, unless the subject was brought before the Convention. It was probably under consideration in some shape, and it is not improbable that a resolution recommending marriages within the church and by Episcopal clergymen was adopted. It is possible also that, as a test of the sentiment of the church on the subject, some such canon was recommended to the consideration of the next General Convention.

P. S.—Since the above was in type, we have met the following statement, addressed to the *Detroit Tribune*, which explains the “mare's nest” that has excited so much stir:—

It so happened that I was present at the Convention of the Diocese of Wisconsin, on Wednesday last, when a young man introduced the above mentioned canon, and he stated that he did so upon his own responsibility, and without expecting its favorable consideration. It was received with much merriment, and without one word of favor from any one but the person who offered it. As a matter of simple courtesy to the mover, it was, at his own request, referred to the Committee on Canons. The Committee, without leaving their seats, reported in words of pleasantness against it, and the proposed canon was rejected without one vote in its favor except that one of its author. The whole subject was out of the way in as little time as it takes to pen this contradiction.

H. P. B.

Rev. H. W. Spalding, Rector of Grace Church,

Madison, Wis., says to the *Chicago Tribune*, “The statement is unmitigated falsehood. I respectfully call upon you to publish its retraction at your earliest convenience. No such canon was adopted.”

### THE A. U. A. INDICTED.

[The following editorial and the subjoined squibs are from the *Christian Register*.]

Grave charges have often been brought against this Association by anonymous writers in some of our journals, but now several serious allegations are made by a responsible person. In the *Liberal Christian*, Mr. Hepworth states that “We can sit in our easy chairs and read a sermon delivered by one in full fellowship with the body and in the pay of our officers, in which Christ is made the subject of flippant remark, and not a twinge disturbs us.” The best interests of the denomination require that the officers of the American Unitarian Association should plead guilty or not guilty to this charge.

In the *Religious Magazine* also, Mr. Hepworth states that our differences of opinion “go to the utmost limits of Theism, which laughs at the rite of baptism, scoffs at the ordinance of the Lord's Supper, speaks of the blood of Christ and the blood of Cock Robin in the same breath, and tells us we have already had too much of Jesus Christ, and that he should be laid to rest.” Alluding to persons who hold these opinions, Mr. Hepworth adds, “The American Unitarian Association will not long command the confidence of the majority of our laymen and ministers, if they send such men out from Sunday to Sunday to preach the word.” Gentlemen of the Executive Committee, this clearly implies that you are in the habit of employing men who preach about the blood of Christ and the blood of Cock Robin in the same breath, and say that we have already had too much of Jesus Christ, and that he should be laid at rest. If you value your continued influence with our churches, you must not be silent when such charges are made by so prominent an accuser who has just retired from your Board, and is acquainted with your action.

The *London Inquirer* is much pleased with the action of the American Unitarian Association with reference to the proposed creed. It says: “We heartily congratulate our kindred Association in America on having thus maintained a fundamental principle which is far more important than the bond of a common doctrinal faith.” After Mr. Hepworth has secured a creed for Dr. Dewey, Dr. Walker, Dr. Hedge, Dr. Bellows, Dr. Clarke and Prof. Everett, as *THE INDEX* predicts, perhaps he can be induced to go over to England and save Mr. Martineau, Mr. Gaskell and Sir John Bowring from “going under” by assisting in the preparation of a “Statement of Faith” for them. Two such broad missionary fields will challenge his energies for some time to come.

In enumerating the disastrous changes which have come over the Unitarian body in the last twenty years, Mr. Hepworth says there is “little desire on the part of ministers to work together.” It must have required even all his courage to make this statement in full view of the National Conference, Local Conferences, and five-fold contributions to the treasury of the American Unitarian Association.

The pastor of the Church of the Messiah, New York, says: “If the Lord acts up to his promise to deny in heaven those who deny him on the earth, we can easily predict that the Unitarian denomination has not a very hopeful future.” It seems to us a great confusion of ideas to regard the refusal of the denomination to grant Mr. Hepworth a creed for a “campaign document” as a denial of the Lord Jesus.

Rev. F. E. Abbot, in *THE INDEX*, applauds Mr. Hepworth's courage and consistency, seems to wish him to go on with his creed-project, and even predicts his success! We have always supposed that Mr. Hepworth's course would be exceedingly gratifying to Mr. Abbot and *THE INDEX*, and it turns out that we were right in our conjecture.

Mr. Sears infers that Mr. Hepworth means to bring his creed-project before the National Conference next fall. Is it with the least hope of converting the denomination, or only “to spend so much of the day in discussion that no hour is left to talk of work?”

The pastor of the Church of the Messiah, in New York, says that “from the Hudson river to the Mississippi our churches can be almost counted on the fingers of two hands.” Will somebody be so kind as to send Mr. Hepworth a Year Book?

[The above shows plainly enough how the heaven is working among the Unitarians. Until a “Statement of Faith” is adopted and enforced as a rigid test of ministerial qualifications, the Executive Committee of the A. U. A. will be obliged to act as Mr. Hepworth states. The *Register* fights the proposed creed in public, but wants the Committee to act upon it in secret; to make a pretence of freedom to the world, but to proscribe preachers for their opinions in its private business sessions. But the world sees through this little game, and thoroughly despises it. The *Register* squirms and winces under Mr. Hepworth's lash; and all its venomous little digs and side-thrusts,



will not shield its own back. The Unitarians have got either too much or too little of a creed; and Mr. Hepworth, knowing his own power, seems disposed to use it vigorously.—Ed.]

## DECLINING AN OFFER OF MARRIAGE.

[From the Baltimore Episcopal Methodist.]

Our brethren of the Methodist Church, North, must begin by this time to be greatly exercised over the hardness of heart in the South, which continues to turn a cold shoulder to their insinuating overtures for reconciliation and re-union. It will be remembered that at our late Conference in Baltimore these Northerners did a-wooing go, but were not successful, although, as ladies under such circumstances inform rejected lovers, we assured them that, though we could not accept their hand, we should always hold them in high esteem as friends, a compliment which, we fear, some of them did not appreciate. This rebuff, however, seems not to have been considered as conclusive, for at the late General Conference, in Memphis, the persistent suitor appeared once more, got up in a style quite regardless of expense, and seemed bent upon enclosing us in his yearning embrace. But, as our readers have already heard, we felt compelled, with tears in our eyes, once more to utter the monosyllable, "No." We have uttered that word almost as often as Victor Hugo reiterates it in his late fulmination at the Plebiscite. Our indefatigable gallant is like that spasmodic Frenchman, always compelling us to say "No! No! No!!!" and almost like him to declare that there is only one question which the Napoleon (of Northern Methodism) can ask, to which we can return an affirmative answer, to wit: "Shall I go before the courts and be tried for highway robbery, sacrilege, murder and usurpation?" Yes.

Far be it from us to fail to appreciate, even if we cannot reciprocate, the repeated propositions for sacred wedlock. We have no doubt that the intentions of our respected suitor are honorable. We have known him too long to suppose that he would consent to betray trusting confidence! We feel excessively flattered by his attentions. We are tempted to look in our mirror a dozen times a day, to see what it is that so arouses his admiration. Sometimes we think that the fascinating rogue has been captivated by our money. But then, alas, we remember that we have lost our fortune. Some years ago we had a splendid inheritance, but it has all gone. The heiress woke up one fine morning to find herself beggared. A band of burglars had broken into the paternal mansion. The villains had carried off silver plate, diamonds, bank notes, all that we possessed, murdered nearly half the inmates of the house, and then set fire to the dwelling. Who could these atrocious criminals have been? Perhaps our importunate swain can tell us! Perhaps, if he is gifted with detective skill, he can help to recover the property! And then, who knows but he may yet obtain the coveted damsel? In the meantime, we have some information, which perhaps may assist him in his investigations. An old porter of the house has always declared that he saw distinctly the rogues who first entered the dwelling, and that they were disguised as *Northern Methodist Ministers*!!!

We fully appreciate the just and merciful instincts of our Northern friends, but their ideas of justice and mercy, as expounded by Dr. Eddy, of Baltimore, including confiscation, might make their embrace that of a Polar bear rather than of a tender bridegroom. We concede that they are great philanthropists, as much bigger and better than we as the huge philanthropist, Mr. Honey-thunder, described by Dickens in "Edwin Drood," whose "philanthropy was of the gunpowderous sort that the difference between it and animosity was hard to determine," and who sought to have universal concord by eliminating all the people who wouldn't, or conscientiously couldn't, be concordant. "You were to love your brother as yourself, but after an indefinite interval of maligning him (very much as if you hated him,) and calling him all manner of names." The picture Boz gives of this Mr. Honey-thunder travelling into Cloisterham, reminds us so forcibly of our Mr. Honey-thunder, that we must be excused for transcribing it, premising that the philanthropist, who was a very large man, was seated on the box of the vehicle, with the driver, having his elbows squared and his hands on his knees, compressing the driver into a most uncomfortably small compass, and glowering about him with a strongly marked face.

"Is this Cloisterham?" demanded Mr. Honey-thunder, in a tremendous voice.

"It is," replied the driver, rubbing himself as if he ached, after throwing the reins to the hostler. "And I never was so glad to see it."

"Tell your master to make his box-seat wider then," returned the passenger. "Your master is morally bound, and ought to be legally, under ruinous penalties, to provide for the comfort of his fellow-man."

The driver instituted, with the palms of his hands, a superficial examination of his skeleton; which seemed to make him anxious.

"Have I sat upon you?" asked the passenger.

"You have," said the driver, as if he didn't like it much.

"Take that card, my friend."

"I think I won't deprive you of it," said the driver. "What's the good of it to me?"

"Be a member of that Society," said the philanthropist.

"What shall I get by it?" asked the driver.

"Brotherhood," returned the passenger in a ferocious manner.

"Thankee," said the driver, very deliberately, as he

got down; "my mother was contented with myself, and so am I. I don't want no brothers."

We leave our Mr. Honey-thunder to make the application. We cannot join his Society.

## PAPAL INFALLIBILITY.

WHAT IT IS.—ITS POWER.

[By Rev. James Freeman Clarke, in "Steps of Belief."]

It is a mistake made, almost universally, by Protestants, to regard the declaration of Papal Infallibility by the Vatican Council as a mere theoretical assertion of impossible claims. Almost all Protestant writers are amused by it, and consider it as simply ridiculous. But we must not suppose that so sagacious a body as the Roman Curia have no important practical object in view in thus compelling the bishops to admit the infallibility of the Pope. It means a great deal practically. It is simply changing a constitutional monarchy into an absolute despotism. The Company of Jesus has always been such a despotism. Every member of it has been a soldier, bound to obey every order of his superiors without question. The present plan is to virtually transform the whole Catholic Church into the Company of Jesus. The motto of the whole Catholic Church will then be "*Perinde ac cadaver*." Every bishop will be bound to control his diocese according to directions from Rome. A papal brief will be like the order of the General of an army, to be obeyed absolutely, without hesitation, by every good Catholic.

"Not theirs to make reply,  
Not theirs to reason why;  
Theirs but to do or die."

The plan is, by this magnificent centralization, to give to the whole Catholic Church the aggressive power which has made the Company of Jesus such splendid soldiers in the service of the Pope. As a nation, in its hour of peril from internal rebellion or external foes, chooses a dictator, and puts the whole power in his hands, so the Catholic Church, perceiving how it is endangered by the advance of science and the spirit of the age, proposes to make the Pope an absolute dictator.

The object is a practical one, and perfectly logical. The declaration of infallibility is placing a secure theoretical foundation for the exercise of this absolute power. When this has once been declared, the Pope may, for example, forbid any Catholic children to go to schools, except such as are under the control of ecclesiastics of their own church. Any parent who disobeys will then be liable to excommunication. He can only choose between obedience and leaving the church. And every Catholic knows that to leave the church is to expose himself to an amount of social abuse and persecution which very few are strong enough to resist. The plan, then, is a fine piece of strategic wisdom. It is true that the bow may be so much bent as to break. A very possible result of carrying out this decree may be schism. It is quite possible that it may produce independent national churches in France, Spain, Austria, or Germany. These bodies, retaining their church buildings, priests, liturgies, as at present, would by no means be objectionable to the great mass of Catholics. To them the church means their own priest and their usual worship. So that, without becoming Protestants, or perceiving any change, they might become independent of Rome and of the papacy.

But it is idle to disguise the fact that there is a great conflict before us in this country,—not with Roman Catholics, nor with the Roman Catholic Church considered as a religion, but with the power of that organization as wielded by the Jesuits. To this compact, determined, relentless power, we Protestants present a scattered crowd of unorganized sects, a divided purpose and an unsettled creed. Not a Protestant church is certain of its own opinions. In the sixteenth century Protestants could oppose to the infallibility of the church the infallibility of the Bible. All Protestants believed in it then; how many believe in it now? As the Macedonian phalanx marched straight through the mob of Persian soldiers which called itself an army, so the Church of Rome, strong in its numbers and its union, laughs in derision at the divided sects of the Protestants, and anticipates a certain victory.

And its victory is certain, unless we have on our side one power which may essentially help us; and that is TRUTH. In the sixteenth century, three hundred and fifty years ago, truth, without organization, without numbers, with no prestige, no popularity,—truth uttered by the lips of a single man, Martin Luther,—shook all of Christendom to its centre and overthrew Romanism through half of Europe. On the side of Rome are numbers, prestige, organization, union; on the other side, freedom and truth. If the claim of Rome is false, nothing can save it. When the foundations of a building are giving way, no buttresses against the wall can keep it from coming down.

A religious woman who always kept Sunday and washed on Monday, and in fact all the rest of the week, as she was a washerwoman by occupation, had managed to scrape money enough to build a snug little house and barn in the country; and one afternoon, after she was comfortably settled, there came along a terrible tornado, which tore her barn to pieces and smashed a part of the house. The old lady's indignation was at first unspeakable, but at last she sobbed, "Well, here's a pretty piece of business. No matter, though; I'll pay for this—I'll wash on Sundays." Divine Providence is supposed to have met its match.

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"DEAR FRIEND.—A mistaken motive has led you into grievous error. The ambition of Jesus, you say, is your reason for abandoning Unitarianism. Having never accepted Jesus Christ as God manifest in the flesh, his desire to lift mankind up you reckon the ambition of manhood! A proud ambition in God to stoop to save the lowly sons of earth! God himself desires the salvation of men, and has done much to save them. Leaving out your views concerning Jesus, and following out your notions of 'ambition,'—God is ambitious!

You have neglected to discover a distinction between holy and unholy ambition—or desire—a synonym!

To realize in your own soul the meaning of that saying—'ye must be born again'—is the surest way to get rid of skepticism. That you have never known the power of a present salvation in your own soul is evidenced by your rejection of Jesus Christ.

What meaneth this to you? 'No man can say that Jesus is the Lord, but by the Holy Ghost.' To know its genuine meaning is to remove all your strange notions.

Any humble heart-converted as well as head-converted man can teach you the difference between believing in Christ as the devil did, and faith which 'with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.'

To you the Gospel has been 'foolishness,' but you can know it to be the 'power of God' by earnest prayer and an earnest search after the truth. Throw away your own notions, and take the teachings of the Spirit and Word of God.

And the reading carefully of the following works will help you to the light:—'Nelson on Infidelity,'—'Newton on Prophecy,'—Paley's 'Evidences of Christianity,'—Faber's 'Difficulties of Infidelity,'—Horne's 'Introduction,' Vol. I.—Wealey's 'Autobiography.'

Hoping to hear from you in your journey to the light and liberty of the Gospel, and with much anxiety, yours most cordially."

"INDEX No. 19, just received, if possible, gives me more satisfaction than any before, particularly on account of the sentiments promulgated by C. B. Webster on the old ideas concerning God.

I look upon it as a very interesting and important subject,—some rational idea of God. For twenty years my children have been growing up around me, and I have not during that time tried to instruct them concerning God, because I could form no idea myself, believing that 'men make God in their own image.'

I feel that I can learn a good deal from the perusal of your paper, and enclose a dollar for the balance of the year."

"I wish to subscribe for one of the bound volumes of THE INDEX for 1870. I enclose 25 cents for a copy of Nos. 15, 20, the Fifty Affirmations, and two copies of No. 17. I wish these copies to lend, that my prejudiced friends may learn to appreciate a paper that I value more highly than any six papers in the country. I wish that some capitalist, emulous of Geo. Peabody's laurels, might scatter copies of THE INDEX as thick as Autumn leaves. Meanwhile I intend to devote some time towards making its merits known."

## LOCAL NOTICES.

PUBLIC MEETING.—On Sunday morning, July 17, at 10½ o'clock, a public meeting of all persons interested in the maintenance of an unsectarian Common School System will be held in the Park at the terminus of the Adams Street Railroad, *provided the weather is fair*. Mr. F. E. Abbot will read an address on "The Bible in the Public Schools." Mr. Guido Marx, Hon. William Kraus, and Judge Ritchie will also make addresses on the same subject,—the former two in German. The German SAENGERBUND have kindly consented to be present and furnish music on the occasion. If the weather is foul, the meeting will be postponed till further notice.

RADICAL CLUB.—The RADICAL CLUB will meet in the church at the corner of Adams and Superior Streets Sunday evening, July 17, at 7½ o'clock. The report of the Committee on drawing up a petition for the exclusion of the Bible from the Public Schools will be submitted for consideration and action, amended according to the instructions of the CLUB at the previous meeting. All persons interested are invited to be present, and to speak with perfect freedom on either side of the question at issue.

## RECEIVED.

PROCEEDINGS OF THE PENNSYLVANIA YEARLY MEETING OF PROGRESSIVE FRIENDS, held at Longwood, Chester County, 1870. Hamorton, Chester, Co., Pa.: Isaac Mendenhall. 8 Park Place, New York: Oliver Johnson. pp. 16.



## Poetry.

THE CROWNING OF PETRARCH AT ROME:  
A FRAGMENT.

Hark to the merry noise of flutes, that weave  
A mazy web of harmonies divine,  
Whose meshes the entangled spirit grieve  
With sweet bewilderment and sorrows fine,  
As when in mountain pine  
The dying winds their faint, wild echoes leave.  
'Tis holy Easter Day; and, dense with flowers,  
The trampled pavements breathe of fresh May  
banks.  
Big with expectancy, the lagging hours  
Ply their slow pinions o'er the people's ranks,  
Whose close phalanx  
The air with multitudinous murmurs dowers.  
He comes—and eager eyes on Petrarch stare,  
And shouting tongues loud herald his renown;  
From balconies that swarm with faces fair  
White, rubied hands shower liquid perfumes down,  
The imperial town  
Musters her sons to welcome Glory's Heir.  
\* \* \* \* \*

1858.

ASTERISK.

## The Index.

JULY 16, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

SPECIAL NOTICE.—Persons wishing a file of THE INDEX, bound and complete for the year, at \$2 50, will please forward name and address immediately. No money should be enclosed. Only TWO HUNDRED AND FIFTY COPIES can be supplied. If these are all ordered, the missing numbers will be reprinted and the orders filled at the end of the year. For further particulars see THE INDEX, No. 20.

It is with great pleasure that we are permitted to print in this issue of THE INDEX the excellent Report of the Toledo delegates to the Northwestern Woman Suffrage Association, which was prepared and read by Mrs. Judge Collins in the church of the Independent Society, June 15. Mrs. Collins is the President of the Toledo Woman Suffrage Association, taking the place of Mrs. Ashley, who is now with her husband, Gov. Ashley, in Montana Territory; and if anything could reconcile the Association to Mrs. Ashley's removal and consequent resignation, it would be the grace, dignity, and success with which Mrs. Collins discharges the unaccustomed duties of her new office.

## BAGGING AN ELEPHANT.

The *Christian Register* (which, we would remark for the information of our Western, and doubtless many also of our Eastern readers, is an antique Unitarian sheet published weekly in the village of Boston) has just returned from the chase, with exultation written all over its venerable but classic features, and with a couple of first-class ivory tusks protruding from the bag on its very respectable back. In its sportsman-like zeal for game, which forcibly reminds us of our old acquaintance Gordon Cumming, it deluded itself not long ago with the idea that it had captured Abraham Lincoln, and would have assigned him a very distinguished cage in its denominational menagerie, had not a Western hunter with a long rifle made good a prior claim to its fancied prey. But now it entertains not a shadow of doubt of its successful capture of Charles Dickens.

Alluding to the recent debate among the ecclesiastically-minded, as to whether the great and widely beloved novelist was a Christian or not, the *Register* thus solemnly extinguishes the sinful preachers who have dared to question his orthodoxy:—

"If the clerical revilers of Charles Dickens are capable of shame, they must have blushed deeply when they read his note written on the very day that he died:—

GADSHILL PLACE,  
Higham by Rochester, Kent,  
Wednesday, June 8, 1870.

Dear Sir:—It would be quite inconceivable to me—but for your letter—that any reasonable reader could possibly attach a scriptural reference to a passage in a book of mine, reproducing a much-abused social figure of speech, impressed into all sorts of service, on all sorts of inappropriate occasions, without the faintest connection of it with its original source. I am truly shocked to find that any reader can make the mistake. I have always striven in my writings to express veneration for the life and lessons of our Savior, because I feel it and because I re-wrote that history for my children, every one of whom knew it from having it repeated to them long before they could read and almost as soon as they could speak. But I have never made proclamation of this from the house-tops.

Faithfully yours,  
CHARLES DICKENS."

There can be no more doubt about it. The case is decided. The controversy is settled. Charles Dickens was a Christian, and it would be slander to intimate that he was not also a Unitarian. He "venerated" the life and teachings of Jesus, and called him "our Savior." What further proof of his Christianity could be desired? Has he not pronounced the *shibboleth* without fault?

To be sure, the Methodist *Zion's Herald* is not quite so sanguine. Commenting on this same letter of Mr. Dickens, it says:—

"This view of Christ is not necessarily regenerative. Many a skeptic could do all he did. Mr. Abbot is as complimentary. All we can say of this soul is, he made his own choice. If he accepted the offers of salvation made to every poor sinner, as we humbly hope he did, he was saved; if not, not."

But then *Zion's Herald* is a little more exacting than the *Christian Register*. It is not so easily satisfied by a chance phrase. It believes that every Christian should be "regenerated," whereas the *Register* is apparently satisfied if he can say "our Savior." Logically translating the above prefatory remark, we have the following syllogism:—

Major premise. Whoever can say "our Savior" is a Christian.

Minor premise. Charles Dickens says "our Savior."

Conclusion. Therefore—BLUSH, O ye defamers who doubt his Christianity!

This is the implied argument of the *Register*; otherwise its missile hurled at the "clerical revilers" would turn out to be a boomerang, and the charge of reviling would lie at the door of those who undeservedly call ministers hard names. Unless the vague phraseology of the letter is a proof of Dickens' Christianity, what relevancy has it in the discussion? Any one who has a more rational test of Christianity than the *Register's shibboleth*, will get no light on the point at issue from this letter.

But there are many kinds of Christians; and the *Register* can not be quite easy till it has proved that Dickens was *no more* of a Christian than itself. It would be a disaster "altogether tolerable and not to be endured," if the Orthodox should run away with him, after all! So the first shot must be followed up by another, as the subjoined paragraph from the succeeding issue of the *Register* shows:—

"The *Transcript* says that Dickens was never formally connected with any religious sect, but his rule was to worship with the Unitarians. While living

in London, he attended one of their places of worship regularly, and had a family pew there.

In his 'Change for American Notes,' Dickens paid a cordial tribute to Rev. Dr. Eliot, of St. Louis, and to other Unitarian ministers whom he had met in America."

Here we have demonstration on demonstration,—"*Ossa on Pelion piled.*" Mr. Dickens went to a Unitarian meeting, and complimented Unitarian ministers! Nobody ever goes to church in these days, without believing all that the minister says. And nobody compliments a minister without subscribing to his creed. We advise the *Register* not to be caught hereafter in an Orthodox church, on peril of an indictment of apostasy from Unitarianism; and any further laudations of Beecher or Murray in its columns will henceforth excite the gravest suspicions of some secret hankerings on its part after the flesh-pots of orthodoxy.

What a shame it would be, if the venerable Nimrod had not "bagged the elephant" after all! We cannot contemplate the bare possibility without a shudder. No—we put implicit faith in those tusks.

## A MOVE IN THE RIGHT DIRECTION.

Several weeks ago, in publishing the Articles of Association of the Radical Club of Toledo, we expressed the hope that othersuch Clubs might start into existence all over the country. The first, so far as we know, was formed in Boston in 1867, mainly through the indefatigable energy of Rev. Edward C. Towne, then of Medford, Mass., and now of Winnetka, Ill. That these Clubs are destined to play an important part in the future, we have not the slightest doubt. The suggestions of our esteemed correspondent and friend, Mr. H. L. Green, in the communication which we print this morning, are worthy of especial notice. We are very glad to learn that a Radical Club has been formed in Syracuse. Its officers are excellent, and so are its Articles of Association. Not until the liberals of the country begin to organize for discussion and for action, will the influence they ought to exert be felt to any great extent.

The time is near at hand when the interests of freedom, civil as well as religious, will imperatively demand the ORGANIZED ACTION of all its friends. While the evangelical people of the country are concentrating, and seeking to strengthen themselves by union, those who look upon their objects with distrust will be wise to unite for nobler objects. Questions that involve the rights of free speech and free thought are getting gradually into politics; and it will not be long before these questions will come up everywhere at the polls.

Whoever regards this as an idle prophecy, must be strangely blind to the signs of the times. Only a fortnight ago we published an earnest appeal by an orthodox clergyman to the Christian community to vote only for candidates who are pledged to enforce the Sabbath observance of Sunday. The election of members of the Board of Education in Cincinnati last spring hinged so completely on theological issues, that the contestants were known respectively as the "Bible" and "anti-Bible" parties. And so on. If the liberals are wise, they will organize speedily for the protection of their spiritual liberty. No one could be less desirous than we of forming a new "sect"; but it is high time to shake off the apathy with which too many liberals contemplate the shrewd, politic orthodoxy of the day.



Because Henry Ward Beecher is "liberalizing" the orthodox world of America, credulous radicals infer that orthodoxy will perish without a struggle. *Not so.* All history teaches the contrary. What means the increasing influence of the Evangelical Alliance, and the shameless impudence with which the signatures of Grant, Colfax, and Fish, the highest officials of the republic, were secured to an antecedent endorsement of its proceedings? What means the crafty dishonesty with which their official titles were afterwards appended to their names, and thus the seeming sanction of the National Government obtained beforehand for the doings of a sectarian convention? When such barefaced yet successful attempts are made to bolster up the tottering Church with State authority, he must be blind as a mole who discerns no danger to spiritual freedom. "In time of peace prepare for war." Let all who are in earnest to make America *really free* bestir themselves, and organize little bands of "Wide-Awakes" against the hour of peril.

## Communications.

### FREE RELIGION.

Every intelligent human being forms an ideal conception of what he or she ought to be, in order to the realization of the highest degree of happiness.

The desire and effort to reach this ideal is religion. Whatever narrows the thought or trammels the action of an individual, hinders the progress of the soul in its effort to attain its ideal. This the historical systems of worship of all time have done, and this the prevailing systems of to-day are doing. Catholicism utterly subjugates the soul and imprisons every faculty of thought. A bull of the Pope blocks every pathway of progress, threatening eternal death to each daring innovator. Protestantism, while denouncing the absurd pretensions of the Pope and church, swears allegiance to a dogmatic creed, which, having its origin near two thousand years ago, has come down to us through the dark ages, subject to various revisions and innumerable interpolations at the hands of a cunning and unscrupulous priesthood. On the hypothesis that the New Testament has not been trified with by the mediæval monks, (which hypothesis we know is false,) still the highest claim that can be made for it rationally, is that it presents a *résumé* of the history of the religious ideas and habits of Jesus of Nazareth and his immediate disciples, whom to endow with infallibility is, to say the least, as absurd as the action of the recent Ecumenical Council.

Neither Catholicism nor Protestantism can claim to be religion. The first is an absolute despotism; the latter constitutional monarchy. Unitarianism, although neither Catholic nor Protestant, is still not religion, inasmuch as it defends a creed, worships a man, and venerates rites. This denomination may be justly termed a republic, a representative government, in which the elements of freedom and tyranny are about equal, and in which the irrepressible conflict between these antagonistic principles is continually being waged. A prophet of old has said that a "house divided against itself will surely fall;" and it requires no prophetic vision to discover that Unitarianism will ere long grow into democracy or degenerate into a monarchy. It has honored teachers who boldly denounce democracy as anarchy and earnestly advocate the claims of monarchy. Others it has (who, if not the most honored, are at least the most talented,) whose views are heard in every council pleading for liberty of conscience and freedom of thought. On the whole, they are in favor of FREE RELIGION.

The editor of the *American Spiritualist* has manifested an earnest wish to know what Free Religion is; and since he is not satisfied with the able and lucid definitions given by the editor of THE INDEX, I have felt called upon to express my views. For the sake of clearness allow me to recapitulate briefly.

First, Religion is the desire and effort of a human soul to realize its ideal of perfection and ideal of happiness.

Secondly, all systems of faith which tend to prevent this are the foes of religion.

Thirdly, Unitarianism is the result of an effort to unite the antagonistic principles of freedom and slavery.

And, fourthly, religion can flourish only when the principles of freedom are practically recognized.

Religion is in no sense a creed or system of belief. An atheist may be a very religious person, and a deist or spiritualist a very irreligious one. In this connection, I must be allowed to say that the efforts of certain spiritualists to establish a church on the basis of faith in immortality and spirit-communication is an exceedingly unfortunate movement, and one which is deprecated by many, if not all, the best and clearest thinkers who accept spiritualism as a fact, but not as a religion. During a recent conversation with An-

drew Jackson Davis, I asked his opinion of the free religious movement. He answered promptly, "I am in full sympathy with it. And when it becomes vitalized by the facts of spiritualism, (as it will ere long,) it will triumph over all opposition." He added,—"I do not sympathize with the effort to organize a church on spiritualism, for the reason that spiritualism is a 'fact, not a religion.'" Mr. Davis is a philosopher, as well as a spiritualist; hence his clear conception of the difference between religion and a system of mediumistic revelations. Christianity is to-day but the skeleton of what was once a spiritual church based solely upon mediumistic revelations. What enlightened spiritualist wishes to repeat the mistakes of the Christian fathers? Surely not the intelligent editor of the *American Spiritualist*.

T. A. B.

### A NEW RADICAL CLUB.

FRIEND ABBOT.—We have just organized a RADICAL CLUB for this city, as you will see by the following report taken from one of our city papers. And why should not such a club be organized in every city and large town throughout the country, and in every other place where half a dozen friends of Free Religion can be found? Such clubs, in my humble opinion, would prove an important auxiliary in the work of promulgating liberal views and promoting honest investigation. Five hundred such should be organized during the next three months, and report themselves to the Secretary of the Free Religious Association.

These Radical Clubs, acting in concert and making report of their proceedings through the columns of THE INDEX, would tend to stimulate earnest thought and action in every part of the country, and prepare the people for the coming conflict of principles that is evidently to be fought out in this country between the friends and enemies of religious freedom.

H. L. G.

### ORGANIZATION OF A RADICAL CLUB.

A number of the citizens of this city met at Room 11, in the new Globe Block, last evening, for the purpose of organizing a Radical Club, and proceeded to adopt the following

#### ARTICLES OF ASSOCIATION.

ARTICLE 1. This Association shall be known as the "Radical Club of Syracuse."

Art. 2. The object of this Association shall be to encourage the freest expression of opinion upon religious, scientific, and moral questions, to disseminate information in relation to these questions, and to engage in all works of reform that have for their object the elevation of humanity.

Art. 3. Meetings of this Club shall be held at such times and places as the members shall by vote appoint.

Art. 4. Any person may become a member of the Radical Club by subscribing the articles of association.

Art. 5. The officers of this Club shall be a President, a Recording Secretary, a Corresponding Secretary and a Treasurer, to be elected by ballot on the first Tuesday evening of January and July in each year, and their duties shall be those pertaining to such office generally, and to perform such other duties as the Club may require.

Art. 6. No liabilities shall be incurred by the Club until provisions have been made to meet them. All sums of money to be raised by voluntary contributions from the members.

Art. 7. These articles may be amended by a two-thirds vote of the members present at any regular meeting of the Club. But notice of the motion to amend shall be given at the previous meeting.

After the adoption of the articles of the Association, the following officers were elected:—

President—C. D. B. Mills.

Recording Secretary—Marcus M. Pratt.

Corresponding Secretary—H. L. Green.

Treasurer—H. P. Stark.

The Club adjourned to meet at the same place, one week from last evening.

### OFF THE TRACK.

TIPPECANOE CITY, O., June 30, 1870.

MR ABBOT:—Reading THE INDEX, and reflecting on Religion in general and Free Religion in particular, and in mind comparing all with the Religion taught by Christ, I could see no religious doctrines superior to or freer than those taught by him. The doctrines of Christ as to morals are as plainly stated, and as unexceptionable in import, as I find them explained anywhere else. Now, so far as the matter of faith is concerned, it is not improper, and it is very common, that the life and works of the teacher should have some influence in producing it. Christ may have claimed a little for his doctrines on this ground, but the strong point is "belief for the truth's sake." Here the nail is hit exactly on the head. This leaves man to seek the truth from all sources according to the best of his ability; and, having, as he may think, found it, to believe and act upon it according to his own convictions. Can you ask for anything more free than this? Do you want anything freer than this? It is true, the teachings of the churches have taken away this freedom in a great measure from their membership, and have tried hard to force belief for many reasons other than "the truth's sake,"—yes, enforced beliefs plainly in opposition to truth. Now, I am opposed to trying to deprive the Nazarene of the honor due him in this particular, and crowning the head of any one else with it. That his teachings have been perverted is no fault of his. It should be remembered that the lowly and obscure Jesus came into the world when the universal belief of all nations was that man's sins had so offended the power and wisdom which created him, that he required sacrifice at the hands of his creatures in order to appease his justly offended majesty. And they were acting accordingly. Such was the condition of the world when this obscure man, born in a manger, reared in a little town the name of which was a reproach, called about him a few fishermen, and, without anywhere to lay his head, went about the world denouncing its whole system of theology in this particular, and erected in its stead, as man's whole duty and God's entire requirement of him, "love to God and man,"—carried

it out in practice, and simply asked man to believe it "for the truth's sake." Says Jesus, "For this cause am I come into the world, that I should bear witness to the truth." At another time he said to the Jews, "You say I deserve death because I say I am the Son of God. This is all a pretence, for in your law, 'those to whom the word of the Lord came are called Gods.' No, no, it is not for this—for this is a common kind of expression among you—but it is because I have told you the truth."

To believe the truth for the truth's sake is just the kind of freedom we want, on all other subjects as well as religion. Now I submit whether it is quite just in your Association to try to snatch the laurels so bravely and dearly won from the brows of him in Bethlehem born, and weave it around your own? Had you not, then, better take down your flag, and fight under the banner of the cross? Then would THE INDEX be a titbit.

EDWARD L. CRANE.

### "ECHOES FROM ANNIVERSARY WEEK."

F. E. ABBOT, Esq.:

DEAR SIR:—I wish briefly to notice a few remarks of Mrs. Howe, published from the *Woman's Journal* in THE INDEX of July 2,—particularly those contained in the fourth paragraph and commencing with—"Mr. Abbot, &c." The idea that Mr. A. or any other man, or any number of men composing the present small minority, opposed (for satisfactory reasons) to the dominant church, are, or can become, whilst in such minority, persecutors of said church, is, perhaps, a peculiarity of the mind which gave it birth. It is certainly unique, if not simply ridiculous. I have always thought that all persecutions are of the combined many against the few. All that the unpopular few can say or do against the popular many, seems to me to warrant the latter adjective.

Another expression, "the church in its less instructed periods"—why, the dear lady's own views of the church, elsewhere expressed, seem to constitute a proclamation of its present imbecility and a protest against its present rule! Does the kind and learned lady forget that "the instinct of the one man power was never more forcibly illustrated," than when the consecrated author of the primitive Christian faith and founder of the Christian church "forced his views upon the consciousness of the whole world?" It will not do to plead for him an exclusive right, for that remains to be proved, as he never assumed it himself. But did he or his one view, "negating the sight of all other eyes, &c.," illustrate the effects she affirms?

Again. If the sphere of man's judgment can only be enlarged by "seeing with the eyes and feeling with the hearts of many men" (and some women?), whence originates elevated thought and feeling? Can the effects produced be greater than their cause? How many nothings will make something? How many inferior thoughts constitute a superior one? As physical elevation secures wider scope for the exercise of natural vision, so mental elevation secures enlarged perception and elevated thought and feeling. But whence comes mental elevation? It is an effect—what is its cause?

The lady also objects to "Christolatry" and "Bibliolatry," and thinks them inimical to the Christ's doctrine or the pursuit thereof. But where does she find these *olatrics*? Does not the church claim to be the exclusive conservatory of his doctrine, as well as the advocate of his personal worship? But enough.

Truly yours,

K. N.

HAVANA, O., July 7, 1870.

### DELEGATES' REPORT TO THE TOLEDO WOMAN SUFFRAGE ASSOCIATION.

Read by Mrs. Collins at the regular meeting of the Association June 15, 1870.

In response to the call for the "NORTHWESTERN WOMAN'S FRANCHISE ASSOCIATION" we, Mrs. Barker and myself, were appointed as delegates from the TOLEDO WOMAN'S SUFFRAGE ASSOCIATION, and attended the meetings which were advertised to be held in Farwell Hall, Chicago, May 25th & 26th, and which we have the honor at this time to report.

WEDNESDAY, A. M., MAY 25.

The first morning's meeting was of an informal nature; the business transacted was chiefly the receiving of delegates, introducing, registering and assigning places. Between 50 and 60 delegates were present before the close of the meeting, representing eight States—Illinois, Indiana, Ohio, Michigan, Wisconsin, Minnesota, Iowa and Missouri. Miss Anthony entered before the close of the morning's session, and was warmly greeted.

P. M.—The first hours of the afternoon were given to business. Resolutions were adopted, providing that no one should speak more than twice in one session, nor longer than one half hour. Dr. Blake, of Chicago, acted as President *pro tem*. A Vice-president from each State represented was chosen to sit upon the platform. The Secretary also occupied a place there, and during the speeches Committees on Constitution and Resolutions, and one on the nomination of Officers for the new Organization were selected. Mrs. Barker was chosen on the Committee for Resolutions, and Mrs. Collins on that for nomination of Officers.

A paper, previously drawn up by Judge Waite, was submitted to the Committee on Resolutions, and voted upon. Reference will be made to these Resolutions hereafter.

The Committee on Organization was requested to meet at 9 A. M. the next day and vote on Officers;



and the meeting adjourned, having listened to speeches from Mrs. Dr. Spalding, Miss Couzens, Miss Peckham and Miss Anthony. Miss Anthony and Miss Peckham urged *work* rather than *talk*.

In the evening, an admittance fee being charged, the body of Farwell Hall was about three-quarters filled with an intelligent and appreciative audience, a great proportion of whom were gentlemen, who evidently enjoy attending meetings where women are speakers, though they do sometimes hear remarks not complimentary to themselves. Such was their fate this evening, for the speech of Mrs. Victor, though very amusing, was very severe in its tone towards men in general, and reporters in particular. (It was afterwards explained that she was paying off old debts to the latter.)

Miss Couzens arose to reply to what she called this "tirade," deprecating this way of talking, saying that men, too, had been victims of ignorance and barbarism, and were not responsible for the condition in which woman found herself; that, whenever the subject was presented to men kindly and fairly, they were generally ready to grant all that women asked. She read a telegram received from G. F. Train, also one from Marshall County, expressing fellowship and sympathy.

After a few remarks from Mrs. Willard, we listened to a speech from Miss Peckham, one of the longest and best of the evening, which was heard with great interest and approbation by the audience.

Miss Anthony then rose to speak, showing the necessity for the working woman as well as the working man to have the protection of the ballot, and giving the reason (namely that of ignorance) why, in the hands of the former, it was not the entire protection it should be. She said that this state of things was being remedied; that National Labor Congresses, &c., were enlightening the minds of the masses, showing them where their real strength and protection lies, and would, eventually, put an end to the system of *strikes*, which was the only way they ever knew to assert themselves and obtain justice. Still, while deprecating this method, she said that it was in a manner successful for *men* but *not for women*, who had followed the example of men, seeing what it had done for them.

She cited a case occurring during the war, in which one hundred teachers of Detroit struck for higher wages. She said there were no concessions made; they were told to go back to their work at the old prices, or their places would be filled by others who stood waiting; and, after work was resumed on the same terms, the Board of Education found out the writer of articles which had been published in relation to the matter, and summarily dismissed her, thus discharging the oldest and ablest teacher from their employ. "Who doubts," Miss Anthony asked, "if women had the ballot, their power, equal to that of men, to obtain concessions to just demands, and protect themselves from injury and insult to which, otherwise, they must submit?"

THURSDAY, A. M., MAY 26.

The first morning hour was occupied by the Committees on Organization, and that on Constitution and Resolutions. While this business was being transacted, Mrs. Mott, of Chicago, greatly interested the audience in a speech, the purport of which was that women could do business, and be treated with courtesy by men and as *men* were treated (with respectful attention), if they would go about it in a business manner. She proved this by her own experience, having herself carried on business for some time without embarrassment on account of sex.

Giles B. Stebbins, from Detroit, followed, advocating the joint education of the sexes. Then the discussion and adoption of the Constitution took place. It is as follows:—

#### CONSTITUTION.

ARTICLE 1. This Association shall be called the North-western Woman Suffrage Association.

ART. 2. The object of this Association shall be to obtain for woman the right of suffrage on terms of perfect equality with man. For the accomplishment of this purpose it stands unequivocally committed to, and will use its power in favor of, the adoption of the so-called Sixteenth Amendment of the United States.

ART. 3. Any person favoring this object may become a member by signing the constitution.

ART. 4. The Officers of the Association shall be a President, a Vice-President from each of the Northwestern States and Territories, a Corresponding Secretary, a Recording Secretary, a Treasurer, and an Executive Committee of one from each of the Northwestern States and Territories, five of whom, with the Chairman, shall constitute a quorum.

ART. 5. The Executive Committee may establish rules and determine their own mode of doing business. They may fill vacancies in their own body, or in any office, occurring prior to the next annual meeting of the Association, and may appoint any Officers not elected at this convention.

ART. 6. The members of the Executive Committee from each State shall have charge of the organization of that State, and shall superintend and assist, so far as may be desired, in the formation of State and County Associations.

ART. 7. The annual meeting of this Association, for the election of Officers and the transaction of business, shall be held in the month of November, at such place and on such day as the Executive Committee shall determine.

ART. 8. Any State or local society formed to aid in securing suffrage for women, may become auxiliary to this Association.

ART. 9. A special meeting may be called at any time by the President, and shall be called at the request of the Executive Committee.

ART. 10. No distinction shall be made by this Association on account of party, color, creed, race or sex.

ART. 11. This constitution may be amended at any regular meeting of the Association, by a vote of two-thirds of the members present.

The Committee on Organization reported the list of Officers as follows:—

PRESIDENT—Mrs. Hazlitt, of Michigan.

VICE-PRESIDENTS—Robert J. Ingersoll, Illinois; Miss Boynton, Indiana; Mrs. Fairchild, Wisconsin; Mary J. Colburn, Minnesota; Henry O'Connor, Iowa; G. B. Stebbins, Michigan; Miss Couzens, Missouri; Mrs. Miriam M. Cole, Ohio.

EXECUTIVE COMMITTEE—Judge Waite, Col. Fox, Geo. W. Julian, Lillie Peckham, Sarah B. Stearns, Augusta J. Chapin, Mrs. Collins.

RECORDING SECRETARY—Mrs. Brooks.

CORRESPONDING SECRETARY—Mrs. Loomis.

TREASURER—Fernando Jones. (All of Chicago.) Mrs. Hazlitt took the chair, and made a few introductory remarks, deferring a formal speech till evening.

P. M.—The first business of the afternoon was the election of a Finance Committee, consisting of Dr. Blake, Chicago; Rev. Mr. Eddy, Milwaukee; and Dr. Keckeler, of Cincinnati.

Resolutions were read by Judge Waite, as follows:

Whereas, The second section of the fourth article of the Constitution of the United States provides that the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States; and it has been held by high political authority that the privileges and immunities here referred to include the elective franchise, and

Whereas, It is now universally conceded women are citizens, and they are declared to be such in the Fourteenth Amendment to the Constitution; and

Whereas, To remove all doubts as to the political rights of a large class of citizens heretofore held in subjection, a declaratory amendment to the Constitution of the United States has been adopted, removing from that class the disabilities heretofore existing; therefore

Resolved, That we are in favor of an amendment to the Constitution of the United States, recognizing and guaranteeing the right of women to exercise the elective franchise on equal terms with all other citizens.

Miss Anthony supported the resolutions. Then followed speeches from the Rev. Mr. Meyers and Mrs. Newt; also from Miss Boynton, who dwelt particularly on the natural courtesy and chivalry inherent in the American character, believing that it would not desert our men when they meet women at the polls.

A Methodist sister and class-leader greatly pleased the audience, and was the means of at least one conversion to the cause of Woman Suffrage. Miss Anthony urged *work* for securing the Sixteenth Amendment. Judge Waite declared that women *now* have the right to vote, quoting proofs.

The petition for names was circulated among the audience during the speaking, and Mrs. Ballou, of Minnesota, addressed the meeting, claiming pre-eminence for her State in this battle for reform, and urging that women should prove their *right* to vote *by voting*.

In the evening Rev. Miss Chapin, of Iowa, addressed the Convention, and was followed by Mrs. Hazlitt in an able speech. She demanded the ballot for woman as a *right*; she did not ask it as a *favor*.

Miss Couzens then alluded to the failure of colored men to recognize the efforts of women in their behalf. Miss Boynton referred to the exclusion of women from the colleges. It being announced that G. F. Train was in the Hall, he was called for by the audience invited to the platform, received and introduced by Miss Anthony. He entertained the audience for a while in his peculiar manner.

The meeting was then adjourned till the month of November. The Convention was considered by its managers a success, ONE THOUSAND persons having been in attendance upon the afternoon session of the second day, and at no time less than TWO HUNDRED. The audience was refined and intelligent, and all the proceedings were decorous and in order.

#### REMARKS.

And now, having given you a brief summary of the two days exercises of the Convention held in Farwell Hall, we would remark somewhat upon the character of those calling and managing the Convention, with some of whom a longer stay in Chicago afforded the opportunity of personal acquaintance.

If the principle we advocate, that of woman's political and legal equality with man, be right,—if our claim be *just*,—then the character of those asserting it cannot add to or detract from its worth; and yet it is but natural that we should like to be found in good company. It is especially so, when we hear on all sides from those opposed and often from those unenlightened, really believing what they say, the cry—"This new doctrine is that of unbelievers, of persons of loose morals, of persons who covet notoriety; it tends to infidelity, to the destruction of all that is pure and lovely in woman; it will end in anarchy and ruin!"

It cannot be denied that all creeds, as well as all shades of freethought, have their representative lives in the ranks of the Woman Suffrage party, nor do we believe that every leader or every private in its vast army is immaculate in life or strictly pure in aim. Why should we believe it? The tares must grow with the wheat. There are blemishes in every character, and imperfections in every human enterprise. But what we disbelieve and deny is that the *great mass* of those interested in this movement are persons destitute of religious faith or moral principle, not honestly seeking and truly hoping for good in this reform.

Those calling and guiding, as well as those addressing the Convention at Chicago, were in many instances members of orthodox churches, persons high in business and social positions, and of acknowledged worth. Let us add for the benefit of those who would attach more importance to this item, that *wealth and fashion* were also fully represented. The refined, wealthy and elegant were conspicuous upon its platforms, side by side with the plainly attired, uncultivated, but earnest workers from our far western States. One of these, a Methodist sister, looking back fifty years, contrasted the then existing state of public sentiment and its effects, with what she now saw and heard. She said, when a child and living in Ohio, it was not considered necessary to teach girls to read; that when first agitated, this practice was strongly opposed, on account of its demoralizing

tendency, as it would certainly result in the writing of love letters to the boys! She stated that during the war of 1812 women would come, running and weeping, with letters from their absent husbands, three or four miles to her young brother, unable to read a word of them themselves.

We have already referred to one feature of the attendance upon this Convention which was not noticed by the papers. Indeed it was directly asserted by them that the attendance was chiefly ladies. We observed with surprise the large number of gentlemen present at every session, during the day as well as the evening. In the management of the meetings gentlemen of the Association, equally with ladies, participated, and with apparent equal interest. Both men and women worked together in seeking to establish what some consider the *antagonistic doctrine of woman's rights*.

The tone of discussion was generally, not bitter, but calm, persuasive, earnest,—both men and women seeming to feel that, when woman asks for herself, she pleads equally for man's interest; that, seeking for herself a wider range of thought and occupation and a better education, feeling a deeper sense of responsibility, and seeking means to qualify herself for these responsibilities, she seeks to establish a truer companionship for man, to fit herself to be a more efficient helpmate to her husband, a better guide to son and brother. The prevailing feeling seemed to be that not woman's rights alone, but woman's *duties* also, call upon her to assert her claim to citizenship; that private indifference or unwillingness must be sacrificed to public need. Woman is wanted, not as a mere listless spectator in the drama of life, but as an active worker in the great questions of the age. To work well, she must have with man equal power and equal opportunities to qualify herself for the work.

We understand that the formation of the Northwestern Woman Suffrage Association has not at all arisen from antagonism to any previously formed association, but believe that it has grown out of the necessities of the hour. It is exceedingly difficult for those interested in the work in the far-off States and Territories to attend Conventions and Anniversaries held in New York or Boston; meetings in parts of a less extended territory, and conference between those residing therein may be more easily managed. For convenience of meeting and efficiency in work this Association has been formed, auxiliary to neither of the Eastern Societies, friendly to both; its present and most pressing aim is identical with theirs, namely, the passage of the Sixteenth Amendment.

To facilitate this, State organization and connection with this Association seem desirable, and efforts are to be made to that end. The means needed to accomplish this State conversion and organization, and eventually the passage of the Sixteenth Amendment, must come in some way from those interested in the reform. Nothing can be accomplished without money. Upon the Finance Committee devolves the task of devising ways of raising it. While they are deliberating, we can assure you, ladies and gentlemen, members of the Toledo Association, professedly interested in the success of the movement, that *material aid* as well as sympathy is necessary to its accomplishment.

Whatever is raised in Ohio, either by assessment, contribution or subscription will be, as far as possible, expended here. We shall till our home fields and reap the results of our own labor.

Our President, Mrs. Hazlitt, is living almost in our midst, being a resident of Hillsdale, Michigan. We have reason to congratulate ourselves on our choice. She is a lady young in years, refined, cultivated and efficient; it is said of the highest social position, also, and a professing Christian. Upon her election, she took the chair and presided with great grace and ability over the Convention. Have we not just grounds for confidence in the talent and undeveloped powers of women, when we see the readiness with which they adapt themselves to men's positions, learning so soon self-possession and self-reliance?

While we could not feel that, in reporting the meetings of the late Convention, the Chicago papers gave a perfectly fair report, we learned that the tone of the press was so much better than it ever had been before, that those most interested were perfectly satisfied with the way in which they were represented.

Looking upon the reporters, mostly youths, scarcely men in age or size, unqualified to understand the significance of the movement, and intent only to make something amusing and calculated to catch the popular ear, we wondered less at the general tone of the reports of Woman's Rights Conventions. At the regular meetings of the Cook County Association, at which four reporters were present, we noticed one lady reporter. It is fair to suppose that she was in full sympathy with the reform; at any rate, having so far reaped the benefit of it, she *should have been*.

Having touched upon all points likely to interest those who appointed us delegates and representatives to this Convention, we bring our report to a close. We hope to have in some measure transmitted to them what we gained for ourselves by immediate contact with earnest and hopeful workers in a common cause, namely, clearer views, a renewed interest, and a strengthened hope in the final success of what is often styled the *woman movement*. This term means a reaching after added breadth and depth and height and strength to woman's life; a greater capacity to bless and be blessed; a possible gratification of taste, a rise for talent; freedom henceforth to live and act with none but God, who gave her her nature and her powers, to determine for her where and how far they shall lead her.

MRS. E. R. COLLINS,  
MRS. M. J. BAKER.



## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### PROGRESS, NOT REGRESSION.

The Free Religious Association aims to do justice to all religions that exist or have ever existed. It is especially interested in the new science of comparative theology, by which the religions are brought side by side to be impartially studied, without any prepossession in favor of one more than another. Only in this way can a scientific comprehension and statement of the religious development of mankind ever be reached. And this study discloses not only the differences, the antipathies, that keep the religions apart, but underneath these differences and antipathies a wonderful agreement in the essentials of spiritual and ethical thought. All the modern researches into the old religions or into the ancient records of those that are still vigorous, produce fresh proofs of this fundamental kinship and identity. Scholars are bringing us sentences out of the Sacred Books of India and China, that may be put with perfect concord into the Sermon on the Mount, and beside the exquisite Parable of the Prodigal Son. It is one of the practical aims of the Free Religious Association to set forth these underlying agreements and sympathies that bind the religions and races together into one family. The Association does not assume that religions or races have sprung from one root. That is a question (for, though double in form, the question is doubtless one in substance) on which science has not yet definitely spoken. But it asks whether the religions have not enough in common to treat each other with fraternal respect and courtesy, and whether, through the development of their common elements, they may not gradually wear away the antagonisms that separate them, and come into a practical spiritual fellowship. In the interest of this inquiry and aim, the Association at its late annual meeting gave one session exclusively to the consideration of the "Sympathies of Religions;" and to illustrate the general theme, several speakers contributed information with regard to some of the more important religions outside of Christianity.

But because the Association takes this ground, and aims to do justice to every form of religion, some persons appear to think that it has seriously set itself to the task of resuscitating the old religions; that it declares them superior to Christianity, and that it is trying to reverse the natural order of development and "carry religion back to its ante-Christian status and interpretation." Even so intelligent a person as Mrs. Julia Ward Howe—the clause just quoted is from her—made some criticisms of this kind in her essay read at the annual meeting of the Asso-

ciation last year, and indulged in some sharp satire on the great advantages of America for the introduction of the Oriental and Pagan customs of burning widows, strangling female infants, and offering children to the river-gods. And this year Mrs. Cora L. V. Tappan, the well-known Spiritualistic speaker, makes a similar charge in a letter to the *Cleveland American Spiritualist*; and the editor of the *Spiritualist* says "her criticisms on the Free Religious Association are deservedly just." It is not difficult to see that a large part of Mrs. Tappan's grievance is that *Spiritualism* was not specifically represented at the meeting this year; a most unreasonable criticism, since no *ism* and no sect was represented as such. At each of the three previous meetings *Spiritualism*, like other systems of theology, had its invited speaker. Last year it had two invited speakers, Mrs. Tappan being one of the two. The plan of this year's meeting did not admit of any specific statement of *Spiritualism*, any more than it did of Universalism or Quakerism. That no believers in *Spiritualism* spoke at the meeting on any of the topics presented, is more than we can say. Certainly to exclude *Spiritualists* from its platform is about the last thing the Association would think of doing. But Mrs. Tappan does not put her charge in this direct form. She shapes it rather after the fashion of Mrs. Howe's criticism. She says that the Association welcomes the "dead religions of the past" and repulses the "live and breathing religion of to-day;" that "even Christianity is ignored by these iconoclasts." And she argues that the Association is an organization without a soul, is already dead, because to her it seems to look backward to resuscitate the old religions rather than around and forward to accept the living inspiration that is making religion for this and the coming age.

Such criticism betrays an almost incredible misapprehension of the position and aims of the Free Religious Association, and of the general tendencies which it represents. We may claim to have a pretty intimate acquaintance with the thought and purpose of the men and women who have been from the beginning most active in behalf of its interests. For a number of years we have been conversant with the various phases of religious Radicalism in general. We know it from its mildest to its wildest forms. And it may, therefore, allay the anxiety of critics of this class if we here affirm, that since the days of the queer old Thomas Taylor, the English Platonist, who is said to have lost his lodgings because his landlady discovered that he was making preparations to sacrifice a bull to Jupiter in her back parlor, we have not heard of any body who proposed to reinstate any of the so-called pagan religions, or to ignore Christianity and go back of it in the order of religious development as if it had never been! We believe that our good friends Dr. Bartol and Mr. and Mrs. Sargent, who have generously entertained the Radical Club, have never expressed any fear that their hospitable parlors would be asked for by any enthusiastic imitator of odd Thomas Taylor's peculiar type of piety; nor have we learned that the Baptist Association that owns Tremont Temple, has any apprehension of finding it, after Friday of Anniversary Week, converted into a Pantheon, and stocked with images of the ancient gods and goddesses of all the religions for the convenience of modern worshippers.

If there is one thing which members of the Free Religious Association have proclaimed more than another with regard to religion, it is that there is a natural historic order of religious development,—a steady progress of religious ideas from certain primitive germs, and that the specific religions are so many phases and stages of this progress, brought about by the different conditions under which development has taken place. It is to show the relationship of the religions to one another as phases and expressions of one spiritual substance that rationalists refer to the old religions, and endeavor to excite an interest in them; not that they suppose that the order of development is to be reversed, or that any of the religions, especially the latest, can be spared from the line. Nor do they suppose that the order of development has now reached its ultimate. They do not believe that the religious sentiment is historically exhausted, and has spoken the final word of absolute religion. They believe that it is still capable of progress. And the Free Religious Association would represent this present and perpetual capacity of the religious sentiment. Not retrogression, no mere summing up of the virtues of past religions, but the continuous vitality of the religious sentiment with increasing power to beget religion, as its principle. It declares for the emancipation of religion from bondage to ecclesiasticism, to creeds, to ritual, and from the limitations of special historic epochs and persons, in order that, freed from the necessity of defending old claims, and using freely all the wealth of resources gathered in the past, the religious sentiment may apply its whole power to the world's present work. And therefore, while the Association would reverence and use the whole of the past, and not eighteen hundred years of one historic movement alone, it cordially invites to its fellowship, and includes, whether they accept the invitation or not, all souls of whatever faith who are anywhere in contact with "the live and breathing religion of to-day."

#### SENTENCES FROM VARIOUS SCRIPTURES.

Heaven penetrates to the bottom of our hearts, like light into a dark chamber. We must conform ourselves to it, till we are like two instruments of music tuned to the same pitch. We must join ourselves with it, like two tablets which appear but one. We must receive its gifts the very moment its hand is open to bestow. Our irregular passions shut up the door of our souls against God.

Man has received his nature from Heaven. Conduct in accordance with that nature constitutes what is right and true.

When one cultivates to the utmost the moral principles of his nature, and exercises them on the principle of reciprocity, he is not far from the path. What you do not like when done to yourself, do not do to others; serve my father as I would require my son to serve me; serve my elder brother as I would require my younger brother to serve me; set the example in behaving to a friend as I would require him to behave to me.

Confucius.

If the Spirit, which is the Master, be kept under control, it follows of itself that his servants will also be restrained. What does it avail if the power, but not the wish to do wrong be vanquished?

He whose body, words and heart, are altogether without sin,—he who holds these three in rein,—him do I call good.

What will jewelled hair profit thee, O fool, or garments set with costly fur? Unclean hast thou left thy heart, while decking thy outside.

He who has burst all fetters and trembles before nothing, the unshackled, the truly free, him do I call wise.

Sakia Mouni.

The law of virtue is the same in God and man.

Cicero.

Hope binds the frame of man with strong enchantment. The bitterest end awaits the pleasure that is contrary to right.

Pindar.

HONOR YOUR OWN FAITH, AND DO NOT SLANDER THAT OF OTHERS.

Buddhistic.



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16½ " " 100 "	1,300	3,600	7,900	15,400	29,000
27½ " " 200 "	2,600	7,200	15,800	30,800	58,000
55 " " 300 "	3,900	10,800	23,800	46,200	87,000
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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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### THE DOVE'S DEPARTURE.

[Read to the partially-formed Independent Society in Dover, N. H., May 17, 1868, just after leaving the Christian Church.]

"Oh that I had wings like a dove! for then would I fly away and be at rest."

Ps. LV, 6.

If one word, more than all others, is universally descriptive of the human heart, I think it is the word *restlessness*. Never yet was the condition of man, woman, or child so perfect in bliss, as to forestall the quick demands of imagination. Alexander the Great, when he had planted his foot on the neck of his last foe, wept, as every school-boy is taught, because he had no more worlds to conquer. As well dream of overtaking one's shadow, as of filling up the measure of desire. There is that in the soul, finite though it be, which forbids it to find a resting-place within.

"The flaming bounds of space and time."

Out of the delirium of ecstasy itself, as truly as out of the abyss of wretchedness, leaps the cry of David—"Oh that I had wings like a dove! for then would I fly away, and be at rest!"

Civilization only intensifies this universal restlessness of man. The savage is comparatively in content; but the man of letters and the man of affairs, the delver for gold, the schemer for place, the butterfly of fashion, the slave of pleasure, the hunter of glory, the worker for reform, the devotee in his closet,—all are grasping at a prize which seems everlastingly out of reach. The ideal itself no sooner becomes in a measure real, than it palls upon the taste. Success itself loses its fine flavor when it ceases to be a hope. The old Greek fable makes Io, in penalty for loving the king of the celestials, wander over the whole earth, stung by a pitiless gnat. That is the upshot of all converse with the gods. The sunrise of thought is the sunset of repose; the beginning of spiritual consciousness is departure on an endless journey.

The surface of society is as wrinkled with waves as the broad bosom of the sea, and the unending motion in communities is but the spiritual restlessness of man made visible. You gain your end; but what of it? It straightway ceases to charm. The thorns of care, the monotony of ease, the frictions of business, the satieties of idleness, the privations of poverty, the ennui of wealth, the pangs of sorrow, the intoxications of joy,—in a word, all experiences of man,—but foster the consuming fires of spiritual unrest.

Neither intellect, affection, nor will, can ever attain its object except in part. Human life, if measured by the success of human plans, is but a synonym for disappointment.

It is to feed the soul, hungry for a diet more juicy than the husks of swine, that the Church exists. Its origin and support is the spiritual restlessness of man. Strike out this factor of human nature, and religion itself disappears. To men and women, eager for better things, anxious for some solution of life's enigma that shall not mock all noble hopes, the Christian Church declares in the name of its Master and Head—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." The profound, eternal restlessness of man, which nothing in the world's gift can quiet, the Christian Church promises to soothe into spiritual peace; and so long as it can make its promise good, so long will it thrive and prosper. But it exacts a rigorous observance of its one condition, without which its power is paralyzed. It will bestow *peace*, but in return demands *obedience*—it will give *rest*, but requires *faith*. The power of Christianity to grant peace to man's troubled spirit depends absolutely on his faith in Christ; the New Testament, no less than observation and experience, surely makes this plain. Jesus made faith in himself as the Christ the one condition of discipleship, and could do nothing for those in whom this faith was absent. His power to help and bless did not extend beyond those who could "take his yoke upon them," and so it is to-day. To none can he impart the "peace of God which passeth all understanding," but to him who comes in faith. *Peace in return for faith*—that is the offer of the Christian Church from that day to this.

To those who have this faith so strong that they think they can receive from Christianity the peace which shall calm their spiritual restlessness,—to those who think they can go to Jesus, accept his yoke, and receive "rest unto their souls,"—I can only say, in all sincerity and sympathy,—*"In God's name go! For you I have no message. My word is to other ears. I bid you God-speed in your journey. But when you demand that all shall bow before your Master, and forbid me to utter my convictions to those who are not of his flock, shall I obey God or man? It is not a matter of choice with any one what he shall believe, or in what he shall put his faith. We think as we must, we believe as we can. The number of those who cannot feel that faith in the Christ which is the absolute condition of receiving spiritual rest and peace from him, is vast beyond the suspicion of any, and includes multitudes in the Christian Church itself. Are these to hear no hint of great truths which can meet their needs? The modern world is rapidly drifting away from its old moorings; and for many an earnest, troubled heart, no peace or rest is to be found in the Christian Church. To such I believe I have a word of faith higher than that in any Christ,—a gospel of free thought, free principles, free humanity,—which is to me worth infinitely more than the gospel of the Christian Church. Go, then, your way, and let me go mine! May we both bear rest to the restless, faith to the faithless, hope, truth, and love to the hungry hearts of men!"*

In the story of the Deluge, although wholly worthless as history, I find a good illustration of important truth. According to this old myth, the Ark of Noah bore in safety its precious cargo of life, while the floods covered the face of the whole earth. At the end of the forty days, Noah sent forth the dove to learn if the water's had abated; but the dove, finding "no rest for the sole of her foot," returned once more to the shelter of the ark. A second time she was sent forth, and now returned with an olive-leaf in her mouth, showing that the tree-tops were uncovered by the subsiding floods. Sent out yet a third time, she found the waters gone, the woods and plains and hills and valleys rejoicing in their native

beauty, and the disordered courses of Nature restored to perfect harmony. The ark, with its scanty shelter of human manufacture, was no longer needed; the broad earth lay on every side basking in the sun, and offered a safe home arched over by smiling skies; and the joyous dove, finding rest *everywhere* for the sole of her foot, returned to the ark no more.

Is there not, in this quaint and charming legend of ancient days, a true symbol of historic fact? The decaying civilization of the vast Roman Empire was swept away by a terrible inundation of barbarism from the North, which submerged in ruin the whole fabric of ancient society. During the long deluge of ignorance which is known as the Dark Ages, the Christian Church was the ark of safety for the best religion of the times and the germs of modern civilization. The monasteries, convents, and cloisters were the places of deposit for all that has come down to us of the wisdom of antiquity; and the careful education of ecclesiastics, and the opportunities for thought and study thus afforded in turbulent times, drew into those calm retreats the finest intellects of the period. The Christian Church was indeed, as is claimed, the ark that bore securely over the waters of social and intellectual chaos all that was sacred as the promise of a better era.

But in the course of time the floods of ignorance began to subside; inventions and discoveries followed the revival of ancient learning, and mankind entered on a new career of greatness. Then religion, like the dove, quitted the ancient ark of the Church in the Protestant Reformation, seeking rest for the sole of its foot; but, finding at that period no rest save in the infallibility of the Scriptures, it practically re-entered the ark, and sought again the shelter of historical Christianity. But the genius of modern times kept busily at work, and the floods still kept subeiding; until, in the Unitarian controversy of fifty years ago, religion again flew forth with brave pinions from the old ark, and explored a second time the surface of the earth. In the great principle of spiritual freedom, it surely plucked an olive-leaf, a promise of eventual enduring peace; but, finding still no rest save in the infallibility and Lordship of the Christ, it again re-entered the ark, and abode still in the Christian Church.

At last, in these most recent days, the dove—the spirit of religion reconciled to the spirit of the age—flies forth once more with outspread wings in the conscious self-emancipation of Free Religion. She finds that the floods are well-nigh gone, that the earth is all open to the radiant beams of illuminating knowledge, and that nowhere need she now seek in vain to find rest for the sole of her foot. The ark of the Christian Church, useful as it was during the long millenium of mediæval superstition, is fast aground between the twin peaks of Ararat; and, rejoicing like Noah's dove to find the earth everywhere a safe and happy home, religion claims no more the shelter of the ark, but flies forth to dwell henceforth beneath the open skies. The soul has come face to face with universal truth, and discovers that the rest she needs is the rest of living consciously at one with Nature in the immediate God, and of serving with great fidelity the great cause of universal human welfare.

To some of you, however, the dove sent out from the Christian ark to explore the floods seems still to find no rest for the sole of her foot. What I mean by finding *peace* without *faith in the Christ*, or by attaining true spiritual rest outside of Christianity, is to such persons at least unintelligible. They can comprehend no higher religion than that which is bound up with the person of Jesus; and any attempt to separate religion from Christianity seems to deal a deadly blow at both. They say,—*"You have given up Christianity,—what have you kept? You have destroyed the old,—what is the new? You have taken away our idols, and what have we left? What shall feed our souls with high faith and conquering pa-*



tience and divine love? Perhaps you are right that Christianity is false; but then, in the name of heaven, *what is true?*"

In vain should I strive to tell you, my friends, how profoundly this appeal probes my heart. I have dared to destroy,—am I able to reconstruct? Ought I not to have suppressed my convictions out of tenderness to those who must be wounded thereby? I can answer these questions but in one way,—the love of truth has constrained me to speak. Yet, if my eye beholds indeed effects in their causes, I say boldly, the good done by what I have said must exceed the evil. Some are wounded by speech,—others by silence, and most of all my own soul. I am not seeking to sap the true faith of any man,—God forbid! but to build it firmer and deeper and higher. But when you ask, what have I left in place of Christianity? I reply, *religion*, of which Christianity is but a transient and imperfect form. Nothing *good and true* in Christianity can in any wise be dropped by him who cleaves to religion. I have not called Christianity "false"; it is partly false and partly true; and the truth in it is religion.

Taken away your idols, and what have you left? Why, friends, *the universe!* Is not that enough? Can you not worship God without idols? If you have never veiled your face in utter awe before the Infinite Reality,—never lifted up your heart to the source of all existence, without form or body or feature that rash imagination may dare to picture forth,—never thrilled to your inmost being with a sense of that mysterious Life which the universe everywhere manifests to man,—you have yet to sound the depths of genuine adoration. If this ignoring of all idols, this recognition of the One as at once the origin and the goal of the All, this passionate thirst for God, to the utter forgetfulness of all Mediators, be not true worship, I know not what is. Every better feeling that comes over me fills me with awe as the inrushing of the Absolute Goodness into my soul; every recoil from my lower self is the response of the Infinite Purity to my most earnest aspiration. Alas, my friends, if faith in the Viewless One, all-present, all-pure, all-loving, the power of life unto life in the soul of man, be unsubstantial and void unless coupled with I know not what historic name or fame, we are all of us idolaters. Perish all other thoughts, so the great thought of God survive to enrich our poor living and ignoble feeling! With awe that makes dumb the voluble tongue of human beggary, it makes us lay our hands upon our mouth, and highly resolve to quit us like men in the warfare of the world. If, from this inward fountain of self-dedication to the Divine, high faith and conquering patience, divine love and godlike courage are not born in our souls day by day and hour by hour, let us be ashamed to tease the Infinite One to grant us for the sake of another what he otherwise withholds. If he loves not to give, I will at least scorn to beg. Beware of ever letting worship degenerate into fawning sycophancy or selfish importunity. Let us have nothing to ask of God, but be true to him and to ourselves; and we shall then stand in as little need of Christianity as of witchcraft.

Religion is the harmony between our outward life and God's inward law. It concerns the integrity of our daily actions, the purity of our habitual feelings, the nobleness of our cherished purposes, the moral dignity of our motives, the self-sacrifice of our home-life, the unflinching fidelity to principle of our life in the midst of men. If religion is not constant aspiration and heroic endeavor in the light of universal ideas,—everlasting identification of our aims with the grandest thought we can form of the aims of God,—then it must drop out of human life as idle reverie or baleful superstition. The "faith in Christ" urged by all Christian Churches is broadening out in these earnest days like the mouth of the Amazon, and will yet further expand till it is lost as a drop in the great ocean of *enthusiasm for humanity*. Well says Emerson,—“We shall not always set so great a value on a few texts, on a few lives.” The best life is but a feeble overshadowing of the possibilities of Man, and the value of all lives (so far as the race is concerned) consists in the value of the principles they illustrate. Religion is more than Christianity, not less; and, instead of hingeing on the abnormal greatness of a single man, it has its basis in universal humanity. To faith in that, rather than to faith in the Christ, are we pointed by the living experience and most profound religion of to-day; and we first begin to comprehend the true greatness of Jesus himself, when we behold in him only an instance of human nature testifying to its own divine quality.

Dear friends, there is neither rest nor peace for the soul of man save in the sublime verities of religion thus realized. They shed over the whole of life a divine tenderness, a cheerful beauty; they breathe a spirit of ineffable repose into the human heart, tired and exhausted by the pettiness of facts. I have found myself hungering for more substantial truth and more self-centred faith than Christianity can yield; and in obedience to a natural instinct I have come to find my rest in *universal and free religion*. Not the Church, but the world, is henceforth my home; not Jesus, but God, is the "Life, Truth, and Way." Alas that so few can discern the transcendent sublimity of the larger faith,—that so many brand as *infidelity* the sincerest and deepest religion of the age!

## Miscellaneous.

### A LETTER TO THOSE WHO THINK.

[The following letter, printed in Worcester, Mass., in 1840, by Edward Palmer, is admirable. We are indebted for a copy of it to a friend in Philadelphia, who desires information concerning its author.]

To those who think, and who are favorable to freedom of thought and expression, one may state with candor and simplicity his honest and deliberate convictions; even though the narrow-minded call him a heretic, an infidel, and other hard names. It is no new or very strange thing for persons to be called infidels, and unbelievers, by those who have much less faith than themselves. The worst infidels are those who are false to the principles of justice and humanity; those who have so little faith in Man that they deny his capacity for self-government, and eternal progress. While I am conscious of not meriting the epithet infidel, I am willing to relinquish the name Christian, and am well satisfied with the simple appellation of *Man*. For, though it is no small matter to be a true Christian, I now see that it is much more to be a whole, a simple, and a true Man.

I am convinced that Christianity is to be superseded; as that has superseded Judaism. The human soul is outgrowing it; as it has previously outgrown other systems and technicalities. The principles and truths embraced in these will endure, as all that is true will endure, forever. But as Man progresses in the knowledge of the truth, he naturally and properly disencumbers himself of creeds and forms, and learns that he is not to live by recorded precedents, or upon the experience of others, but to go forth freely and spontaneously in obedience to his own pure instincts. He is not to be a follower of Moses, or Jesus, but to follow the light within him; to act in accordance with the promptings of his own moral nature; and thus be true to his own soul.

As from among the Jews came some of a more extended vision—afterwards called Christians—so from among Christians are coming a still more liberal and enlightened class, who will acknowledge no name but that of *HUMANITY*: no creed but *UNIVERSAL TRUTH*. Besides the good and true who have never been connected with the Christian church, some have come out, and others are coming out therefrom, who will no more go back again, or consent to wear her livery, or her name, than Protestants will go back to the Church of Rome; or Roman, Greek, and other Christians return again to the Jewish church.

A system which could be made to serve any tolerable purpose for nearly two thousand years, must indeed have embraced much truth. But even though it embraced all the fundamental principles upon which Man is to act through eternity, it must, as a system, pass away, or become a limit and a hindrance to Man's progress. There are passages in the New Testament—though obscured by others of a different character—which indicate the way through which we may be led into all truth; but it does not pretend, of itself, to instruct us upon many points and principles which are indispensable to our becoming whole and true Men. Truths and principles which are to be learned only from the *Book of Nature*, around and within us. One may be a true Christian, by simply having the heart or affections right. Whereas, to be a true Man, it is necessary that the mind should be well cultivated, and all the faculties of the soul and body in a state of improvement and healthful exercise. Christian perfection is attained when one becomes imbued with "perfect love;" though many of the faculties of the mind and body are but imperfectly developed. But the true perfection of Humanity requires the cultivation and improvement of the whole Man; the symmetrical development and well-balanced exercise of his whole nature. Thus establishing, what has been denied by Christians and others, the entire divinity of Humanity.

As near as the facts can now be ascertained, it appears that Jesus was a pure-minded and simple Man, who, having by his purity and simplicity maintained his own moral freedom, aimed to free others from the shackles of tradition and ecclesiastical domination, by inducing them to be faithful and simple and true. It is not likely that he designed to establish any such class or party as that which is called Christian; and if he was now here in the material body, it is not probable that he would acknowledge them, or be acknowledged by them. Many of his wise and excellent sayings were evidently misunderstood, perverted and erroneously recorded. The principles which he inculcated were undoubtedly those pure and simple principles which have their foundation in Man's

moral nature; and which have been recognized and admired by the wise and good in all ages and quarters of the world. The principles of true religion are natural and instinctive principles; immutably established in the moral constitution of Man. That principle, for instance, which forms the basis both of the Jewish and Christian systems—Love thy neighbor as thyself—Do by others as you would have others do by you—is an instinctive principle of Man's moral nature; just as naturally and really revealed to every moral being, who is in any degree cultivated, as it was to Moses, Confucius, or Jesus. It is naturally suggested to the mind and heart of every one of any reflection. And a true knowledge of our nature discovers to us the propriety and importance of regarding our neighbor as ourselves, as our neighbor is found to be an indissoluble part of ourselves. The moral law is the immutable law of Man's moral nature; and no one can violate it, or do wrong in any way, without doing violence to his own nature, and thus injuring himself.

The principle of self-sacrifice, or suffering for the right and true, even to the destruction of the body, is also an instinctive principle of Man's nature. The history of the world abounds with the manifestation of it, though it has been generally perverted, and exercised in subordination to other and lower instincts, which have led men most frequently to shed the blood of others at the same time that they poured out their own. But a true knowledge of our whole nature makes it obvious that this principle of self-sacrifice is designed to effect the ultimate deliverance of Man from all outward wrong; inasmuch as a proper development and full understanding of the philosophy of our nature clearly shows that the overcoming of evil with good is the true, natural, and only way to overcome it.

There are all sufficient moral as well as physical laws established in Man's nature; and he is endowed with intelligence to discover, and power to obey them. He needs but to know himself: to study, cultivate and exercise the noble nature with which he is endowed; a nature so noble and generous, and so consonant with all that is good and true, that nothing is wanted but its proper development, cultivation and exercise, to bring into harmony and beautiful order all that pertains to his interest and happiness as an individual and social being.

It is imposing upon the credulity of Man to talk of his being indebted to a recorded revelation for a knowledge of God and his own immortality, or of transmitting, by any means, this knowledge from one to another. It is only in accordance with his moral purity and moral cultivation that each can possess any satisfactory assurance of these great truths. It is only just in accordance with the conformity of himself to all the laws of his nature, that Man is conscious of his relation to a higher order of his existence. As his spiritual or moral, as well as intellectual and physical nature is developed, cultivated and exercised, so is he assured of the Spiritual and Eternal, of his own immortality and eternal identity. Recorded revelation, or the experience of others on these points, may sometimes be sources of satisfaction and encouragement; but as these are so much affected by the state of the minds through which they come, they more frequently serve but to bewilder and mislead.

Both the Old and the New Testaments contain much that is true and beautiful and good, as well as some error, superstition, and pious fraud. The beauties and excellencies of the Bible will undoubtedly be recognized, acknowledged and admired by ages yet unborn. It is a book of ancient history and poetry, which should be read with discrimination, as should all other books. It abounds with allegory, high-wrought imagery, and hyperbole. It shadows forth some of the most important truths, and narrates some of the most deep and devoted religious experience. But the book is not to be worshipped, nor regarded as the fountain of truth. For truth is above and independent of all books; and is at best but poorly recorded upon paper. Almost all nations of people have some records of it, which they come to regard with great veneration, as essential to the very existence of truth. And this is the evil. Men are led to look to a book, instead of looking into their own souls for the light of truth. They hold on to the book, and deny the present inspiration of truth; contend stoutly for an imperfect record of its revelations to others in past ages, and reject the present living word. They thus become so blinded as to deny that each has a standard in himself by which to judge and determine the truth or falsity of what is written; lose sight of the all-important fact that each and all are inspired by the same infinite spirit of truth, and have free access to the same illimitable fountain.

The prevailing view of miraculous power, and its manifestations, as derived from the Bible, and held by Christians, tends much to blind and mislead men, and distort their understanding of the truth. As there have been many that were called gods, and yet there is but one true God, so among all the wonders that have been called miracles, there never was but one that is true; and that is all-pervading and eternal; without beginning and without end. All around us and within us, is full of miracle. The earth, the ocean, and the air; every tree, and plant, and flower, and spire of grass, with all the works of nature and of art, are parts of that stupendous miracle which comprises Man himself; the most miraculous of all the manifestations of the Deity. But the excessive lovers of the marvellous have ascribed to the pure and noble-minded Jesus, as miraculous works, such feats as conjurers perform. Self-evident and simple truth commends itself to the mind and heart of Man without factitious aid. Such false and perverted views of miracle—which have abounded in the darker ages of the world—serve only to disaffect the more enlight-



ened, as they do to obscure and blind the minds of the credulous and uncultivated, to the true and continual agency and manifestation of God. It is not at all probable that Jesus inculcated any such false and mistaken views. It is more probable that his very endeavors to correct such narrow and erroneous views, and to lead his friends to see the true miracle, which is every where and perpetual, was misunderstood and misrepresented through their overweening superstition. He might have spoken, in the figurative language of the time, of removing mountains of difficulty, and of raising to moral life those who were dead and buried in the graves of ignorance and vice. Some remarkable cases of the literal recovery of the sick might have occurred, through the power of excited imagination, which does sometimes work wonders on the bodily organs. Some of the morally blind were undoubtedly made to see, the deaf to hear, and the lame to walk. And everything relating to the whole matter, as it was reported among the credulous, was undoubtedly distorted and magnified to suit the perverted tastes of the lovers of the marvelous. If he spoke to the multitude upon the mountain so interestingly that their natural hunger was for the time allayed, though they had for that purpose only a few loaves and fishes, it would be sufficient to make a story of the literal feeding of thousands, and an abundance of food being left. If he spoke of living and triumphing, even after the destruction of his body—as I have no doubt that he did, and still lives, with all others who, before or since, have passed the same stage of their existence, though not apprehended by our grosser senses—how easily, in that age of marvellousness and gross superstition, would the story soon get abroad after his crucifixion, that he was actually seen with the material organs! And in a recorded account of all this, written some half a century afterwards, what can be expected but a false and perverted version of the whole matter?

The present popular worship, as practised by Christians, and to which we are trained from our childhood, is gross and unsatisfactory, and almost idolatrous. People go now, as did the Jews of old, to one or another, and almost all to some place to worship. I have no objection to hearing a dissertation or discourse on any important subject, if the speaker understands it, and really have something to say, though I am not pleased to hear old thoughts too often repeated. I love to hear good music. For I am charmed with the melody of the human voice and the sweet sounds of the well-tuned instruments, as well as the music of birds and groves and brooks. But I cannot now see the need of going to any particular place to worship. I cannot any longer be satisfied with the worship of a deity which is approached only through some prescribed mode or medium. I have lost all interest in that kind of worship which depends upon place, form or position. The only worship which seems to me of any importance is that which consists in devotion to principle; love of truth; regard for the right; reverence for the pure and perfect, the sublime and beautiful and good. This is a kind of worship which we can enjoy at all times and places, for it is in accordance with the highest instincts of our nature. God is really worshipped and honored only when Man is faithful to his best and highest thought; only as he is true to his noblest and most perfect idea.

A change is evidently needed in all the systems of moral or religious, as well as mental and physical cultivation. We need something less formal and ceremonious, which will enable men to come nearer together, and enjoy a more full, free and perfect interchange of thought and feeling and social intercourse with each other. They need to be delivered from their present excessive regard for the local and the outward, and their misplaced confidence in the power of numbers, and to feel and realize more fully the power of principle, the omnipotence of truth, as manifested in the individual.

Nothing can now serve Man only as it leads him to the study and understanding of himself; the cultivation and exercise of his whole nature; the conformity of himself to the pure and simple laws of his being; and thus, in truth and simplicity, introduces him to the great SCHOOL OF NATURE, with all its beauty and loveliness and glory, where he may lose the narrow and depressing thought of himself and his infirmities in the delightful lessons to be learned as a pleasure and not as a task.

The customs, usages, exclusive interests and institutions of the present day—linked and dove-tailed together as they are—partake too much of the spirit of the ages that are past. They have served their purpose, and must pass away. As, in the course of human progress, higher and holier principles of Man's nature are developed, an order of things is called for more in accordance with his advanced and advancing condition. The existing institutions must give place to something more natural and social, more simple and true; something better adapted to the cultivation of the whole human nature; more consistent with individual liberty, fraternal regard, and the whole interest of Humanity. Most of them are now hindrances to human progress; some of them are clogs and fetters upon the soul of Man, which must, and ere long will be, removed.

The genial rays of the light of truth are melting away the last strong-holds of error and oppression; and Man is inspired with hope, as he is encouraged to investigate, and permitted to think. The divine spirit which induces improvement and progress and change is bringing many to see, by a proper understanding of our whole nature, that the cumbersome and burdensome machinery of an outward civil government—with all its abuses and inhumanities—may be safely and profitably dispensed with; as the only true

and immutable Laws are found to be those established in the nature and constitution of every individual; and true SELF-government to consist in the free and voluntary conformity of each to these Laws without reference to any other.

The present property system—perverting, as it does, the laudable desire of Man to improve his condition, into a narrow, sordid selfishness, and almost compelling him to violate some or all of the laws of his nature—will soon be seen to be the principal source of the crime and wretchedness which prevails, and the obvious interest of all, if no higher motive, will lead to a material change in relation to it. The benevolent and fraternal must take the place of the selfish and exclusive principle upon which the intercourse and business of Men is now conducted; and thus, if not a community of property, have a true community of interest; bringing into unity the clashing interests of the many, and superseding the faith-destroying and soul-perverting practice of giving and requiring bonds, notes, and metal pledges, at every turn, as though no Man could confide in his fellow Man; precluding the confidence and love which would otherwise naturally exist, by continually forbidding its exercise, and enabling some to command the continual service of others without rendering any actual service in return. As no one can be a true or a free Man while he is the hand or instrument of another, each must have a portion of the soil and the means of improving it for himself; that each may enjoy the privilege of directing his own physical energies by the powers and energies of his own mind, and no one be compelled to work in any other way than with his head and heart and hands at the same time. Then will manual, as all other effort, be manly and graceful to Man; and no more be required of either than what is consistent with the improvement and happiness of all.

In a false and perverted condition of society there is dread of every innovation or change. But a practical knowledge of the truth promotes confidence and freedom and strength to advance. And as advancement is made in the knowledge of the truth, there is found to be a fitness and harmony in all that pertains to the moral as well as the material world, which gives assurance that whatever is true is always expedient and safe. Truth is Man's moral aliment; and liberty his natural element. Progress is an eternal law of his nature; and there is an infinitude of room for improvement and progress before him. His nature is as unlimited and boundless as eternity; its resources as inexhaustible as the fountain of truth.

Moreover, in view of the wrongs and temporary evils to which we are subject, it is joyous to know that there is an infinite spirit of renovation in the world and within us. All nature is omnipotently restorative and renewing. God reigns. Truth always triumphs. Let us be encouraged and rejoice.

EDWARD PALMER.

#### A ROPE OF SAND.

[From Zion's Herald.]

Prof. Everett, at the annual Commencement of the Harvard Divinity School, tied the rope around all the conservative and infidel Unitarians. If one goes over the precipice, all must. He said:—

"Of one thing we are sure: However we talk of conservative or radical Unitarianism, we are one brotherhood. We have our differences, but we are all heretics, outside the pale of all Evangelical Christendom. These different sects could not be consistent, and not bar us out. No one of us, however radical he may be, but that has got truth enough to save the world. A few great truths unite us—faith in the power of God, and faith in human nature, faith in the faculties of the human soul."

This concession that Mr. Potter, or Abbot, or Frothingham, or Johnson, or Wasson, or Collyer, has truth enough to save the world, is naturally followed by a statement of their creed; for much as they deny they have one, they are always uttering one. In his faith there is no divine Christ, no recognition of sin or of the need of a Savior, no authentic and authoritative Word of God, no peculiar Christian doctrine; faith in God being a common property of human nature; Indian, African, Arab and Asiatic, all accepting that article of faith. But if all their radical ring, from Parker to Abbot, are of this household of faith, few of their Christian side will long abide in their communion. The change is inevitable. Let it come.

[The above statement of Prof. Everett does not cover, and probably was not intended to cover, the editor of THE INDEX. It is not fair to the Unitarians to make them responsible for him; and Zion's Herald will doubtless avoid this misrepresentation in future. —Ed.]

"Is Mr. G— good?" said a bank officer to a director. "That depends whether you mean Godward or manward," was the answer. "Explain," said the bank officer. "Godward, Mr. G— is good; no man in our church is sounder in the faith, prays often in our meetings, or is more benevolent apparently; but manward, I am sorry to say, Mr. G— is rather tricky."

An English clergyman lately thanked, from the pulpit, two courageous members of his congregation, who had waited on him to protest—one against the "rapid utterances" of the reverend gentleman, and the other against the "dreary, long sermons." So far from being offended at these friendly remonstrances, the preacher politely expressed his desire to profit by them.

## Voices from the People.

[EXTRACTS FROM LETTERS.]

—"The thought of writing to you was suggested after reading some extracts from your pen, quoted in the N. Y. Christian Advocate of the 31st March.

He is better prepared to reject Christ altogether, who has first rejected his divinity.

The purpose of this letter is to persuade you to examine again the claims of Jesus to divinity; committing yourself to God with a sincere desire to know only the truth. Your own salvation, and the good which might be accomplished through your instrumentality on this point of doctrine, if convinced of its truth, are imperative reasons for this effort. It is written,—'he that is not for me is against me, and he that gathereth not with me scattereth abroad.'

Allow me to suggest a proposition which, if sustained, includes this doctrine. The end of man's salvation is the impartation of divinity.

Peter, speaking of the promises of God through Christ, says,—'that by these ye might be partakers of the divine nature.'

'It pleased the Father that in Him should all fulness dwell.'

'Whom He did foreknow, them He did predestinate to be conformed to the image of His Son.'

Those who are conformed to his image have it directly imparted in a limited degree, but to the fulness of their capacity.

If these thoughts are sufficiently interesting to lead you, not to argue, but to compare thoughts, I shall gladly consent, praying that God by His Holy Spirit may lead you into all truth."

—"I am so much pleased with THE INDEX that I cannot forbear snatching a fragment of time from my laborious duties to give you a word of encouragement. I am greatly pleased with Mr. Herndon's article; it is not a labored, scholarly effort, but it bears the impress of truth and cannot fail to attract much attention. Mr. H. is a brave soul to thus beard the orthodox lion and snatch from his keeping the fame of this great and true man. I am particularly pleased also with your reply to the Truth Association. In that I find a reflection of my own mind and sentiments as clear as I see my face in a plate glass mirror. You there take precisely the position I have occupied for years, and, standing as I have almost alone, it is refreshing and cheering to find a soul so akin to my own in its thoughts and aspirations. I have long held that religious societies should establish no test of membership, either of belief or moral excellence, for the reason that these are controlled by congenital and educational conditions largely, if not solely, and if imperfect are not likely to be corrected by a policy that excludes the victims of ignorance and vice from the society of the wise and virtuous. You very justly remark that those who have no wish to grow better will give a free religious society a wide berth. And who so beastly selfish as to spurn association with a repentant sinner, a fallen brother or sister who expresses by word or act a desire, however faint, to live a better life and reach a higher plane of development?"

—"I have all the numbers to this date and wish to keep on taking them. If the enclosed is not sufficient for the rest of this year's subscription, please inform me and I will remit the balance. I am glad to see THE INDEX a success, and am much pleased with it. Hoping success may crown all your efforts and that you may live long to edit THE INDEX, etc."

A promising student of one of the western colleges, consulting with his Professor as to his studies to be pursued, thought he would not take prayers, as he had taken them the preceding term.

#### LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are suspended during the months of July and August.

RADICAL CLUB.—The very interesting debate on the adoption of the proposed petition to the Toledo BOARD OF EDUCATION, which was largely attended last Sunday evening, will be continued next Sunday, July 24. It has been proposed to hold this meeting in the day-time, in the Park at the western terminus of the Adams Street Railroad. Notice of the place and time of the meeting will be given in the Toledo Blade of Saturday. Much public interest has been aroused in the movement, and a large meeting is anticipated.

RECEIVED.

PROSPECTUS OF THE FARIET COMMUNITY. Chicago: Published at the "Liberal" office. A. N. 93. Price 10 cents; 50 cents per dozen by mail.

UNIVERSAL EDUCATION A NATIONAL CONCERN AND A NATIONAL NECESSITY. Speech of Hon. GEORGE F. HOAR, of Massachusetts, in the House of Representatives, June 4, 1870. pp. 16.



## Poetry.

THIRTY-NINE.

## I.

The lilac-scented breath of June  
Is through my window stealing;  
One silver thread the growing moon  
Is faintly now revealing.

The odorous breath my curtain lifts,  
It stirs, too, deeps of feeling,  
As I look o'er my birth-day gifts,  
By the low casement kneeling,—

Kneeling in mood of thankfulness;  
It is not quite like praying,  
But God will hear it none the less,  
Although no words I'm saying:

Because I bless with grateful tears  
The Power that, wise and loving,  
Through all these sad, mysterious years,  
His goodness has been proving.

Will they to Him less grateful prove  
Than words of glad rejoicing,  
Loud thanks of gratitude and love  
That happier lips are voicing?

Ah, no! He knows why fall these tears,  
As memory is drifting  
Back on the ebbing tide of years,  
Whose every wave, uplifting

A turbid crest of grief or pain,  
Breaks in a surf of wailing;  
Would my tossed boat have reached this main,  
Had all been summer sailing?

## II.

The birthdays of my childhood I  
Am tenderly recalling,  
And those of youth, when hope was high—  
And did not dream of falling.

The lilac's fragrant breath is now  
To recollection bringing  
One day so bright I wondered how  
The world could keep from singing!

Alas! I learned but too soon why  
So many hearts are aching;  
Stern disappointment, striding by,  
Gives each a rough awaking.

## III.

The gifts of friendship and of love  
Down the drear past are going;  
But better gifts the God above  
On me is now bestowing,—

A boundless trust that tempers hope;  
A faith, deep and abiding;  
A love that finds its largest scope  
In praise, and spares the chiding.

This best gift of the golden three  
He let me gain through sinning,  
A true and tender charity—  
It is well worth the winning!

By my own pain and sin and strife  
My neighbor's grief I'm guessing,  
And through the lessons of my life  
I'd turn it into blessing.

And now no more his joy to me  
Brings envious repining;  
I long in every face to see  
A blissful radiance shining.

There's one great gift I fain would seek,—  
A brave and calm enduring  
Of daily frets with spirit meek,  
Thus God's own peace securing.

So, through the tears that still will fall,  
Glad thanks my heart is raising;  
Come good or ill, to Him for all  
I give sincerest praising.

## IV.

As midway now in life I stand,  
The downward slope descending,  
I gladly grasp the Loving Hand  
That all my way is tending.

And when I reach, at last, the end,  
And quietly am lying,  
I, trusting still my life-long Friend,  
Shall find how good is dying.

O summer breath! thy rich perfume  
That, through the calm night stealing,  
Comes fraught with power to lift my gloom,  
I bless thy sweet, sweet healing!

O best of Friends! these tokens kind  
That Thou to me art giving  
Teach me to use, that I may find  
The truest way of living!

JUNE 10, 1870.

W.

## The Index.

JULY 23, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

SPECIAL NOTICE.—Persons wishing a file of THE INDEX, bound and complete for the year, at \$2 50, will please forward name and address immediately. No money should be enclosed. Only two HUNDRED AND FIFTY COPIES can be supplied. If these are all ordered, the missing numbers will be reprinted and the orders filled at the end of the year. For further particulars see THE INDEX, No. 20.

## CONSISTENCY.

"Consistency," says Mr. Emerson, "is the hobgoblin of little minds."

Nothing could be more true than this oft-quoted saying, if by "consistency" is understood that stupidity which always adheres to a precedent established by itself. He who refuses to right a wrong or confess an error through fear of "inconsistency"—he who is so mulishly obstinate as to stick to a foolish course, lest it be said that he has "changed his mind,"—is indeed scared by a ghost.

But in a higher sense consistency is indeed a "jewel." The learner is always unlearning, —always abandoning his own crudities and follies as fast as he discerns their character. He who so loves reality that he has no leisure to love his own mistakes, but rather glows with delight before a newly revealed verity, and straightway makes it the rule of his conduct, is "consistent" in the love of truth and goodness, and could ill spare that instinct which bids him match the ideal with the real. It is indeed poor business to be everlastingly glancing back at our own "record," that we may fashion to-day after the pattern of yesterday. But it is the hero's task to shape to-day into the likeness of that to-morrow of which he dreams. This is "consistency" indeed,—the harmonizing of fact with aspiration and action with high principle,—the grand unity of a life ordered by law.

The most striking feature of the controversy on the question—"Was Dickens a Christian?"—is the fact that the world laughs at it. There was a time when no more grave or momentous question could have been asked. Now nobody cares, except a few "old maids of both sexes." It is enough to know that Dickens had a heart overflowing with human sympathies, full of pity for the misery he described, and quietly but mightily in earnest to alleviate it. It would be impossible to determine the exact amount of his influence in fostering the humanitarian, democratic spirit of the nineteenth century; but it was immense. Who has so beautifully touched with light the goodness that walks in lowly garb, or caused so many hearts to throb with a new-born love for man? The Christianity that Dickens knew not has passed away from the reverence of the age. A rainbow is stereotyped upon the skies that canopy his dust.

The "Little Corporal," an excellent monthly for children, comes to us this month much improved in appearance. It is now about as large as "Our Young Folks," and some little people of our acquaintance enjoy it about as much. The stories and illustrations are alike good; and we wish all success to the "Little Corporal." Published for only one dollar a year, by Sewell & Miller, Chicago, Ill.

## A USEFUL BOOK.

Dr. John Cowan's "Science of a New Life" is a work devoted to all that relates to marriage, and written in a style and spirit that command our unqualified approbation. It is plain, direct, and practical,—yet permeated with so deep a reverence for the marriage relation and so utter an abhorrence of what we are ashamed to call fashionable abominations, that pruriency will be rebuked and the love of purity heightened by its perusal. There can be no question that physiological knowledge of this character is sorely needed by thousands and thousands of people, whose innocent offspring must pay the penalty of their parents' ignorance or vice. To those who would put a really unexceptionable book on these subjects in the hands of young persons approaching maturity, we can conscientiously recommend this as one that will enlighten without debasing. We are sorry that confidence in the wise and pure counsels of Dr. Cowan must run some risk of being diminished by certain erratic suggestions (e. g. that of selecting a consort by comparison of phrenological charts, and that of securing one by advertising as a last resort), which do not really detract from the substantial value of the book. Some of his theories we by no means accept; but none the less do we heartily commend his volume as one of the very best of its class. Octavo, tinted paper, 402 pages: published by Cowan & Company, 746 Broadway, New York.

We have received the first number (July, 1870) of *The American Scientific Monthly*, edited and published by Prof. Gustavus Hinrichs at Iowa City, Iowa. It will appear on the first of each month, and contain thirty-two pages, devoted to popular or general science, science for schools, reviews of new scientific books, biographical sketches of eminent men of science, descriptions of scientific establishments, and original contributions to science. Six numbers will constitute a volume, and the first volume (from July to December inclusive) is guaranteed. Terms, \$1.00 per volume, in advance.

The first number is exceedingly good, and promises well for the future. It contains several very interesting articles, simply and clearly written; especially one on "Fashionable Poisons," which gives the percentage of metallic lead contained in fifteen popular *Hair Restoratives*, varying from .11 to 16.39 grains. Other interesting articles are copied or translated from the best foreign scientific periodicals, or contributed from original sources. We trust that this useful magazine will find a generous reception with the public.

The "letter of Cotton Mather," first published by the Easton (Pa.) *Argus*, narrating the scheme for the capture of William Penn and his sale as a slave at Barbadoes, turns out, as we suspected it would turn out, to be an impudent hoax. Our scepticism as to the genuineness of the document prevented our reprinting it at the time. The political malice which was so clearly the root of the forgery needs no comment—it is beneath contempt.

Rev. Alexander Clark has an article in the *Independent* entitled—"Brighamism in Utah." There is more in the title than there is in the article.



## Communications.

## DISCIPLESHIP.

FORT MADISON, IOWA, June 20, 1870.

ED. INDEX:

Sir,—You are doing noble work in a noble way, in assailing certain baneful chimeras, and emphasizing the importance of the higher intuitions. You may, hereafter, believe that you and I, and all men, need to have those intuitions translated into such a life, and into such words, as Jesus furnished to groping, purblind humanity. It may be that you justify your renouncement of the Christian name, in view of one of its transient and obsolete significations. It may be that you have an unwarrantable fear of the galling and cramping effect of "discipleship." Are we not all of necessity disciples of Nature, Art and Science?

I am, Sir, truly yours,

D.

[Most assuredly we are, if we do not prove faithless to ourselves. Yet discipleship to "Nature, Art and Science" is not discipleship to a person, unless the person is himself all these.—ED.]

## VERDIGRIS.

[The following extract from a private letter, written from a New England country-town, has been handed to us for publication. The article referred to has already been printed in THE INDEX, No. 25.—ED.]

The *Watchman and Reflector* published a notice of the meetings of the Free Religious Association,—an article of nearly two columns from a Baptist Rev. 'Twas bitter! I read it, and thought charitably (?) of Christian charity and brotherly love.

On Sunday, A. M., our minister, Rev. Mr. M. (Baptist), took for his text,—“And they laughed him to scorn.” He talked a little, giving us his definition of “religious verdigris,” very charitably applying it to skeptics and scoffers, who build themselves up by telling untruths about the Christian Church and trying to tear it to pieces. He then proceeded to read the afore-mentioned article, commenting and spitting out venom—no, *verdigris*, applying his own term; and such an outpouring of scorn and contempt I certainly never heard! He emphasized particularly and so malignantly the unjust criticism upon Mr. Abbot.

I considered the entire thing a personal assault, as I had previously told him what I expected to enjoy in Boston at the Free Religious meeting; and he was afterward informed that I carried out my plans and enjoyed a “feast of reason.”

## A “MISTAKE OF CHRIST.”

JUNE 19, 1870.

MR. ABBOT:—

The *Watchman and Reflector* says: “Christ mistaken! think of it; will the clerical radical who thus dishonors his race and his God, please specify some mistake of Christ?”

Although not a clerical radical, I would say a few words, not, however, in defence of the clerical radical alluded to, as I presume he is amply able to defend himself, if need be. If the writer of the paragraph in the *Watchman and Reflector* will take the trouble of looking through the 21st chapter of Luke, he will find the following verses:

“25. And there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations, with perplexity; the sea and the waves roaring.”

“26. Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.”

“27. And then shall they see the Son of Man coming in a cloud with power and great glory.”

“28. Verily I say unto you, this generation shall not pass away till all be fulfilled.”

Upwards of fifty generations have come and gone, and these things have not been fulfilled yet. No Christ has come in the clouds with power and glory and all the company of heaven. If this saying of Christ has not been demonstrated a mistake, by the history of more than eighteen hundred years, where can we look for a mistake?

GALBA.

## THEISM AND ATHEISM.

TITUSVILLE, PA., June 12, 1870.

MR. F. E. ABBOT:

My much esteemed friend,—I thank you very much for the kindness with which you responded to my letter of March 8, the fairness with which you commented on my exceptions to your doctrines, and the courtesy with which you invite me to “further explanations.” It becomes really a pleasure to argue a subject when, no matter what the difference between the parties, each is but animated by the friendliest feelings, ready to examine the other's arguments cautiously and impartially, and willing to judge of them only by their weight and merit. With these sentiments, my dear friend, I will proceed to give you some further explanations in defence of my last arguments.

After reading your friendly reply I find that the differences in our opinions are, after all, not so great as I apprehended; and that they can be reduced to

the definition of but one single small word—the word “Power.” But in the definition we vary so essentially that it is, at once, the cause and explanation of the considerable divergence in our ideas of “God.” You say: “We adopt nobody's idea of God, having one of our own. Neither Spinoza nor Herbert Spencer has adequately expressed it.” Very true, Sir; I can perfectly agree with you on that point, and maintain even that not only you, but every man, certainly every thinking man, has “an idea of his own” respecting God. I do not think, therefore, that you are warranted to say, “Mr. Einstein agrees with Mr. Spencer that ‘the Power which the Universe manifests is utterly inscrutable.’” I do not agree *thus* with Mr. Spencer, and cited his words merely as bearing on the inscrutability of the *cause* of the manifestations of the Universe, *whatever that cause may be*, without acknowledging either his “Power” or your “God” as that cause; for I am as skeptical as to his “Power” (*Cause*), as I am as to your “God.” The “manifestations” themselves are so obtrusive that no one in his sound senses could be skeptical on that point; there can, then, be no controversy as to their reality (existence), but very much as to their *cause or causes*,—as to a “First Cause,” “Power,” or “God.” For the *cause* only is “inscrutable,” and that only can be questioned. Hence it seems to me that you are a little too hasty, and not sustained in your convictions.—“The supposition that it manifests itself destroys the supposition that it is utterly inscrutable.” For this supposition can not be thus destroyed ere it first be settled,—who or what is manifested in the Universe? Mr. Spencer says, “an inscrutable Power”; you say, “God.” But experience, science, and a true philosophy say, *neither of the two*—nothing but a Force or Forces, a Law or Laws which science has not yet been able to scrutinize, and which, according to Mr. Spencer, can not be fully scrutinized. The main difference, then, between your and Mr. Spencer's views—for they are, in the main, identical—and my own views and ideas is that both of you attribute *intelligence* to your “Power” or “God,” while I deny it (or rather experience, science and a true philosophy, which I take as guide, deny it) to my “Force or Law”; so that our whole difference will be reduced, as I stated above, to a definition of the term “Power,” as used in Mr. Spencer's explanation in question. You and Mr. Spencer believe, then, the *cause* of the “manifestations in the Universe” to be “an intelligent Power,” while I believe it to be but a great law or force, *unintelligent and acting by spontaneity*. This is perfectly satisfactory, and as clear to me as this subtle matter at all events can be.

One less philosophical than you might, perhaps, ask me,—“And wherefrom these laws?”—which you well know I could not answer. But then you could give me no better answer if in turn I should ask you, “And whence your God?” Nor could Mr. Spencer, if I should ask him, “And whence your Power?” This law, however, once established, leaves no “mystery” any more; everything henceforth becomes clear; all the “manifestations in the Universe” are but the inevitable consequences of this law of Nature, even though science might not be able to explain it in all cases. While in attributing intelligence to this “Power,” in adopting the idea of an intelligent “God,” we have not only the same unanswerable question as to the origin of this “Power” or “God,” but, when adopted, *confusing and unanswerable* questions. If there is much complaint of physical and moral evils, &c., we may console ourselves with thinking that they are but necessary consequences of some natural law or causes, known or unknown, may endeavor to find out the cause, if unknown, and thus *remedy the evil*. But if there is a *Supreme Intelligence*, “Power,” or “God,” that causes these and other evils because it pleases him to send them, we may well despair of remedying the evils we complain of; we can not hope, and therefore must not endeavor, to remedy them; progress, reforms and improvements become follies, and the best energies of the best men nonsense. With great esteem,

Truly yours,

MORRIS EINSTEIN.

[We are very glad to publish this fair and in all respects unexceptionable statement of convictions which the church condemns as “impious,” but which are entitled to as much respect as its or our own. If we were in error in representing Mr. Einstein as “agreeing with Mr. Spencer,” it was because he himself used that very expression in his first letter, as he will see by referring to the close of his second paragraph.

Mr. Spencer would not, we think, admit that the “Power” he believes in is “intelligent,” since this is one of the predications which he disallows. In this respect we differ widely from him.

To deny the intelligence of the Universal Force of Nature because apparent defects exist in a system which as a whole is wonderfully harmonious, seems to us, we must confess, like attributing the works of Shakespeare to an unintelligent cause on account of a few misprints. Is it not philosophical to credit the apparent defects to our own confessedly imperfect knowledge of Nature?—ED.]

## THE INTELLIGIBILITY OF NATURE.

WARE, MASS., July 10, 1870.

MR. ABBOT:

Dear Sir,—Will you please (if you have them) forward to my address at—Mass., all the back numbers of THE INDEX up to No. 22, since which time I have been a subscriber? I will remit pay for them on receipt.

I like your paper very much. Not that all its ideas agree with my own at present (else I should hardly need it); but because I see that you have no pet theories to maintain, but seem to be guided by a candid desire to search for the *Truth*, regardless of the conclusions to which it may lead.

I have taken special interest in the letter of Morris Einstein, Esq., and your reply in No. 24. Your article in No. 10 on “The Miracle Question” I did not read, as I've not as yet seen it; but, if I understand you, I must in part agree with Mr. Einstein. Although I do not with him *assert* that the “Power which the universe manifests is utterly inscrutable,” yet I cannot clearly see that the harmony and invariability of action in Nature demonstrates an *intelligent power controlling it*, any more than I can see that this *Divine Intelligence* is caused and controlled by something still higher and wholly incomprehensible. I do not say that there is no Absolute Intelligent Power, but ask, with Mr. Einstein, can I know that there is? It seems to me that, if there is, it must be the causation of Nature's Laws, consequently with power to alter or set aside, therefore higher and superior to Nature, *therefore God*. Consequently does it not follow that there is some “other agent” than Nature? Else how is Atheism possible? Admitting Nature or her Laws to be God, who could say, “There is no God?” or “I believe there is no God?”

Respectfully yours,

[What is the difference between a heap of type piled up at random, and the same type when set up for printing our correspondent's excellent article? Briefly, the type can be read in one case, and not in the other. In the one case, therefore, we assume no intelligence as the cause of the arrangement, and in the other case we do. The intelligibility of the arrangement of the type in the latter case compels us to attribute it to intelligence. Does it not?

Precisely so with Nature. So long as it is not understood, it gives no hint of an intelligent cause. But so soon as it becomes intelligible, through the discovery of the unity of law, it becomes at once the *expression of thought*. The more absolute the harmony, the more clear the intelligence displayed. Nature, when interpreted to us by science, is as much an intelligible sign as a printed volume. The mind of the reader meets the mind of the author in every line; and we could as soon believe that Wilhelm Meister or the Iliad had no author, as believe that the *intelligible system of Nature* had no intelligent cause. Whether this cause could have adopted a different system or not, we cannot tell and do not care; it is enough for us that *Nature is a system unchangeably adhered to*,—therefore without miracle. Atheism we understand to be the denial that the omnipresent Power in (not above) Nature is intelligent. This is certainly possible.—ED.]

## CRITICISMS.

OLATHE, Kansas, July 4, 1870.

FRIEND ABBOT,—I have just finished O. B. Frothingham's “Religion—what it is and what it is for,” and Wasson's “Review of Abbot's Religion,” and some ideas have been suggested to me which I would like to send you for the sake of truth, whose guidance we are resolved to follow wherever it may lead.

Frothingham evidently treats of the theologies and various forms of Religion, rather than of Religion in the abstract, or absolute Religion; while Wasson treats of it in the abstract mostly.

That religious teachers have associated with the worship of the Deity the moral duties of self-denial, love, fellowship and devotion to ideal objects, cannot be denied. All the religions of the present day do this more or less, making the performance of such duties a condition of acceptance with the Deity, whether performed by the individual or by proxy—by a vicarious mediator. But that Religion in the abstract is necessarily associated with these moral duties cannot be shown, I think. That they may exist without God-worship is a fact of history as well as of present experience, many individuals believing in the first who do not believe in the last.

If we mean by “Religion” to include these moralities, then it may be truly said that all persons professing religion have made it a point to perfect themselves in those duties; and in this sense it may be said—“Religion is man's effort to perfect himself.”

But Frothingham says further—“certain religions are adapted to certain stages of development, and no religion is adapted to all.” The rationalist, looking at the Deity through his laws; the Catholic, a willing subject of Church authority, not daring to look beyond his priest; and the Protestant, fully relying on the mediatorial office of his Christ,—have each a different attitude of worship; and what matters the form of worship, if it does not deny the fatherhood of God and the brotherhood of man, and does not take away individual responsibility? But this is just what some religions (theologies) do; and here is the weak point of “Free Religion.” Admit that one form of religion is adapted to me, and another to the Catholic, am I to surrender my particular views because they do not suit him, or *vice versa*? How could a “free religious” society of Catholics, Presbyterians, Methodists, &c., exist, without each denying his individual convictions?

Is not Religion, just like Benevolence, an *instinctive sentiment*—both equally needing the guidance of



Reason? Some are blindly benevolent, and do more harm than good to the objects of their charity. So some religions, aiming to elevate man, to "perfect" him, have really a directly opposite effect, cramping his soul, making him a slave to priestcraft, and keeping him in the darkest ignorance. Instead of free benevolence and free religion, would it not indicate our *meaning* better to advocate *rational* benevolence and *rational* religion?

Respectfully yours,

J. E. S.

#### THE NATURAL AND THE SUPERNATURAL DEITY.

One of the best examples of design in nature is furnished by embryonic life. I shall assume the following hypothesis—that the agents in the process are the sperm-cells and the germ-cells; that these cells remember the whole life of the parents; and that this memory constitutes the design according to which they act. They reproduce the embryonic life of the parents, but modify it to some degree in accordance with the post-natal life of the models. This last supposition accommodates the hypothesis to the theory of evolution.

The accuracy with which the models are copied is marvellous; but it is a stupid accuracy, reproducing every flaw in the model. As the agents are blind followers of precedent, they of course settle all disagreements by compromises.

Let us now consider the ethics of this matter. We can not blame these agents for these flaws; but why does not the supreme being that employs these blind copyists interfere and stop this flaw-copying? The only reason that can be given that exculpates the supreme being is that it is not able to do so, but would if it could.

There is no good reason for supposing that to be a supernaturally omnipotent being which could, but will not. It has become a commonplace in scientific theory that God acts by subordinate agents. The Hindu philosopher, also, who wrote the following lines seems to say this:—"Two birds (God and the soul) reside unitedly in one tree. One of them eats the variously tasted fruits, but the other quietly beholds all."

The Semitic religions have all adopted the theory that all things happen by the will of a supernaturally omnipotent being and as an inevitable consequence have made him out to be an immoral being. Some of their most logical reasoners will only admit that he is good to some, not all, of his own.

If you say that our finite ideas of ethics cannot measure the morality of an infinite being, how will you answer the Catholic, who uses a similar argument for the infallibility of the Pope?

But there is no need of accepting theories of the supreme being that make it to be an omnipotent Jesuit. To free ourselves from such conclusions, however, we must entirely throw off our adherence to Semitic religions.

J. T. C.

#### THE INNER LIGHT.

"IF A MAN DIE, SHALL HE LIVE AGAIN?"

Vainly we con the page of cultured Greek or scholarly Hebrew for an answer to this question. Neither Pagan philosopher nor believing Jew nor the lore of all the ages can help us to its solution. In this, the simplest and most unlettered is as wise as the sages and savans. We may grope amid the rubbish of centuries—we may ask the brazen idols of antiquity—and question the marble gods of Greece and Rome; we may peer into the mysteries of Druidical shrines, and explore the temples of the Incas. The silence of the ages sleeps on ruined fane and broken tower. The idols mock our quest with their starry, inexorable gaze; and we raise our iconoclastic hammer, and shiver them to atoms. We can learn nothing from these stocks and stones.

We turn from these to Christendom, and strive to forget the blood and tears, and woes and wrongs, of eighteen centuries,—the persecution and intolerance that fed the fires of the Inquisition,—the fanaticism of the Crusades and their terrible traditions. We find many of the fetters of the Dark Ages on the limbs of the Nineteenth Century, many of the creeds of barbaric times engrafted on modern theology. Must we cleave forever to these, and accept sin as our birth-right, and total depravity as the portion of all the born and unborn millions? Must the lurid flames of an Orthodox Hell burn forever in the foreground of Christian belief? The dogma of the necessity of an Atonement has been a costly one to the world. It has been paid for in blood over and over again. Enlightened by this age, and saddened by the inconsistencies of Christians, ancient and modern, our reason and our affections forbid us to bow before these altars built on falsehood and stained with blood.

So we leave Christianity and her altars, even as we have left the broken idols of pagan superstition. The heavy gloom of her churches and cathedrals shuts us from the light of God. For God—not Christ,—must ever be the central truth of all religion. So at last we turn to the Inner Light. He has given us all; and by the flame of this never-dying revelation, the true intuitions of our own souls, we learn to read ourselves and to trust to the higher promptings and inspirations of our own spirits. Believing these to be a part of the great Father, eternal, progressive, and ever growing toward the grand truths of the eternal future, we accept the sacred teachings of this inner consciousness, and believe—"If a man die, he shall live again."

Ah, how many men and women have wrought out this experience,—have wept, and hoped, and prayed, and at last been crowned by this revelation!

Sweetly, after such a struggle, does the vast Spirit of the Universe respond to us. Never before could we wring from the great heart of Nature solace for this hidden pain. Now her skies smile back to us in secret sympathy. Her stars—"a beauty and a mystery"—look down on us in pitying tenderness. We lie like children on her bountiful breast, full of her affluence and fed by her smile. Lovingly she keeps her dangers locked from us, warning us of the penalties, sure and swift, that follow her violated laws. Is she not the bond that links our souls to their Creator? Does he not speak to us in her winds and waters, her stars and clouds, and trees and blossoms?

Is not God's voice as much in *our* hearts to-day, as it was in the hearts of his people six thousand years ago? Is the gift of his inspiration more rare now than then? If we reject this inner revelation of his spirit, what have we to lean on? A chaos of human creeds and dogmas to be taken at second-hand. Oh friends, is it for us who, with inly-bleeding hearts, have sought the bread of life, to suffer the sacred truths of God to be narrowed down for us to the paltry limits of some cold sectarian creed? Shall we give our conscience over to the keeping of these, to be forever held in a bondage hurtful to our souls to all eternity—the bondage of spiritual death? Our Evangelical friends send missionaries to the Orientals, who have a religion and a faith that was old when Britain and America were full of savages. They call them by the polite name of *heathen*! They "count the gray barbarian lower than the Christian child." But the "gray barbarian" teaches us a lesson of Oriental courtesy. He sends no missionaries to us to win us to the faith of Confucius, or persuade us to rally under the Crescent. He never seeks to fetter our conscience with his peculiar views. He leaves us to work out our own salvation in our way. Protestant England and America and Catholic France may learn a wholesome lesson from him,—the lesson of non-interference with the individual liberty of conscience,—the lesson of trusting the spiritual welfare of all men to God and themselves.

BRYAN REYNOLDS.

#### Selections.

##### DON'T FORGET THE OLD FOLKS AT HOME.

[From Alkman's "Life at Home,"]

There is always a liability, when sons and daughters have gone away from the home of their childhood and have formed homes of their own, gradually to lose the old attachments and cease to pay those attentions to their parents which were so easy and natural in the olden time. New associations, new thoughts, new cares, all come in, filling the mind and heart; and, if special pains be not taken, they crowd out the old loves. This ought never to be. You should remember that the change is with you and not with those you left behind. You have everything new, much that is attractive in the present and bright in the future; their hearts cling to the past, they have most in memory.

When you went away, you knew not, and will never know till you experience it, what it cost them to give you up, nor what a vacancy you left behind. They have not, if you have, any new loves to take the place of the old. Do not, then, heartlessly deprive them of what you can give of attention and love.

*Visit your parents.* If you live in the same place, let your step be, perhaps daily, a familiar one in the old home; if you are miles, yea, many miles away, make it your business to go to them. In this matter do not regard time or expense; the one is well spent and the other will be fully, yea a hundred-fold repaid. When some day the word reaches you, flashed over the telegraph, that father or mother has gone, you will not think them much, those hours of travel which last bore you to their side.

*Write to your parents.* I have known father and mother wait with sick hearts through weary months, longing that some word might reach them from an absent son. They have watched the mails till in despair they have ceased to expect any more, and while they may not have the grief of a great bereavement, they have what is almost as bad, the bitter consciousness that they are not in mind enough even to call out a few poor lines from one whose infancy and early years they watched with sleepless love. Sons are often guilty of this crime—I cannot call it less—from sheer neglect or indolence. While an hour, perhaps a few moments, would suffice to write a letter which would give unspeakable satisfaction, they let months and even years slip away in utter indifference to all the pain they are causing. Oh, how full is many a mother's heart of sorrow and foreboding, when just a few words from an absent son would fill it with joy and praise! Such indifference or neglect is shameful and wicked. One need not wonder that sons guilty of it are not prospered, that they wait in vain for those turns of fortune which will send them home, as they dream, to surprise the old neighborhood with their wealth. Their thoughtlessness has been productive only of disaster. Keep up your intercourse with father or mother; do not deem it sufficient to write when something important is to be told; do not say, "No news is good news." If it be but a few lines, write them; write, if it be only to say—"I am well," if it be only to send the salutation that says they are "dear," or the farewell that tells them you are "affectionate" still. The little messengers shall be like caskets of jewels, and the tears that fall fondly over them will be treasures for you.

## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### OUR WORK.

At a recent meeting of the Executive Committee of the Free Religious Association, besides the usual committees on Publication and Finance, two new committees were appointed; one on Conventions, to carry out the vote passed at the late annual meeting of the Association, recommending the holding of four conventions during the year in different parts of the country outside of Boston; and another on Lectures, authorized to make provision for a course of Sunday lectures in Horticultural Hall in Boston the coming winter, similar to those which have been given on Sunday afternoons in the same Hall the past two seasons. These committees are already at work on arrangements for the conventions and lectures.

The Committee on Publication will soon have the pamphlet report of the proceedings at the May meeting ready for circulation. It may be before the public by the time that this paragraph is printed. As in previous years, it has been somewhat delayed by the desire of the various speakers to revise the proofs of their respective addresses; and in this annual Report, which contains much matter of permanent worth, we prefer to sacrifice dispatch to accuracy. The Report this year is to be specially valuable, containing, as it does, a larger number of carefully prepared addresses than those of preceding years.

#### PROGRESSIVE FRIENDS' YEARLY MEETING.

The usual printed Report of the Progressive Friends' Yearly Meeting at Longwood, Pa., has been issued. This meeting, which was held in the first week of June and continued three days, appears to have been one of great interest. Wm. Lloyd Garrison and Wm. Henry Channing were present, and took a prominent part in the discussions. Testimonies were presented and adopted, after being before the meeting for free debate, on "Progress of Equal Rights"; "Temperance"; "Prison Reform"; "Suffrage for Woman"; "The Indian Question"; "Religion and the Common Schools"; "The use of Tobacco"; "Public and Private Charity." These "Testimonies" are printed in full in the Report, and show the Progressive Friends to be fully alive on all important social and reformatory questions of the day.

#### THE CHINESE IN AMERICA.

The one topic which the newspapers of America are now discussing, is the introduction of Chinamen into the country. Now that these people are not confined to the la-



cific coast, but are following the railroad east,--that a colony of them has even penetrated into Massachusetts, that another is in Louisiana, and another on its way to Georgia,—the subject has suddenly become one of national interest and importance. It has several phases, and touches the interests of the country at several distinct points. It touches especially the interests of capital and labor; and thus far in the Eastern States the opposition to Chinese immigration seems to spring mainly from the Labor Reform Societies. But it involves also a political question, and as such has already appeared in the debates of Congress. It involves a new question of race, and a new religious problem for this country to work out. It is in this latter aspect that the Free Religious Association is especially interested in the subject. Vigorous attempts will of course be made to convert the Chinese who come here to Christianity,—with what success remains to be seen. That their religion, if they take up their abode in this country, will be modified in time, may be set down as pretty certain. But have they nothing to give as well as receive? We should answer this question in the affirmative. The conversion does not need to be wholly on one side. We believe that these people may set for America some good lessons in religion, and that China, out of her ancient stability and learning, has some valuable contributions to make to the future civilization and virtue of the human race. Let us receive the Chinese on the principle of the Golden Rule, taught by both Confucius and Jesus, and so work out together the momentous problems, social, political, and religious, that are devolved upon the country.

The debate in Congress on the question arose from an effort of Senator Sumner to strike the word "white" out of the new Naturalization Law that was before the Senate. He moved this amendment with the special purpose of giving the benefit of naturalization to the Chinese as well as to immigrants from other nations. He did not succeed in his effort, but the matter will not rest there. We make the following extract from one of Mr. Sumner's speeches on the question toward the end of the debate:—

The senator from Oregon says that my proposition gives to millions of heathens and pagans power to control our institutions. How and when have I made any such proposition? I wish the senator were here, that I might ask him to explain this unjustifiable exaggeration. How and when? I make no proposition that I do not find in the history of my country. I simply ask you to stand by the Declaration of your fathers. I say nothing about millions of heathens and pagans. I do not ask to give them power or control. Full well I know that there are no millions of heathens or pagans, and no other millions on this earth, that can control the institutions of this republic. I know that we stand too firm to suffer from any such contact. Fearlessly we may go forward and welcome all comers, for there can be no harm here; the heathens and pagans do not exist whose coming can disturb our republic. Worse than any heathen or pagan abroad are those in our midst who are false to our institutions. "Millions of heathens and pagans!" Whence are they to come? From China? But if they come for citizenship, then, as I said this morning, do they give the pledge of loyalty to the republic; and how can you fear them if they enter your courts and with oaths and witnesses ask to be incorporated with our citizenship?

Mr. Stewart. Allow me to ask the senator if he knows any way in which they can give a pledge that they would understand as binding on them?

Mr. Sumner. Precisely as an Englishman, a Scotchman, an Irishman, a Frenchman, a German, a Swede, a Dane, a Russian, or an African may give a pledge; precisely as the senator may give a pledge. I have seen the senator go up to that table and take the oath. The senator is able. He knows that I know that; but does the senator suppose that he surpasses in ability many of the Chinese who might come here? Does the senator suppose that he feels more keenly the oath that he took at the desk than a Chinese might feel it? I am not speaking of those who may come over here in enforced labor. I join with the senator in effort to stop that. But I am

speaking of the intelligent Chinese, so well and satisfactorily described by the senator from Missouri [Mr. Schurz] this morning, who come voluntarily to join their fortunes with ours. Suppose they come, where is the peril? Sir, it is against common sense to imagine peril from such a source.

The senator from Missouri has shown you how slowly they must come according to the natural order of things, how many decades of years it must take before there will be a million of them, while meanwhile our population is swelling by unknown millions, so that when we have a solitary million of Chinese we shall have one hundred millions of intelligent Americans treading this continent, and yet the senator from Nevada is afraid. "What! a soldier and afraid!" What! a senator of the United States anxious about a million of Chinese twenty-five or thirty years from now absorbed in that mighty one hundred millions which will then compose our population! The senator is not in earnest; he cannot be.

He was certainly excited in speech, if I may judge from his manner; but I really believe that in quiet thought, reviewing this whole question, he will see that he has hastily taken counsel of fear rather than of reason. Let the senator put trust in the republic, and those ideas which are its strength and glory.

The senator from Oregon wound up another passage by charging me and those who voted with me, particularly myself, with an intention or with conduct calculated—I quote now his own words—"to put the destinies of this nation into the hands of Joss-worshippers." Sir, that is a strong, pungent phrase; but is it true? Who here proposes any such thing? How can Joss-worshippers obtain control of the destinies of this nation? Will any senator be good enough to tell me? By what hocus-pocus, by what necromancy, by what heathen magic will these Joss-worshippers obtain the great ascendancy? Why, sir, it is to disparage this republic of ours, it is to belittle it, when you imagine any such thing. The peril exists only in imagination; it is an illusion, not a reality.

Then the senator proceeded to denounce the Chinese as imperialists and pagans. Pagans perhaps, though senators who have ever looked into those books which have done so much for the Chinese mind will hesitate before they use harsh language in speaking of their belief. Has any senator read the system of Confucius, uttered before that of the Savior, and yet containing truths marvellously in harmony with those which fell from his lips? Throughout this great, populous empire the truths of Confucius have been ever regarded as we regard our Scriptures. They are the lesson for the young and the old, and the rule for government and for rulers; they are full of teachings of virtue. And yet the Chinese are called pagans! Imperialists they may be while they remain in China, for their ruler is an emperor. But what are Frenchmen? Are they not imperialists? What are Russians? Are they not imperialists? And yet will any senator rise here and say that a Frenchman, that a Russian shall not be admitted to naturalization? I take it not. Of course the Frenchman, the Russian, and the Chinese will begin by renouncing imperialism. Therefore it is perfectly idle to say that he is an imperialist.

NOTICE.—The Reports, in pamphlet form, of the Annual Meetings of the Free Religious Association for 1868 and 1869 (at 40 and 50 cts. respectively), REV. SAMUEL JOHNSON'S Essay on "THE WORSHIP OF JESUS" (50 cts.), and an Essay on "REASON AND REVELATION," by WM. J. POTTER (10 cts.), all published through the Association, can be obtained by addressing the Secretary, WM. J. POTTER, New Bedford, Mass.

The Report for 1868 contains addresses by O. B. FROTHINGHAM, JAS. FREEMAN CLARKE, ROBERT COLLYER, CHARLES H. MALCOLM, JOHN P. HUBBARD, OLYMPIA BROWN, JOHN WEISS, T. W. HIGGINSON, F. E. ABBOT, A. B. ALCOTT, and others, each presenting some distinct aspect of the religious tendencies of the times; also a long address by WENDELL PHILLIPS, specifically prepared for the Association, on "THE RELATION OF RELIGION TO PHILANTHROPY;" Essay by F. B. SANBORN, on the same subject; Essay by W. J. POTTER, on "PRESENT TENDENCIES OF SOCIETY IN REGARD TO RELIGIOUS ORGANIZATION AND WORSHIP;" the specific Reports of the Executive Committee of the Association, and Letters from M. D. CONWAY in England, and KESHUN CHUNDER SEN, of India.

The Report for 1869 contains addresses by FROTHINGHAM, WEISS, ABBOT, HIGGINSON, PROF. DENTON, J. H. JONES, RALPH WALDO EMERSON, C. A. BARTOL, LUCY STONE, HOBACE SEEVER, ROWLAND CONNOR, and others; Essays by JULIA WARD HOWE, DAVID A. WASSON, and RABBI ISAAC M. WISE; and Annual Report of the Executive Committee.

Some of these addresses are as conservative in their theology as others are pronounced in their radicalism,—the Association having offered a free platform to all phases of religious thought.

In a village in Southern Missouri, a few days ago, a nice young man put a sheet around him to scare a Dutchman. The Teutonic gentleman says, "I just jump off my wagon and vip der ghost all de time. I would vip him if he was a whole grave-yard." Some one asked the young man what ailed his black eye, and he said he had received bad news from Germany.

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## II

Constipation, Flatulence, Inward Piles, Fullness of Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Disquiet for Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Hurried or Difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Dull Pain in the Head, Deafness of the Ears, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning of the Flesh, Constant Imagining of Evil and Great Depression of Spirits.

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## O

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## O

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## TESTIMONY

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Chief Justice of the Supreme Court of Pennsylvania, writes Philadelphia, March 10th, 1867.

I find "Hoofland's German Bitters" a good Tonic, useful in diseases of the digestive organs, and of great benefit in cases of debility and want

## F

of nervous action in the system.

Yours, truly,

GEORGE W. WOODWARD.

HON. JAMES THOMPSON,  
Justice of the Supreme Court of Pennsylvania,  
Philadelphia, April 23d, 1866.

I consider "Hoofland's German Bitters" a valuable medicine in case of attacks of Indigestion or Dyspepsia. I can certify this from my experience of it.

Yours, with respect,

JAMES THOMPSON.

HON. GEO. SHARSWOOD,  
Justice of the Supreme Court of Pennsylvania,  
Philadelphia, June 1st, 1868.

I have found by experience that "Hoofland's German Bitters" is a very good tonic, relieving dyspepsia's symptoms almost directly.

## L

(GEO. SHARSWOOD.)

HON. WM. F. ROGERS,  
Mayor of the City of Buffalo, N. Y.,  
Mayor's Office, Buffalo, June 22d, 1869.

I have used "Hoofland's German Bitters and Tonic" in my

## A

family during the past year, and can recommend them as an excellent tonic, imparting tone and vigor to the system. Their use has been productive of decidedly beneficial effects.

WM. F. ROGERS,

HON. JAMES M. WOOD,  
Ex-Mayor of Williamsport, Pennsylvania,  
I take great pleasure in recommending "Hoofland's German Tonic" to any one who may be afflicted with dyspepsia. I had

## N

the dyspepsia so badly that it was impossible to keep any food on my stomach, and I became so weak as not to be able to walk half a mile. Two bottles of Tonic effected a perfect cure.

JAMES M. WOOD.

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## D

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A WEEKLY PAPER DEVOTED TO

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# The Index.

VOLUME 1.

TOLEDO, OHIO, JULY 30, 1870.

NUMBER 31.

## The Index,

PUBLISHED EVERY SATURDAY

BY THE

INDEX ASSOCIATION,

AT

TOLEDO, . . . . OHIO.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

Those columns of THE INDEX headed DEPARTMENT OF THE FREE RELIGIOUS ASSOCIATION, are edited independently by the Secretary of the Association. The Association is not responsible for anything published in any other part of THE INDEX.

TWO DOLLARS PER ANNUM.

FRANCIS ELLINGWOOD ABBOT, EDITOR.

THE BIBLE IN THE PUBLIC SCHOOLS.

[An Address read at the "Mass Meeting of Liberals" in the Adams St. Park, July 17, 1870.]

If any one principle can be regarded as practically an axiom in America, so clear and self-evident to the public mind that it no longer needs to be discussed or defended, it is the principle that UNIVERSAL EDUCATION IS THE ONLY GUARANTEE OF UNIVERSAL FREEDOM. The ignorant man is always at the mercy of sharpers; the ignorant nation is always at the mercy of tyrants. Intelligence, highly developed and widely diffused, is the absolute condition of a permanent national prosperity. In a speech delivered only a few weeks ago in Congress, Hon. George F. Hoar, of Massachusetts, thus expressed what is the conviction, I believe, of the whole American people:—

"Universal education is essential to the national existence. It is essential to the administration of the Government of this nation by the persons whose constitutional privilege and whose constitutional duty it is to administer it. It is also essential to the accomplishment of the great objects the Constitution is intended to secure. It is the best cement of perfect union. The general welfare is best promoted by it. There can be no general welfare without it. It is the best and only guarantee of republican government, and the only security of the blessings of liberty. It is strength in war; it is wealth in peace. By it flourish art, manufactures, commerce,—all that constitutes greatness, all that constitutes glory."

So all-important to the welfare, nay, to the very existence of a free State is the universal education of its people, that John Stuart Mill, of England, than whom no one could be more jealous of individual liberty, takes the ground that the education of all children born within the limits of a State is a public duty, and should be required by law. "Is it not," he asks, in his invaluable *Essay on Liberty*, "almost a self-evident axiom that the State should require and compel the education of every human being who is born its citizen?" In this opinion I do not see how any thoughtful and liberal mind can long hesitate to concur. Who would dispute the duty of the State to protect an innocent child from the abuse or cruelty of a brutal parent? What abuse could be worse, what cruelty more outrageous, than willfully to withhold from the child the priceless privilege of education, and thus doom him to the life of a mere "hewer of wood and drawer of water?" The State is as much bound to protect the child's mind from the deprivation of knowledge, as it is to protect his body from deprivation of food or drink. Surely, the parent has no more right to starve the one, than he has to

starve the other. Besides, self-protection on the part of the State demands the education of the children within its borders, as the only possible radical cure of pauperism and crime. The children who grow up into vice and idleness, especially in our large cities, are nine cases in ten the victims of circumstances, and could be rescued from the gutter, the slum, and the Police-court, by having an honorable career opened to them. It is the duty of the State to see to it that a good education is the birthright of every child. In no other way can universal education be secured; in no other way can universal freedom be guaranteed.

I maintain, therefore, that our Common School System is the very basis and corner-stone of our free republic. Whoever strikes a blow at that, strikes a blow at our own liberty. Whatever impairs its efficiency or lessens its hold on the heart of the people, to that extent saps the very foundation of American institutions. The greatness of our common country depends on the number and excellence of our public schools. It was the deplorable ignorance of the South, which was the direct effect of slavery, that made the terrible rebellion possible; and if we ever mean to render another rebellion impossible in the future, it must be by educating all the children of the nation. The primer is a more potent force than the bayonet, and will yet, I trust, defeat the schemes of all our foes. Every wise and patriotic person will look upon our common school system as our best and only defence against the dangers arising from a rapidly increasing and heterogeneous population. Far better could we afford to lose all our accumulated wealth than that; for that is the goose that lays our golden eggs. Cost what it may, our system of public schools must be preserved, developed, and improved.

Now it is because a real and alarming danger threatens this system, that we have met in this place to-day. It may seem to many to be a very remote and insignificant danger; but to others it seems a danger which cannot too soon be comprehended and provided against. In a very brief and simple manner I wish to point it out, and suggest the remedy which, if adopted in season, I believe will wholly obviate it.

There are two theories of education in this country, each held by a large number of persons, and each logically consistent with itself,—I mean, the American and the Romish. Besides these, there is also the Protestant Christian theory, or rather practice (for it does not deserve the name of a theory), a sort of compromise between the other two, and, like every compromise between incompatibles, weak and self-conflicting. Allow me to sketch the outlines of each of these two theories, and show what bearing they have on the practical question at issue.

The Romish theory is that this world, compared with a world to come, is of no intrinsic importance; that it is merely a school of preparation for another life, and that the Catholic Church is the heaven-appointed instructor to declare by authority what the nature of this preparation should be. Salvation from sin and hell is, according to Rome, the sole aim of life; and to this every other aim should yield. Now Rome teaches that there is no salvation outside of the Roman Church; and that no one can belong to the Roman church who does not receive with unquestioning faith all its doctrines, and submit with unreserved obedience to all its discipline. To the Roman Catholic, therefore, the education of children is simply the beginning of a life-long education in the doctrines and discipline of his Church. This is his faith, his sincere and inherited faith, from which he dares not depart on peril of his salvation; and nothing can be more illiberal than to scoff at it as hypocritical.

We see, then, what kind of a school-system the Catholic must desire. He will want a school in which the ROMAN CATHOLIC RELIGION shall be the chief thing taught, all other branches of education

being subordinate and comparatively unimportant. In fact, where the Roman system is in unrestricted operation, as it has until recently been in Italy, Spain, Austria, and other parts of the world, nothing else has been taught, and the people have been sunk in the grossest ignorance. Rome knows well enough that she has no enemy so dangerous as intellectual enlightenment; knowledge is emancipation from her power. For this reason the present Pope, in his famous "Syllabus," pronounced it a damnable error to hold that "the whole control of the public schools, wherein the youth of any Christian State is educated only the episcopal seminaries being in some degree excepted, may and should be assigned to the civil authority, and so assigned to it, that no right be recognized, in any other authority whatever, to interfere with the school discipline, the direction of studies, the conferring of degrees, the selection or approbation of teachers." [XLV.] He pronounced it to be another damnable error to hold that "the best constitution of civil society requires that the public schools, which are open to the children of all classes, and that public institutions universally which are devoted to higher literary and scientific instruction and to the education of youth, be released from all authority of the Church, from her moderating influence and interference, and subjected wholly to the will of the civil and political authorities, to be conducted according to the pleasure of the rulers and the standard of the common opinions of the age." [XLVII.] The Pope thus claims for his Church exclusive control of the education of the young, in order to inculcate her own dogmas, and insure her own supreme control over the mind, heart, and life of every individual,—pronouncing it another damnable error to hold that "that method of instructing youth can be approved by Catholic men, which is separated from the Catholic faith and from the power of the Church, and which has regard exclusively, or at least principally, to a knowledge of natural things only, and to the ends of social life on earth." [XLVIII.]

Now with this theory of the relation of his Church to the public schools, what else can the Catholic do than to hate and seek the destruction of the school-system which prevails in America? Its one great and irremediable defect is, that it is not wholly under the control of the Church; nor can he ever become reconciled to it, until the Church acquires control of it. Hence Archbishop Purcell writes to the Cincinnati Board of Education, in September, 1869,—"We, as Catholics, can not approve of that system of education for youth which is apart from instruction in the Catholic faith and the teaching of the Church." Hence Mr. McMaster, editor of the *New York Freeman's Journal*, declares in his paper:—"I will not suffer my child to go to the poor-house for its dinner, nor to wear the clothes of the alms-house, so long as I can prevent it. And as little will I suffer the political power to dispense poor-house instruction to my child." And again:—"We do not speak at random, but have well weighed our thoughts, when we say that, in our most firm conviction, the citadel of Anti-christ in the United States is the public school system." And once more, with unmistakable emphasis:—"Let the public school system go to where it came from—the devil."

That the Catholics, therefore, or at least the consistent Catholics, hate our common school system with deadly and inveterate hatred, is plain both from their theory, their language, and their action. They demand, and in some places have actually secured, a division of the school funds, and have thus greatly endangered our educational system. This system at present is not yet thoroughly American,—that is, thoroughly secular. But before I criticise it at all, I must explain what I understand by a school system which shall be thoroughly American.

The liberal theory of education is, like the Catholic theory, based on general views of life and its objects.



The liberal says,—“While I am in this world, I must live for it,—discharge its duties, enjoy its pleasures, and bear its pains, as well as I can. If there is a life hereafter, as our hearts prompt us to hope, it must be the natural continuation of this life, and will care for the things of itself.” With this view of human existence and its appropriate objects, the education of the young will aim to fit them for the part they must play here on earth. Whatever in the opinion of all shall tend to make them wiser, happier, more useful, more noble, that will be taught in the schools. But since people differ widely in their beliefs concerning religion, and since the public schools, being supported by taxes paid by all, are to be used for the benefit of all, the only just course will be to teach in these schools what all are willing to have taught there, and to exclude whatever is a grievance to any class of the people. It is plain that, under the present condition of things, religion (I use the word in its commonest sense) is in this country one of the things to be excluded from the schools. The Jew will not wish his child taught Christianity, neither will the Chinese, when he comes; the Protestant will not wish his child taught Catholicism, nor will the so-called infidel wish his child taught religion under any of its forms. Justice will be fully satisfied, if nothing is taught in the schools which is a grievance to any class of persons. In short, if the schools are entirely secularized, and devoted to studies of practical advantage in this life, while instruction in religion is left to be imparted by those who want it in other and more appropriate places, the problem is solved so far as justice and equal rights are concerned. The schools will be open to all on the same terms; nothing will be taught which is offensive to any; and the only charge that can be brought will be that certain things will be left untaught which may be desired by some. This objection will be against the very attempt to support public schools at all. If it be an injustice to leave untaught what any person may happen to wish taught, then a just system of public instruction is an impossibility.

It is just here that the battle lies between the Romish and American systems. The liberal is perfectly willing to send his child with Catholic children to a school from which religion is entirely excluded; but if he can help it, the Catholic will not send his child to such a school with Jewish, “infidel,” or even Protestant children. He will send his child to no school in which his own faith is not taught. His conscience is hurt, unless he can control the schools,—that is, unless he can govern his neighbors just as he pleases. Nothing will suit him but the privilege of imposing his belief on all the world. In other words, he is bound either to rule or ruin,—either to control the public schools according to his own notions, or else to break up the whole public school system altogether. The issue, therefore, between the Romish and American systems is absolute and irreconcilable. We have got to fight it out, just as we did the slavery rebellion. The Catholics are not content with equal rights in our schools. They demand control, or else the ruin of our school system by the division of our school fund. The welfare of our children, the safety of the republic, the interests of humanity, require the maintenance of a system of universal and free education. The Catholics are welcome to their share of the benefits of it; nothing should be retained in the schools which can possibly wound their conscience. But when they turn about and say in effect,—“Justice is not enough; equal rights are not enough; relieve us from our school-taxes or divide the school-money; if you won't give us control of your schools, we will break them up;”—then we have a clean issue, and must fight it out. A conscience that is not content with justice and equal rights, but enjoins aggression on other consciences, may be very sincere, but it is also very misguided; and it must give way to a better-instructed conscience. If it comes to this, the Catholics must make the best of it. Unless we give up our free government, we can not give up our universal education; but we must make it as free to Catholics as to any others. We must concede to them perfect equality of rights; we must concede to them all freedom of conscience which stops short of domineering over other consciences. But if your conscience requires you to be a despot, and mine requires me to be a freeman, I see no help for it but to fight the battle out to the bitter end.

Thus between the Romish and American systems there will be a clean and square issue sooner or later. But to-day our American system is not perfected, and retains features which are a just cause of grievance

to the Catholics, as well as to the Jews, free-thinkers, and so forth. The reading of the Bible (especially the King James version of it) without note or comment is just as much the symbol of the Protestant faith, as saying mass or making the sign of the cross is a symbol of the Catholic faith. To retain this or any kindred symbol in the schools is an infringement of equal rights; and the Protestants are guilty of gross injustice in obliging the Catholics to support schools thus flying the Protestant flag. SO LONG AS THE BIBLE IS READ IN THE SCHOOLS, JUST SO LONG ARE THEY PROTESTANT SCHOOLS; AND THIS FACT JUSTIFIES THE CATHOLICS IN DEMANDING A DIVISION OF THE SCHOOL MONEY. You cannot blame them for objecting to support Protestant schools, when you yourself would object to supporting Catholic schools. No—this will not do. If the schools are to be supported by both Catholics and Protestants, (to say nothing of rationalists, sceptics, freethinkers, unbelievers, and liberals of all sorts), then the schools should be neither Catholic nor Protestant, but neutral,—secular; and then all just cause of complaint is taken away. No more favor will be shown to one than to the other; all classes will stand on precisely the same level.

The hue and cry that is made, therefore, that taking the Bible out of the schools is a concession to the Catholics, is just the reverse of the truth. It is shrewdly got up for effect, to hide the real issue. It is a concession to the Catholics to keep the Bible in the schools, for this gives them a just reason for calling for a division of the school funds. If they must pay for your Protestant schools, you must pay for their Catholic schools. Why not? Is not that fair? The only way to concede nothing is to make our own stand a just one by removing all cause of just complaint. Make the issue clear and plain,—then let the conflict come. The Protestant theory of education is “neither fish, flesh nor fowl;” it is in the main secular, but also partly ecclesiastical. So far as it enjoins religious instruction in the common schools, it is a union of Church and State, and thus conflicts with the first principles of republican government. Bible-reading in the schools is in fact a relic of Catholicism, and so far justifies the Catholic demand. The only just and safe course is to forbid it altogether.

It is from no unfriendly feeling to the Bible that I call for its exclusion from the schools; I simply maintain that the schools are no fit place for its use. There are eminent Protestant clergymen, like Dr. Spear, who are as strongly opposed to Bible-reading in the schools as I am. Their reason is substantially the same, namely, respect for equal rights. It is a grievance to the Jew, to the Catholic, to all non-Protestants, that the badge of Protestant supremacy should be so stubbornly retained. Its retention is deepening the antipathy to our whole school system in thousands of minds; and it is because I see real danger in this growing disaffection that I feel anxious to remove its cause. What would America be worth without her free schools,—her boast, her glory, her crown? As one who enjoyed their benefits in early life, I would prove my gratitude by standing up for them now, even against their foolish friends.

Justice and expediency alike demand the prohibition in the schools of Bible-reading and all other religious exercises,—justice, because the dominant Protestant Christian sentiment of the country has no right to use the common school system as an engine for its own dogmatic and sectarian purposes,—expediency, because this practical injustice furnishes to all enemies of our system of free popular education a terrible weapon for its overthrow. The longer our present unjust and inexpedient policy continues, the more active and perilous will become the growing jealousy of all taxation for school purposes. We must either make our schools equally free to all, oppressing none; or else we must cease to levy educational taxes. That is the only alternative. The American people will never be content to raise a public fund to be squabbled over by bigots and politicians. The fund must be for all alike, without favor or distinction; or else the sects must support each its own educational institutions. And all well-informed persons know how miserably trashy all sectarian schools and colleges are. They are simply hot-beds of propagandism placed under the control of ministers, and used chiefly to make more of the same sort. It will be an evil day for America when our beneficent, universal and democratic school system, in which children breathe the bracing air of freedom and equal rights and republican ideas, shall be supplanted by a host of petty and rival systems, each

setting itself up as superior to all the rest, and fostering a spirit of narrowness, bigotry, and pride. Long may that day be averted!

In what I have said, I have looked to the broad principles of this Bible question, rather than to the details of it; for it is a question, trivial as it seems to many, that will put to the test the sincerity of the American people in professing to carry on a government by republican principles. I have great confidence that the people will stand this test. Although we cannot expect immediate success in a movement of this character, we shall have as allies the natural keenness of the American intellect and the natural love of fair play which is engendered by republican ideas. The stars in their courses will fight against the Sisera of sectarian domination. There will be little room here for Papacy or semi-Papacy. In the end, I cannot doubt, religious exercises of all sorts will be abolished in our schools, and our system of education, thoroughly secularized, will attain a degree of excellence of which we can now form but a feeble conception.

#### THE BIBLE IN SCHOOLS.

##### Its Exclusion from the Toledo Schools Advocated.

MEETING OF THE TOLEDO LIBERALS—ADDRESSES BY F. E. ABBOT, MAYOR KRAUS, MISS PECKHAM, AND DR. GRAF.

[From the Toledo Blade of July 18.]

The friends, in Toledo, of the movement to exclude the use of the Bible from the public schools, which has agitated the public mind so extensively during the past year, held a meeting yesterday for the purpose of discussing and urging the said exclusion in our own city schools. The meeting was held in the grove at the head of the Adams Street Railway, and was made up of members of the First Independent Society and others of no religious creed.

The Toledo Sengerbund was in attendance and at intervals enlivened the meeting with excellent vocal music. No devotional exercises were had, but all was broadly secular, the speakers being enthusiastically applauded whenever a bold, stirring sentiment was uttered. Dr. Thos. M. Cook presented the several speakers to the assembly.

In accordance with the published programme, Mr. F. E. Abbot, editor of THE INDEX, opened the discussion by reading an essay on “The Bible in the Public Schools.” [We omit the abstract of the essay, as it is printed in full above.—ED. INDEX.]

After music Mayor Kraus was announced and spoke in an earnest manner as follows:

LADIES AND GENTLEMEN:—I am not the one to speak on this subject, as I do not feel competent to do justice to it. I am an American citizen, not from birth, but from choice, because I love its liberty. I am among those who believe that this liberty needs some improving. It may be too late to try, but I am flattering my countrymen that the man with liberal ideas is as good as that citizen who is sectarian in his belief. You can do no good by claiming that you are better than any one else. I don't want the education of my children to be based on prejudice. I don't want them to go to a school where they are not considered equal to the rest, but I want them to go where all children are equal, where they are taught that those who do right shall have the benefit of it. For this reason I always objected to having a religious book in the public schools. I would not have a superintendent who would teach the scholars that the infidels are not as good as anybody else, and that the Jew children will go to hell. It is because such ideas are taught in our schools that I have declined a position in the Board of Education. Mr. Marx was surprised, when he came to America, because I did not take a part in the government of the schools; but I gave him my reason, and he sustained me. I had rather go for dividing the school fund than to support a doctrine which I do not approve. Religion is a matter of choice; and if any one desires to have his children educated as a Catholic, a Methodist or a Jew, let him; but I have no right to say what your children should believe or what they should not believe. I want my children instructed in all that is right.

It ought to be one of you Americans to discuss this question in your own language. But my heart and hand are with you for liberty of the greatest extent in the schools. They should be governed for the benefit of all without regard to sect.

Miss L. Peckham, who lectured here last winter on Woman Suffrage, was next introduced, and urged in the main the theories advanced by the preceding speakers. She claimed that the exclusion of the Bible from the schools was not a question of the infallibility of any religion, but simply of the functions of government. The safety of our republic lies in maintaining an entire distinction between church and state. Government should be confined to maintain justice among its citizens. We should know nothing of toleration of religion in America as in Rome, where no creed except Catholicism is tolerated. Equality is the American idea. Individual conscience should be the chooser of religion. The speaker would “cast no slur at any one's religious faith.” She believed the reading of the Bible in the schools would have been



done away with long ago, were it not for the conservatism of the human mind. There are but few who are so bold as to cut loose from their inherited notions. In the name of justice, we should know a Jew and Greek, home-born and foreign-born, male and female, heathen and Christian, as a common brotherhood in the enjoyment of the fullest political and religious freedom.

Guido Marx, Esq., being called upon, favored the movement on the ground that all ecclesiastical organizations of the world were doing their best to establish their respective dogmas, and, being a liberal in all things, he would put to rout all sectarian contestants for power over the young, by excluding the Bible from the schools, which is the source of controversy.

Dr. Edward Graf, the founder and for many years the speaker of the free religious societies in Milwaukee and Philadelphia, was next introduced and spoke in German. He asserted that the religious liberty of the country was one of the main pillars of its free institutions. No book in the world was less fit for a school-book than the Bible. No Roman Catholic could with good conscience send his child to a school where as a reading book the Bible was employed, and from it thought that the immortal Nazarene replied to a man who accosted him: "Good master!" "Why do you call me good? Nobody is good but God alone." A book in which the same great man expresses himself thus: "You shall not suffer yourself to be called master; one only is your master, Christ; you shall not allow yourself to be called father; one only is your father, he is in the heavens."

But Protestant parents can no more wish to have their children taught on the first leaves of the Bible a history of the creation of the world, which, by the subsequent teachings of geology, are proved to be fables and fictitious stories. A youthful mind will become impressed by such enormous contradictions with that which has been instilled into him as religious belief, and will far more become inclined to frivolity and finally to despise all that the church seeks to teach as sacred belief, than to real piety, which is ever one and the same with rectitude and virtue.

Let us educate our children, through the conservation of the public free school system, to be righteous and virtuous American citizens, and leave it to the numberless sects to make them "citizens of heaven."

Music closed the meeting, when the gathering dispersed.

In the evening the same question was discussed by the Radical Club in the Church of the First Independent Society. A motion was adopted to decide at the next meeting of the Club, the proposition to present a petition to the City Council asking the exclusion of the Bible from the Toledo public schools.

#### THE BIBLE IN THE SCHOOLS.

[From the Toledo Commercial of July 19.]

Our citizens were not a little surprised by an announcement on Saturday, that a public meeting was to be held on Sunday in a grove in the 7th Ward, "of all persons interested in the maintenance of an unsectarian Common School system," and that evening the "Radical Club of Toledo would meet to deliberate on the adoption of a petition to the Board of Education, for the discontinuance of all religious exercises in the public schools of this city."

According to this appointment a meeting was held in the grove at which the Toledo Sengerbund furnished vocal music and addresses were made by Mr. F. E. Abbot, of the Independent Society, Mayor Kraus, Miss Peckham, Guido Marx, and Dr. Graf. The key-note of the occasion was given by Mr. Abbot in the following declaration of sentiment:

While I am in this world, I must live for it, discharge its duties, enjoy its pleasures and bear its pains, as well as I can. If there is a life hereafter, it will care for the things of itself. With this view the education of the young will aim to fit them for the part they must play here on earth. But since people differ widely in their religious beliefs, and since the public schools, being supported by taxes paid by all, are to be used for the benefit of all, the only just course will be to teach in these schools what all are willing to have taught, and to exclude whatever is a grievance to any class.

Mayor Kraus took substantially the same ground. He said he was an American citizen from choice, because he "loved its liberty," but he thought "this liberty needed some improving." He further said, according to the *Blue's* report:

You can do no good by claiming that you are better than any one else. I don't want the education of my children based on prejudice. I don't want them to go to a school where they are not considered equal to the rest, but I want them to go where all children are equal, where they are taught that those who do right shall have the benefit of it. For this reason I always objected to having a religious book in the public schools. I would not have a Superintendent who would teach the scholars that the infidels are not as good as anybody else, and that the Jew children will go to hell. It is because such ideas are taught in our schools that I have declined a position in the Board of Education. Mr. Marx was surprised, when he came to America, because I did not take part in the government of the schools, but I gave him my reason and he sustained me. I had rather go for dividing the school fund than to support a doctrine I do not approve. Religion is a matter of choice, and if any one desires to have his children educated as a Catholic, a Methodist or a Jew, let him, but I have no right to say what your children should believe or what they should not believe. I want my children to be instructed in all that is right.

The other speakers but reiterated in substance the sentiments already quoted. In the evening the same question was discussed and a proposition made to petition the City Council for the exclusion of the Bible from the schools.

We have neither time nor space here to discuss the proposition now for the first time boldly made in Toledo. We will only say, that the challenge to the best and most effective educational system the world ever saw, is plain and direct. It cannot be misunderstood. It is based on the assumption that American "liberty"—the fullest and freest among men—"needs" not only "some improving," but a good deal, amounting to an entire change both in its mode of manifestation and its basis; for when we get a system of education which shall not only be divested of all recognition of the religious principle in man, but "excludes whatever is a grievance to any class," we shall have something that neither human nor divine power has produced. It may be easy for theorists, from their stand-point, to conjure up visions of this kind; but when put to the test of practice, the illusion disappears.

There being citizens here who deem it their duty to advance such doctrines, we do not object to the discussion. For our own part, we cannot do less than enter our protest against both the policy suggested and the fallacious grounds on which it is based.

#### GREEK BRIGANDS.

THERE is a regular system of treating for the ransom of the captives. A letter is first conveyed by the robbers from the captive to his friends. This generally contains a safe-conduct for the messenger who shall be chosen to go to the robber camp and treat, and a plan marking out certain places he must stop at. He travels by night, on a white horse, and carries a small bell, which he rings at certain convenient and solitary situations, which is answered by a shrill whistle if all is well. Unless the whistle is heard he must not go on, and the whole plan is so arranged that the man himself does not know where he is finally going to, so that it is impossible for the authorities to discover the brigand's haunt thereby. At a certain spot the robbers meet him, and conduct him into the presence of the chief. Then a regular bargaining is commenced. The chief names a sum, which the messenger, if he is a man of determination, and represents well the insufficient means of the captive, often gets reduced. When the bargain is finally struck, the messenger goes back for the money by a different road to that he came by, and returns with the same ceremonies and precautions. The ransom is delivered to the chief in presence of all the band, who light a taper and examine the coins to see if they are good. The captive is then brought in, loosened from his ropes, his beard cut off, and then he is kissed by each robber on the cheek, whilst they all cry out "Kalleli!" that is to say, "Begone, and be of good health." Should the robbers be besieged during the bargaining, both captive and ransom are destroyed. The robbers' great object is to terrify the people into bringing sufficient ransom; therefore, when it is deficient, or the captive is too poor to pay at all, the most horrible cruelties are practised. There are several such cases known to have occurred quite lately. One man whose ransom was short of the sum named, was tortured, stripped naked, and slowly burned with a lighted fuses to such an extent that he can never recover. A boy of fifteen had his ear cut from the roots because a hundred drachmi of the ransom were wanting. But the most horrible account of all was as follows: Three peasants had been taken prisoners. Two of them were enabled, by the sale of their oxen, to make up a sum sufficient to content the brigands. The third was a poor man and could pay nothing. He was condemned to death. He fell at their feet for mercy. "The law forbids it," was the answer.—*Cassell's Magazine*.

#### LIONS ATTACKING AN ACTRESS.

A frightful scene, more exciting in its details than the very strongest blood and thunder tragedy that a Bowery audience ever witnessed, occurred at the Bowery Theatre on Saturday night. The performances were drawing to a close, expectation was on tip-toe to witness the brave and daring acts of Miss Minnie Wells with the Puma lions. The young lady entered upon the stage, made her courtesy to the audience, and immediately went into the cage containing the lions—the crowded audience meantime watching the exhibition with breathless interest. Suddenly, while the young lady was going through her performance with the animals, piercing screams broke the awe-struck silence of the theatre, and the audience were horrified at the sight of a huge lion seizing the young lady by the throat and lacerating her in such a frightful manner, that the blood poured in streams upon her dress. The actors and attendants upon the stage rushed forward and struck at the enraged brute, and finally succeeded in causing him to relinquish his hold upon Miss Wells, who was dragged from the cage in a fainting condition. She was carried home by her parents and received prompt surgical attention. The scene among the audience baffles description. Several women fainted, and men shouted with agony at witnessing a danger which they were powerless to prevent. Information of the event was brought to the Franklin street police station, and Captain Kennedy, of the Sixth Precinct, with a large force of police, was promptly on hand, and succeeded in restoring order, so that the theatre was cleared without further accident.—*N. Y. World*, May 30.

### Voices from the People.

[EXTRACTS FROM LETTERS.]

"I have received copies of your able paper according to my request; and, after a careful perusal, I can truly say it suits me. I believe it is the 'bread' for which many souls now hunger. I have waited many years for its advent. And now, my dear Editor—my brother—I wish to congratulate you upon the position you have taken and the ability with which you maintain it. My heart overflows with grateful sympathy to you and the cause you have espoused. It is a cause that has long been dear to my heart. When a boy, I heard a story of an enthusiastic political Christian, of the Methodist persuasion, who, attending a prayer meeting in a time of great political excitement, while others were responding, in the usual somewhat vehement manner of the sect, to the powerful appeals of the brother who was 'leading in prayer,' roared out at the top of his voice, 'Hurrah for General Jackson!' This called forth from the 'elder' a rather stern rebuke for the wrong he had done in disturbing the worship of God by the untimely expression of his political sentiments, to which the devout and honest enthusiast replied, 'I can see no wrong in what I have done, for to me Religion pure and undefiled before God and man and genuine Democracy are one and the same thing.' That sentiment I early accepted as the expression of my faith, and such it remains to this hour. I have never been able to discover any logical half-way house or resting place between perfect spiritual freedom and the absolute despotism of Rome. Penholder asks in the *Independent*, 'Is it not cold out there?' And the *Liberal Christian* (?) says: 'It will probably have the field all to itself, and freeze up with its disciples in the soulless, Christless region of that pole towards which THE INDEX points.' Now is it possible that those who can write thus have ever 'experienced religion'? Surely, if they have, it must be a very shallow and conventional, not to say soulless, sort. During the last five years I have been, and am yet, a helpless invalid, bound hand and foot in the painful bonds of rheumatism; and during all the long, weary days and painful, sleepless nights my faith in the Unity of God and Nature and the Divinity of Humanity has not only cheered and sustained me, but has continued to grow stronger and take deeper root in my soul. Warm human hearts have flowed with sympathy for me, 'as the rivers of waters,' and human hands moved by human love have constantly and ungrudgingly ministered to my wants, and been ever ready to do all that possibly could be done to alleviate my sufferings and make smooth my rugged, thorny pathway. Of those who have thus manifested their sympathy and revealed to me the depths of human love, some are Christians, but the greater number are not Christians; yet I can appreciate no difference in the quality of their love, and can truly say, in them all I love and worship God. And I confess, with the tenderest regard for the convictions of my Christian friends, that I am unable to conceive in what respect it is better, or more religious, to love and adore one of 'God's anointed' than the many who have been anointed with the same Divine Spirit of love; nor do I know how or why I should select some particular individual upon whom to fix my ideal of the Divine Humanity, to the exclusion of all others whose hearts are filled with love. I am quite sure that those who hold that Free or Universal Religion is a 'cold' and 'soulless' faith, incapable of sustaining the soul in the hour of trial, or inspiring the heart with love and noble, self-sacrificing devotion to duty and human good, have never eaten of the 'bread' of its life, nor drank of its crystal waters. Pardon me if I have trespassed upon your time or patience, for my heart is full. I have written what I have because, knowing the power of sympathy, I have thought, perhaps, from my testimony and experience, you might draw some small measure of encouragement and strength to sustain you in the darker hours of life and cheer you onward in your noble work. My wife, whose hand now writes my words, joins me in all my good wishes for your welfare and success, and in the hope that THE INDEX may point many thirsty souls to that fountain of life where all may come and drink freely of that water which 'whosoever drinketh shall never thirst again.'"

"Please continue, for \$2.00, enclosed, the subscription of — and —, each six months longer. This you will please accept as a sign that we like it, though not as a measure of our liking."

"Your little paper is always welcome. Your essays are well worth the price of the paper to me. I hope you may feel encouraged by and by to enlarge THE INDEX."

#### LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are suspended during the months of July and August.

RADICAL CLUB.—The meeting of the Club which was appointed to be held in the Park on Sunday afternoon, July 24, will be postponed till Aug. 7. The place and hour will be announced hereafter.



## Poetry.

AMALIA:

FROM THE GERMAN OF SCHILLER.

Fair as a god from blest Valhalla straying,  
Fairer than all Youth's radiant train was he;  
Mild was his eye, as when the sun, a-Maying,  
Laughs from the azure of the mirroring sea.

O rapturous paradise of nectared kisses!  
As amorous flames together leap and twine,  
As harp-tones, breathing of celestial blisses,  
Quiver and thrill in harmony divine;

So rushed, flowed, melted soul with soul, o'erbrim-  
ming,

And burning cheeks and trembling lips grew one,  
And spirits rapt, while heaven and earth seemed  
swimming,

Dissolved and blended in a low, faint moan.

He goes, alack! and, sweet allurements giving,  
In vain the timorous sigh still woos him back;  
He goes, he's gone,—and every joy of living  
Pines in despair, and dies in sad "Alack!"

1859.

ASTERISK.

## The Index.

JULY 30, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

SPECIAL NOTICE.—Persons wishing a file of THE INDEX, bound and complete for the year, at \$2 50, will please forward name and address immediately. No money should be enclosed. Only two hundred and fifty copies can be supplied. If these are all ordered, the missing numbers will be reprinted and the orders filled at the end of the year. For further particulars see THE INDEX, No. 20.

An able argument for the doctrine of philosophical necessity will be found among our "communications," to which we shall briefly reply hereafter. It will repay the careful study of those who are interested in this abstruse question. We could not print so long a communication, if we did not feel under obligation to do so in this case; and we do not mean to establish a precedent by printing it.

The *Toledo Blade* and *Commercial*, of July 23, have the following, which, as the French say, was given by "inspiration":—

THE FIRST UNITARIAN SOCIETY.—The First Unitarian Society having secured possession of their old Church, on the corner of Adams and Superior Sts., will hold services in it to-morrow. After that day they will have a short vacation, during which the Church will be raised to grade and otherwise improved. It will be reopened for regular services on the first Sunday in September.

The joke of the thing is, that the "First Unitarian Society," which was organized last autumn, never had any more right to the said church than they now have to the Boston State House, until last week, when they purchased the old wooden church of the First Independent Society for eight hundred dollars. It is, therefore, funny enough to talk of having "secured possession of their old church,"—as if they had been the victims of a foul conspiracy, and at last, like the virtuous prince in the fairy-tale, had come into possession of their own to the great discomfiture of the conspirators! A fondness for this style of misrepresentation and petty insinuation seems to run in the Unitarian blood.

The Pope has been at last formally declared infallible. Henceforth the poor old lady can issue, but not commit, "bulls." The Roman Catholic system has now been logically perfected; the next step will be the beginning of disintegration. The immediate effect, how-

ever, of the new dogma may possibly be schism to some extent, but also increased efficiency in the drilled army of ecclesiastics who aspire to conquer the world. The Jesuits have triumphed, and know well how to use their power; and they will doubtless put forth all their energies to get control of the New World. It is here rather than in Europe that Catholicism will meet its true antagonist—the principle of complete civil and religious freedom. When any considerable number of Americans shall have become convinced of the necessity of making our political system thoroughly secular, the battleground will be a fair one, and the battle will be decisive.

## THE PARK MEETING.

According to previous announcement made through THE INDEX, the *Toledo Blade*, and numerous printed post-bills, a public meeting of Liberals was held in the Adams St. Park in this city, Sunday, July 17, to consider the Bible-in-Schools question. Reports of this meeting will be found elsewhere in our present issue. The attendance was good, and would have been better still, had it not been for the sweltering heat of the day, which kept many sympathizers at home. In every respect the demonstration was signally successful, and fully answered its purpose of calling the attention of the public to the movement proposed.

The evening session of the Radical Club, at which the same question was discussed, was the largest, the best, and the most earnest of all that we have attended; and it was manifest, from the number of strangers present, that interest in the movement was rapidly spreading. The question turned on the choice between two alternative petitions, the one simply stating that "for many and dissimilar reasons" the subscribers united in requesting the discontinuance of all religious exercises in the common schools, the other appending to this request the reasons which influence the Radical Club in making it. The former could be signed by Catholics and all others who, from any cause, sympathize in the actual object aimed at; the latter, only by those whose convictions are thoroughly radical. The former, therefore, which would get the most signatures, would derive all its weight from the influence of mere numbers; the latter, which would carry its principles on its face, would be a direct appeal to public opinion, and derive its weight from the truth of its ideas. To some of the Club it seemed best to adopt the former petition, to others the latter; and, being desirous of choosing wisely between these two possible courses, the Club postponed the decision to an adjourned meeting, to be held the Sunday following in the Park.

This adjourned meeting, however, was prevented by a heavy rain; and for various reasons it will not be held till August 7, at some place to be hereafter announced.

## "BETTER, THANK YOU!"

The *Toledo Commercial* has had a terrific spasm of piety, but we are happy to be able to report its convalescence. It declined to publish the advertisement of the "Mass Meeting of Liberals," notwithstanding the temptations of filthy lucre; and it looked on with the consciousness of superior virtue, while that wicked and roaring *Blade* printed the same advertisement, "asking no questions for con-

science' sake." What a sweet complacency must have pervaded the *Commercial's* bosom that night, as it said—"Now I lay me,"—and laid itself!

But, alas for the frail virtue of pious dailies! at the very next temptation the poor *Commercial* succumbed. The advertisement of the Radical Club Meeting, the week after, was irresistible; it came—it saw—it conquered! The immaculate sheet was polluted with the "infidel" announcement; but then—the ducats! What specific for a burnt conscience is equal to a greenback plaster?

The convulsion is past. The fit is gone. The spasm is over. "Holy Willie" is himself again!

"I bless and praise thy matchless might,  
When thousands thou hast left in night,  
That I am here afore thy sight,

For gifts and grace  
A burnin' and a shinin' light  
To a' this place.

"O Lord, thou kens what zeal I bear,  
When drinkers drink and swearers swear,  
And singin' here and dancin' there,  
Wi' great and sma';  
For I am keepit by thy fear  
Free frae them a'."

## SYMPATHY FOR PRUSSIA.

A public meeting was held in Gitskey's Grand Opera House Friday evening, July 22, by the Germans of Toledo, to express sympathy for Prussia in the great war which has broken out in Europe. Mr. Guido Marx was chosen chairman; addresses were made by Lieut.-Gov. Lee, Mayor Kraus, Mr. A. L. Gitskey, Miss L. Peckham, Mr. F. E. Abbot and others; and resolutions were adopted and ordered to be transmitted to the Kings of Prussia and Bavaria, expressing the goodwill of the meeting and their confidence in the success of the Prussian arms. Every liberal American must share these sentiments, and look to the terrible war just entered upon with sincere hope that, notwithstanding its miseries and crimes and devastation, it may yet promote the cause of German unity, and therefore, though indirectly, the cause of German liberty. Disunited Germany can never be free; Germany united must be free, sooner or later. Since carnage must come, may the eagles of victory perch upon the Prussian banner!

## HONOR TO WHOM HONOR.

The *New York Independent* of July 21 reprints entire, in its column of "Current Religious Views," the admirable reply of Mr. Potter to the aspersions of the *Milwaukee Index* on Keshub Chunder Sen. This article was first published in the "Department of the Free Religions Association" in THE INDEX, No. 28. We are confident that the omission by the *Independent* to give due credit for it was accidental, since the *Independent* has hitherto always credited THE INDEX for all extracts from its columns; and we refer to the fact now simply because we were much pleased with this mark of appreciation of our friend's work. Mr. Potter has a very delicate task to fulfil in furnishing so much matter weekly which shall be interesting to our readers, yet not commit the Association to what may be his own private opinions; and every token of appreciation of the great tact and success with which he discharges this difficult duty is very grateful to our feelings. We believe we express the universal sentiment of the Association in hoping that he will



long be willing to retain the position which he now fills so acceptably to all its members. The wide influence of the Association is, we believe, in no small measure due to the character and talents of its President and Secretary.

## Communications.

### ERRATA.

Mr. W. S. Robinson ("Warrington," of the Springfield Republican), writes us a pleasant letter, saying that the passage seemingly attributed to him by our correspondent J. S. in THE INDEX, No. 22, was not a quotation at all, and in fact misrepresented his thought. We did not understand our correspondent to quote, but rather to imagine, as it were, a dialogue between Mr. Robinson and Mr. Wasson, freely reproducing the ideas of both without attempting to be very exact and without pretending to adhere to their language. At any rate we are responsible for the punctuation of the article in question, with the exception of a few errors in the printing; and if a mistake was made in this respect, it was probably due to our own understanding or misunderstanding of our correspondent's meaning. We are perfectly sure that J. S. did not intend to misquote; and we trust that this explanation will be satisfactory to Mr. Robinson.

Mr. John Chappellsmith, whose article, entitled "Ideal Types in Nature," appeared in THE INDEX, No. 28, wishes the sixth sentence of the last paragraph to be corrected thus:—"We may suppose this to be eternal, living matter, susceptible of successive modifications from physical forces, &c."

### ADDRESS OF MISS L. PECKHAM

AT THE PARK MEETING IN TOLEDO, SUNDAY, JULY 17;  
AN ABSTRACT.

We have in this country a great system of Public Schools, carried on by the Government and supported by the taxes of all the people. The question for us to consider to-day is whether we shall have religion taught in those schools in any manner, by prayer-making, Bible-reading, or psalm-singing; or whether they shall be completely secularized.

This involves no question as to the worth of religion,—implies no conclusions as to the fallibility of the Bible; it is simply a question as to the functions of government, and whether the teaching of religion should be one of them. You and I may agree as to the value of religion, but we must not therefore infer that it is wise for the State to enforce or teach it. As Macaulay has said in one of his brilliant essays, bread-making is a more important and essential work than hat-making; but if the milliner insisted therefore on being a baker as well, we should probably have very poor hats and bread. The union of church and state belongs to a past age, and was then consistently worked out in the religious persecutions of which we have all read with horror. Learning from the experience of past centuries the interminable evils that flow from their union, our fathers wisely left religion on the firm foundation of individual convictions, to be supported by voluntary contributions. The very first Amendment of our federal Constitution declares: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." So imbued were they with this idea, that Jefferson, when President, would never appoint a day of public thanksgiving, believing it no part of his duty or office; and Madison hesitated long before signing a bill to incorporate a church. In the State of Ohio you have provisions of a similar nature:—"No religious test shall be required for the qualification for office." "No person shall be compelled to maintain any form of worship, nor shall any interference with the rights of conscience be permitted."

When in both Federal and State Constitutions the independence of church and state is so plainly declared as a fundamental principle of our Government, it is a glaring inconsistency to use the public or Government schools to teach any form of religion whatever. And this implies no disrespect to religion. It is simply declaring that in the body politic, as in the human body, different organs have different functions; that as, in animal life, the series beginning with the cell, which performs every function imperfectly, culminates in man, whose life is carried on by a complex organism, each organ confined to its single function, so the rude state where the chief is king, priest, warrior, must grow at last in a higher civilization to a differentiation of functions, when the State will perform its one duty of applying justice, neither meddling with nor teaching religion. The application of this principle to our schools would have long since been acknowledged but for the conservatism of the human intellect, which never allows of the full application of a new principle at once.

I was struck with the affirmation, made by a lawyer of Cincinnati last autumn when arguing this question in Court, that the Government had a right to prohibit the raising of heathen temples in this land. I am sorry to hear such assertions made by any American. Such a prohibition would be an

odious and despotic precedent. If our German fellow-citizens choose to build a temple (which to Christians might seem heathenish enough) to the laws and forces of Nature, which alone they believe produce the phenomena of Nature; or if the Chinese build temples or Jose-houses and worship idols,—has the State of Ohio, has the Government of the United States any right to interfere? Such assertions must be met. If true, let us abate a measure of our high sounding pretensions, that in America there is liberty for all—that all men are equal before the law, and all religions. *Equality*, I say, not *toleration*; for that is alien to American thought. Such a word applies to countries with an established religion. But here we are equal. That idea has forced you, in the teeth of your own prejudices, to pass a Fifteenth Amendment, and will yet culminate in a Sixteenth. As George William Curtis said:—"The conscience of this nation sits in the way like a sphynx, proposing its riddle of true democracy. Presidents and parties, caucuses and candidates, failing to guess it, are remorselessly consumed."

We have boasted that here no tax-gatherer goes about to wring from men the extortions called church rates, to build up a faith they do not believe in; but, teaching religion in the schools, does not the school tax become a church-rate in a disguised form? It is not only a public inconsistency, but a private wrong, since Catholics, Infidels and Jews are compelled to pay towards upholding a faith they do not believe in. According to the new Constitution of Ohio the seventh section of the Bill of Rights declares that "No preference shall be given by law to any religious society." Can we dispute what has been proven here to-day, that reading the Bible is a Protestant exercise? Is that showing partiality to no religious sect—which has been called the "flag of Protestant supremacy?" Who besides the Protestants desires this Bible-reading? The Jew, who does not believe in the New Testament? the Catholic, who believes in another version of it? the infidel, the rationalist, the free religionist, who protest every day against this superstitious worship of a book? Even in Europe they are more just and consistent than we; for while they give religious instruction in their public schools consistently with their theories, no form of religion is allowed supremacy over others; but, as shown in Horace Mann's educational report, the Protestant clergy teach the Protestant children, the Romish clergy the Romish children.

If, as is claimed, there are children in our public schools who have no opportunity for religious instruction unless they receive it there, it is still no fault of the State or school. It is no disgrace to any man that he does not do another man's work. If there are poor children or orphans who have no religious teachings, it is a shame to the ministry which is paid to do this very thing; it is a shame to the churches which fail to care for the least of these little ones; it is a disgrace to those who bear the name of Christ, and believe that so great a salvation is offered through his name, if they fail to bear to all the Gospel tidings. Let the Christian philanthropist gather these little ones into Sabbath schools, and there teach their different tenets, and not insist on taking taxes from those who believe differently, or using our Government schools to disseminate their ideas.

The feeling of many, expressed here to-day by Mayor Kraus, that he would prefer a division of the school fund to the present regime, will soon leave us no alternative but to omit these ceremonies, or submit to a division of the school fund. And should it be divided, the schools would lose half their efficiency and value. With added expense there would be diminished results. They would become sectarian, on one side Catholic, the other Protestant, perhaps Jewish, and the nation lose the common ground where class prejudices are dissipated by daily intercourse. We must face this question. I take my stand with what seems to me immutable justice. I plant myself on the ideas of equality and freedom. To apply these principles is the great work of the future, and their price is "eternal vigilance." Liberty is like the genius in the Arabian tale which was sealed up in a casket in the sea, moving only with the ebb and flow of the restless waves. But one day the casket was found and opened, and the subtle genius, eluding all detaining hands, grew larger and larger till it reached sublime proportions, and encircled them like the horizon. Though they sought long, no power was strong or cunning enough to imprison it in its narrow setting again. In America the casket has been opened, and the form of liberty grows ever larger before our awe-struck eyes. If we would, we could not chain it again. Be ours the nobler task to follow its inspiration, and be never deaf to its faintest whisper.

### FORGIVENESS AND REPENTANCE.

#### ED. INDEX:

Dear Sir,—I am interested in your paper, and have some requests to make of you and your readers.

I have never said much upon the question of Religion, yet have thought sometimes that the idea Christian professors hold, in regard to REPENTANCE and FORGIVENESS of sins was one great incentive to mortals to commit crime.

According to the Christian theory, a man may commit any offence in the whole calendar of crime, and, by putting on a long face and asking to be forgiven, he stands as high as though he had always lived a pure, holy life. Now when a man commits murder, he is either acquitted forthwith by our tribunals, or the Christians and infidels combined sentence him to the gallows or confinement during his natural term of life.

If God is so good and merciful as to forgive all who ask to be forgiven, cannot mortals forgive each other on as short notice? Christians profess to try to follow after God's example set by him they call Christ. Do they follow the set pattern in any one point? I should like to see one Christian who would stand and be twice struck on the face, or who would give cloak or coat to a brother or sister in need. I should so love to have you or some of your readers, who write with a steady pen, write what you think of REPENTANCE and FORGIVENESS.

I have heard those subjects harped upon for more than fifty years; but very unsatisfactorily to my mind.

E. W. HAWTHURST.

Battle Creek, Mich., July 12, 1870.

P.S.—No, I am not a Christian.

E. W. H.

[At some future time, we will take "Forgiveness and Repentance" as the subject of a Sunday essay. At present the First Independent Society have intermitted their meetings.—Ed.]

### "NUTS FOR ORTHODOXY TO CRACK."

[Answer to queries of B. D. S. in THE INDEX, No. 21, by a Methodist minister.]

MR. EDITOR:—The queries of B. D. S. have puzzled good, wise and great men in all ages. "Can God plan and fail?" "Does God endeavor to draw men towards himself?" If God does not endeavor to draw men towards himself, he must be indifferent about them, or act repulsively so as to drive them from him. Good men of all ages have acted upon the most reasonable supposition that God was endeavoring to draw men to him; they have therefore striven to lay down their sins, and go to him submissively. They have acted upon the supposition that God's plan was to deal with man as a moral agent, and this scheme of Deity never will or can fail. If some are sinners, it is because they abuse the noble powers their God bestowed upon them. All right-minded men will admit that this is the most wise and prudent policy. Wicked men have acted otherwise. Opposed to duties and self-denial, they quibble thus:—"God is omnipotent. His plans can't fail. He is love, and must save all." But if it should be God's plan to damn eternally the finally impenitent, and if his love for moral order and good government should predominate over his love of the vile and wicked, what then? But to the questions.

Query 1st. "Some weeks ago, H. W. B. said in his Sunday evening's discourse, 'God endeavors to draw us towards him.' Now does not the word *endeavor* in that connection imply fallibility, and is it reasonable to suppose that the Omnipotent can plan and fail?" Again, in concluding, he says:—"How can ministers preach that God is omniscient, omnipotent, and all love, if he, foreseeing a man is to be born who will choose sin and incur damnation, permits the birth?"

The two questions involve the same point.

Answer. The querist almost answers his own questions, when he says, "I have an innate consciousness that I can choose between good and evil." Then, sir, you are a moral agent. If you are a moral agent you cannot be forced in your actions. If you cannot be forced in your actions, you cannot be brought to God, except with your consent. Therefore God may be endeavoring to draw you to him by all means and appliances in accordance with your agency, of which you have "an innate consciousness."

The word *endeavor* in that connection does not imply fallibility, because God may have the power to force man's obedience by destroying his agency, but not the will to do it. He made men moral agents, because he wanted creatures with such power, subject to law, capable of vice and virtue. Now he will not undo his work,—force the creation he made free. So H. W. B. spoke correctly according to the Bible, man's constitution, and sound philosophy.

Query 2nd. "Last night he (H. W. B.) said,—'Christ died—blessed be God!—not to save the righteous, but sinners.' Were there any righteous until Christ died, according to orthodox teachings?"

Answer. Yes—millions of holy angels for whom Christ did not die, may be others, inhabitants of other worlds, who had never fallen. All our race are sinners. We may therefore say with great propriety, and we should say it with deep gratitude,—"Blessed be God, Christ died for sinners." H. W. B. was eminently right.

Query 3rd. "Then he laid great stress on,—'It is God which worketh in you, both to will, and to do, of his good pleasure'; and I say to myself,—'then, if God does not work in me, am I responsible for not doing his good pleasure?'"

Answer. No, sir; but the text affirms that he worketh in you both to will and to do. God worketh in you, that you may will what is good, and that you may do what is good. If he worketh in one, he worketh in all; else he is partial, which is absurd. He worketh in you "of his good pleasure,"—that is, as will suit his plans and economy of grace. He will only work in you so far as will incite you to good will and good action, and at the same time leave you in the full exercise of that agency of which you have an innate consciousness. You may say,—"He ought to do more,—force obedience, if he is omnipotent; prevent the birth, if he foresees that the child will abuse his agency and be damned eternally." But in so doing he would contradict himself by doing and undoing. Hence it is said in connection with the text—"Work out your own salvation with fear and trembling." O, sir, it is an awful responsibility to be a moral agent, with eternal Jehovah working in you,



inciting you to *will*, as such, and to *do*, as such, and still by an exercise of your powers you may resist and sin and be justly punished.

Mr. Editor, I think I see the trouble with B. D. S. He is a gentleman of thought and refined sensibility; but he has never been converted. Come humbly and honestly to Christ, my dear B. D. S., and you will never again be heard quibbling about frightening sinners into doing good. Surely, every good man will say,—"If fear of punishment is an incentive to obedience, if it made us better boys at school and more obedient to our mothers at home,—then, for the sake of good morals, if nothing else, let it have its full force upon the vile heads of the wicked, who infest society and curse the earth." If there be such a being as the Bible represents the devil to be, wholly evil, we might expect him to be slipping about among the vile, whispering—"God is love. He therefore wills to save you all. He is omnipotent, and what he wills can't fail. Therefore, don't be frightened out of your sins, into doing good." But surely, my dear B. D. S., no man, having good morals in view, would so act.

VINDEX.

ELLAVILLE, GA., July 13, 1870.

#### A PLEA FOR NECESSITY.

DETROIT, July 1, 1870.

DEAR MR. ABBOT:—Your answer in THE INDEX of the 25th of June to my letter on "Freedom and Necessity," published in the same number, does not tend to narrow the issue, but to extend it rather, by raising argument upon questions of definition, and other matter which should be preliminary. To follow this lead faithfully is really to tune our instruments after the audience have assembled,—not fair to them, at least, though of course better than playing out of time.

Possibly the fault is wholly due to the indefiniteness of statement in my former letter.

In what I have here to say, I will endeavor to clear the ground and help the argument by reducing the number of propositions.

In closing your answer, you say:—"The facts are on the side of spiritual freedom; it is certain speculations only (scarcely touched upon by our friend) that are on the side of necessity." Now, my excuse for saying anything on this subject is the belief that the facts are *not* on the side of spiritual freedom, and that it is not "speculation only" that is on the side of necessity. I admit that speculation is on its side—very much on its side. For instance, it would greatly clear up the logic of the Freedom argument to show:—

1st. How anything caused can be free in any sense; or how, if not caused, it can be subject to law.

2d. How, if possessed by man, it can be free of its possessor; or how, if not possessed, man can be responsible for acts of its dictation.

3d. How, if it is not a mere expression of what the man is, the action it occasions can indicate the *quality* of the man; or how, if the quality lies back of the will, the will can be free, being, as it is, an invariable expression of this quality.

4th. How reconcile the fact that what a man wills to do is always taken as conclusive evidence of what he is at the time, if the will (or the man) is free to act differently at the time?

Why does he not act differently sufficiently often for men, from observation, to lose faith in this evidence? Can it be save for the reason that this so-called freedom has its law, its conditions, and that the conditions are the likes and dislikes of the man? Yet can the likes and dislikes be themselves produced by the will which they condition?

Either my desire to do an act causes me to will to do it (the desire calling the will into existence) and then the will is not free,—or the will causes both desire and act, and is free. But in the latter case what becomes of the man? That the will should under these circumstances act at all, is wholly unaccountable; and the man, if, while desiring to do one thing, he does another, might claim exemption from responsibility on the ground that a free something took possession of him.

If it is claimed that the free something is the man, I can but admit that this is the freest thing possible, yet in this case *being* underlies *will* and whatever *being* is will will be; that will is caused by it, varies with its every mood, is strong or weak as being loves much or little. We invariably think of will as a property of being; we speak of a man as having a strong will. Yet, if the will is free, it *has* him. If I possess a thing, it does as I wish. We will because we want, not want because we will.

The two chief arguments against necessity are, first, our consciousness, secondly, the consequences claimed as likely to follow from ceasing to believe in moral responsibility.

Now, I think I do but express your own conviction, when I say that the purest and wisest men are quite well aware that in them is no consciousness of merit or desert; but, on the other hand, that such an idea degrades the whole thought.

Emerson says,—"Not unto us"—is the joyous and spontaneous utterance of the true soul. Is not this nearer the fact than any consciousness of how good I am, and how much I deserve?

As to the consequences of a disbelief in freedom, and therefore a disbelief in moral responsibility also, let me refer to your words in the fifth division of your answer.

You say,—"It is the peculiarity of Virtue to be the one creation of man." This of itself presupposes that virtue must be radically unlike anything else in the universe to which he is related. I assume that

he is enabled to create virtue by means of a will which is self-determining. That is, which acts from itself—is its own cause—and that in the choice of the act man is free, and that, if he chooses rightly, he creates virtue. His conditions he cannot create by any action of the will; he is free only as to action within the conditions.

Now let us see. Love of virtue he does not create; yet it is impossible to show that any other reason for doing right is so good as a love of right, which love is not dependent on freedom.

The use of the word "love" recalls the latter part of your 5th division.

You say,—"The only moral growth we court is the continual strengthening of the love of right and hate of wrong, and the ever-increasing vigor of a will trained to do the one and avoid the other." Now, I agree with all of this, only I would say that the "ever-increasing vigor" of the "trained will" would follow as a consequence, and that a trained will is not a free one, but an obedient, cultivated will, expressing the condition of the being at the time of willing, caused and determined by the condition of the being, or by the being, which the will could neither cause nor determine, but simply express. What trains the free will? That must be freer than it. Is the will susceptible of improvement? If so, how save by improving the intellect and desire of the being? Can the will depend upon things not free, yet be itself free?

To refer again to your words,—"The love of right and hate of wrong." Now there is no freedom necessary here, yet I think there is the very element of virtue. Suppose we asked him whose freedom is imprisoned in this love of right and hate of wrong, if he could, at will, reverse the order, and love wrong and hate right. If he replied that he thought he could, we should at once doubt his virtue. If he is conscious of its impossibility, we are assured of his virtue; not only because of the absence of freedom, but from a *conscious* absence of it.

Do you say that, while his love and hate are not free, he has freedom of choice as to actions? While this is, I think, placing cause for effect and effect for cause, yet even this, if possible, would not help the case; since, if I do right while hating it and loving the wrong, my action is the result of some superior force and does not represent me, and is without virtue. No matter how good it may be to the object, it is no good of mine, unless my love go with it.

Further on, in division No. 5, you say—"It is at our own option to be virtuous or vicious—it is not at our own option to be beautiful or ugly." This seems to me a begging of the whole question.

The point of difficulty is here. The option (or choice) indicates a certain condition of the being making the choice, but does not make the condition. If we choose virtue, it is because we love virtue; our love of it is not a matter of choice, but determines our choice. We either love virtue or love it not, according to what we *are*, and choice does not cause this, but is caused by it. It is what all *are* that is primary. Our choice! Our will! Do they not both indicate simply and solely what we *are*? They do not make that which makes them. Neither does fact justify your statement; the morally ugly child develops into the morally ugly man with as great uniformity, as in the case of physical ugliness, and moral beauty in childhood becomes moral beauty in manhood and womanhood.

I know a little boy who is nervous, tender, passionate—who is so sympathetic that all sorrow is his sorrow. No one (indeed no thing) in his sight can suffer but he suffers. Is it optional with him into what he shall develop morally? I think not. The spiritual growth is finer and more complex than the physical, and the data for judgment less *patent*; but I see no reason for believing the law essentially different.

In answer to my first proposition, you say,—"Uniformity of growth presupposes a necessary law, whereas freedom would result in irregularity rather than uniformity of growth." Now the trouble, as I understand it, is, that no general or moral growth is to be expected, if morals depend solely on freedom.

The fact that we predict anything of anything is because we believe it subject to law. If we find general tendencies in any direction, we are compelled to believe that something caused them.

Again, absolute necessity would no more produce uniformity in the moral world, than it does in the vegetable or brute creation. From the variety in the quality and size of trees we do not argue freedom.

In my second proposition noted in your answer, I meant to express what seems to me an inherent difficulty lying at the foundation of belief in freedom, namely, that it is of necessity an out-law,—that it is unrelated save from itself onward, not from itself backward; that in this it is unlike anything else conceivable by the human mind, neither can a reason for its action in any given case be offered, without destroying its distinctive character as free and at once assigning it to an order.

In the 3d division of your answer you say,—"Law with freedom suggests no impossibility to our mind, because we conceive freedom to exist only to a very limited extent." While regretting that you do not state the limits, I am, I think, safe in saying that your argument requires belief in it to the extent that every act which has moral quality has it because the actor might at the time have done differently.

I find no limitation here, neither do I see how any limitation can exist in the power of choice and leave the will free. To be free *if*, is to be not free at all. To say "all are free to do what all want to do" at once transfers the argument from freedom of the *will*, to freedom of the *want*; and

the question then is, are we free to want to do what we don't want to do? In a word, the will must underlie being and be self-acting, or it is not free. If it come second in the order, or is dependent on the quality of the (so-called) free being, then it is an agent and does as the principal dictates. If this difficulty is sought to be avoided by saying that the *being* is free, then all are involved in the inextricable confusion of arguing that, though originating the will from the wish, it can will to do what it wishes not to do. Without dwelling upon the difficulty of showing how this is possible, there is the yet more fatal difficulty, that to so act would be less free than that the being should forever do as it wished.

If that is done which I wish not done, it but adds to the bondage that the operator be myself.

In the 7th division of your answer, you say,—"there is more merit (that is, a higher title to respect) in the man who loves virtue so intensely that vice to him has no charms, than in the man who is distracted in his allegiance, and has to conquer the temptation to disloyalty by a severe battle with himself."

This is, I think, an unusual definition of merit; it leaves out the distinctive quality given it by belief in freedom. It virtually says, the less temptation to do evil, the more merit for not doing it. Surely this is neither the technical nor popular definition. Take any illustration,—the most familiar. A reproaches B. with intemperance. B. excuses, by explaining the immense power the appetite for liquor has over him, that the sight or smell of it transforms him to a slave, and in the struggle it conquers, till the appetite is exhausted by gratification. A. replies that he knows nothing of such experiences, that liquor is rather repulsive to him than otherwise, but complacently adds that therefore sobriety is to him the more meritorious. Just the reverse of this is, I believe, the general meaning attached to the word merit.

To determine the meritorious quality of an act, the inquiry is, how strongly were you tempted to do otherwise? What gratification did you forego?

Therefore, I say, referring to the third division in your answer, "what you are" does not "depend on what you deserve." That desert refers to the resistance of temptation, that the amount of temptation is the measure of the desert, and, note further, the temptation is also the measure of the *imperfection* of the one tempted. It is in this view that I say in a former letter "It is what I *am*, not what I *deserve*, that is of consequence." Merit, if it could exist at all, would be the measure of our virtue, but in an inverse ratio. This is the contradiction, I think man reduced to by the advocates of Freedom.

To accept your parenthetical sentence, "a higher title to respect," as a term convertible with "merit," eliminates every distinctive logical and theological quality from the word.

Further on in this last division, you say,—"If the devils are in, is it not best to put them out?" Certainly this is *my* view; but if "merit" is the only "possible test of moral character," then should you not let them remain that the man may be the more meritorious by resisting them?

I know you in so many words repudiate this definition of merit, but your argument requires it.

A few lines below the one quoted above, you refer to "an intense purpose to realize the ideal life." Now this purpose, I think, we may call *moral*. Yet I do not find it free, nor apparently the result of freedom. The more intense the purpose, the more sure are we that the being having it can be nothing else, and the surer we are of this the more we love and admire. We do not ask, as a condition of our admiration and love, the possibility of this perpetual teetering on the balance of a double alternative. We ask rather that he be given over, body and soul, to the right beyond the chance of change. It is the *fact* of what he is doing, not the belief that he is free to do very much less, that is the ground of our admiration.

When Luther said before the Diet in the old cathedral at Worms,—"God help me! I can do no otherwise,"—we do not admire him the less because we believe absolutely the truth of his statement.

Let us analyze a little further this question. You say, no morals without freedom—the freedom of choice—the freedom to choose either of two, or any one of many alternatives. In the fact of freedom there is not morals, but the fact renders moral action possible. Then being so conditioned, if I choose the right, I create virtue, not because what I choose is right, but because I might have chosen wrongly. This is, I suppose, a fair statement of the position. Now I claim that the choosing of the right is the whole of the matter, and the less able you are by temperament, education and love to do otherwise, the better; yet there is no meritorious action if the will but directs that done which is an intense gratification for us to do. Neither is the presence or absence, in this case, of freedom of any importance whatever, since it could in no way alter the action for the better, or give a better motive for acting. Yet here, in this first supposed illustration of man's exercise of the wonderful power which he has by virtue of spiritual freedom, the power to *create*, we find it difficult to see in what way freedom has anything to do with it. Here at least the actor may be absolutely obliged to do right, provided it is his own love of right that compels; yet if compelled, there is no freedom, and, if right, none is needed. Still there is what we call virtue; and it would seem, in this case, the less freedom the more virtue. That such a view has even the appearance of truth throws serious doubt upon the theory that man really creates anything.

I see no virtue save love of right, no vice save love of wrong, and no merit and no demerit in either; but great good fortune in the one, and great bad fortune in the other. Why? Because the one conserves



what is most worth saving, while the other at least postpones it. That it does so is an ultimate fact. If you ask how right and how wrong, when we are unable to do otherwise, I can only answer that the one tends to the happiness of the actor, and to order, and the happiness of all, and the other to the reverse in each of these particulars, and that therefore we call them right and wrong. But if the knowledge of their quality be an intuition, action under it is none the less irreconcilable with freedom.

L. T. I.

## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### COMMITTEES.

At a recent meeting of the Executive Committee of the Free Religious Association, sub-committees for the year were arranged as follows:—

**On Finance.**—Richard P. Halliwell, Francis Tiffany, Ednah D. Cheney, Robert Dale Owen.

**On Publication.**—T. W. Higginson, Hannah E. Stevenson, John Weiss, Wm. J. Potter.

**On Lectures.**—Chas. K. Whipple, Richard P. Halliwell, Rowland Connor.

**On Conventions.**—O. B. Frothingham, Wm. J. Potter, Isaac M. Wise, Francis E. Abbot.

#### PERSONAL.

Our good friend, William H. Channing, sailed from New York on the 16th inst. for England, his present home, after a visit of eight months, filled with useful labors, in this his native country. Mr. Channing, during his visit, has been greatly interested in the free religious movement, and has done excellent service for it. His lectures at the Lowell Institute, in Boston, and in other places, on the Ancient Civilizations and Religions, his addresses at various public meetings, religious and reformatory, his attendance and talk at the Boston Radical Club, his speech at the late annual meeting of our Association, have all manifested his enthusiastic sympathy with the principles which the Association represents. He made himself a member of the Association and desired to be known as such. Mr. Channing is one of the *Broad-churchmen* of the Unitarian denomination, for we suppose he would still call himself a Unitarian Christian. But he labors for the freest inquiry and the largest fellowship; and though he sees now a use in these denominational and specific religious names, he freely confesses, if we have understood him aright, that there is no reason why the universal church of the future should be called Christian. We venture to quote the following sentences from a private letter received from him the day he sailed from New York:—"Depend upon me, entirely, for all the help in my power, to advance the world-wide movement for the 'Church of Universal Unity.' That is the positive name for the organization of all free

children of God into one family; which shall be, if not to-day, then to-morrow. And so with hearty best wishes I am yours in good hope."

#### THE CHINESE AGAIN.

We alluded last week to some aspects of the Chinese question which is now attracting universal attention in this country, and quoted a part of Senator Sumner's earnest plea for justice to this new class of immigrants. The argument which the opponents of Chinese immigration use most skilfully is their representation of the present method by which the Chinese are brought here as a "Coolie system;" as the introduction of a class of servile laborers so bound by contract that their condition is little above that of slaves. This is a matter which should certainly be thoroughly investigated. And should it be discovered that the present process of Chinese immigration is of such a character, it should be broken up by law. There should be, and probably would be, no division of opinion on that point. But it is a question whether the contract-system, by which the Chinamen are being brought to this country, can properly be thus characterized, and whether the cry against it is not a species of demagoguism to cover some less defensible form of hostility to the Mongolian in America. A well-informed writer in the *Boston Advertiser*, a merchant for a number of years in San Francisco, thus speaks on this question:—

First, as to the social position of the majority of the Chinese emigrants. They are the poor of that great nation, they are not slaves—no, not even coolies. This has been often explained by the intelligent and educated Chinese, and by others of their American friends; but yet it is constantly brought up against them that they are coolie-slaves, "imported" by cruel task-masters who receive the greater part of their wages, and that they leave their families in pawn as security for their fidelity. A leading republican newspaper, whose views of the question are sound, recently fell into the mistake of acknowledging this latter as a lamentable fact.

Such allegations have their only foundation in the minds of unscrupulous demagogues appealing to the prejudices of the ignorant and narrow-minded portion of the community. The Chinaman is not like the Yankee, or indeed like any of the Circassian race; his love of country, of domestic ties, and the interest his family ever retain in him prevent him from throwing himself upon the world, outside the Middle Kingdom, with no guarantee for his support while living, or his return to the shades of his ancestors if death interposes. The American will start tomorrow for any new quarter of the globe, if there may be found sufficient bait for his acquisitiveness upon arrival; he never asks how he shall get home again, he does not even pause to inquire what will be his fate if the spoil is all divided ere he reach the golden shore; the world is wide, and in a certain sense it is all alike to him. Not so the Chinaman, he wants to know where he is going, how many of his nationality are there, how long he must stay, what will be his wages when there, what provision will be made for him in case of sickness, death, or desire to return. This has led to the richer class of Chinese the merchants and capitalists, forming sort of Mutual Insurance Societies for the benefit of the poor; knowing their countrymen so well, they know how to assist them to come here, and aid them when in a strange land.

A very commendable system it would appear to a disinterested mind. But these companies do not do this for nothing, says some one ironically. No; and do our insurance companies? Do the capitalists who guarantee us against loss by fire, or by accident, who protect our families from want and our ships from the consequence of disaster, do they do it all from motives of pure benevolence?

Mr. Fung Tang of San Francisco, as intelligent and public-spirited a merchant as ever did business; a man whom Mr. A. T. Stewart of New York has been proud to honor, said in explanation of this system: "These people are not slaves; they are very poor; without our aid they could not come here; they arrive in debt for their passage money, and we have to provide for them at once; when they get work they pay off the money which we have loaned them." I do not use his exact words, but as near as I can recollect I have expressed his meaning. Here, however, is more lengthy explanation from a letter indited by the Chinese merchants in San Francisco to Governor Bigler in 1852. After telling how they procured their passage, this letter says:—

"These arrangements made at home, seldom bring them further than San Francisco, and here the Chinese traders furnish them the means of getting to the

mines. A great deal of money is thus lent at a nominal or very low interest, which to the credit of our countrymen we are able to say is almost invariably repaid. The poor Chinaman does not come here as a slave; he comes because of his desire for independence, and he is assisted by the charity of his countrymen, which they bestow on him safely because he is industrious and honestly repays them."

A word more on the constantly-repeated term "coolies." Perhaps nothing I can say will better explain it than the following extract from the letter above referred to:—

"You speak of Chinamen as 'coolies,' and in one sense the word is applicable to a great many of them, but not in that in which you seem to use it. 'Cooly' is not a Chinese word; it has been imported into China from foreign parts, as it has been into this country. What its original signification was we do not know; but with us it means a common laborer and nothing more. We have never known it used among us as a designation of a class such as you have in view; persons bound to labor under contracts which they are forcibly compelled to comply with. The Irishmen who are engaged in digging down your hills, the men who unload ships, who clean your streets, or even drive your drays, would, if they were in China, be considered 'coolies;' tradesmen, mechanics of every kind, and professional men, would not. None of us are 'coolies,' if by that word you mean bond men or contract slaves. The other matter which you allude to, their leaving their families in pledge as security for the performance of their contract is inconsistent with their character and absurd. Have you ever inquired what the holder of such a pledge could do with them? If he used any force toward them he would be guilty of an offence, and be punished by the laws just as in any other country. And if he treated them well, they would only be a burden and an additional expense to him."

This apparently fair letter to the *Advertiser* concludes with the following testimony to the good character of the Chinese in California:—

I can wish your merchants no better fortune than the privilege of dealing some day in person with the mercantile class of China, as I have found them to be in San Francisco. I have done business with them constantly when in that city, have stored their cargoes, have shipped for them wheat and oats, have sold them for shipment many hundreds of tons of flour, and I never knew one of them to violate his engagements in any way; such is the universal testimony of every one doing business with them. It is a common saying among their American friends that they would rather have as security the word of a Chinese merchant than the pledge, written, sworn to and witnessed, of many of Circassian blood. Certainly their unswerving integrity and strict honesty, to say nothing of their other virtues, may put to the blush our boasted civilization, in these days of frequent "irregularities," fraudulent and shameless "failures," and alarming "defalcations."

**NOTICE**—The Reports, in pamphlet form, of the Annual Meetings of the Free Religious Association for 1868 and 1869 (at 40 and 50 cts. respectively), REV. SAMUEL JOHNSON'S Essay on "THE WORSHIP OF JESUS" (50 cts.), and an Essay on "REASON AND REVELATION," by Wm. J. POTTER (10 cts.), all published through the Association, can be obtained by addressing the Secretary, Wm. J. POTTER, New Bedford, Mass.

The Report for 1868 contains addresses by O. B. FROTHINGHAM, JAS. FREEMAN CLARKE, ROBERT COLLYER, CHARLES H. MALCOLM, JOHN P. HUBBARD, OLYMPIA BROWN, JOHN WEISS, T. W. HIGGINSON, F. E. ABBOT, A. B. ALCOTT, and others, each presenting some distinct aspect of the religious tendencies of the times; also a long address by WENDELL PHILLIPS, specifically prepared for the Association, on "THE RELATION OF RELIGION TO PHILANTHROPY;" Essay by F. B. SANBORN, on the same subject; Essay by W. J. POTTER, on "PRESENT TENDENCIES OF SOCIETY IN REGARD TO RELIGIOUS ORGANIZATION AND WORSHIP;" the specific Reports of the Executive Committee of the Association, and Letters from M. D. CONWAY in England, and KESHTU CHUNDER SEN, of India.

The Report for 1869 contains addresses by FROTHINGHAM, WEISS, ABBOT, HIGGINSON, PROF. DENTON, J. H. JONES, RALPH WALDO EMERSON, C. A. BARTOL, LUCY STONE, HORACE SEAVER, ROWLAND CONNOR, and others; Essays by JULIA WARD HOWE, DAVID A. WASSON, and RABBI ISAAC M. WISE; and Annual Report of the Executive Committee.

Some of these addresses are as conservative in their theology as others are pronounced in their radicalism,—the Association having offered a free platform to all phases of religious thought.

Dr. Ray Palmer tells this "evangelical" anecdote: A western mother, who, by-the-way, is well known as an authoress, told him that her son, whom she had advised to unite with the church, had a difficulty. "I don't see, mother, the great merit in Christ's dying for us. If I could save a dozen men by dying for them, I think I would; much more if there were millions of them." "But, my son, would you die for a dozen grasshoppers?" That set him thinking. After a few days he came to her with his doubts cleared. "I don't know about the grasshoppers; they are a pretty clever kind of bug. But if it was millions of mosquitoes, I think I should let them die!"



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# The Index.

VOLUME 1.

TOLEDO, OHIO, AUGUST 6, 1870.

NUMBER 32.

## The Index,

PUBLISHED EVERY SATURDAY

BY THE

INDEX ASSOCIATION,

AT

TOLEDO, . . . OHIO.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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TWO DOLLARS PER ANNUM.

FRANCIS ELLINGWOOD ABBOT, EDITOR.

### RELIGIOUS FREEDOM.

[The first Free Lecture in City Hall, Dover, N. H., Nov. 15, 1863. The following explanatory note, introducing the lecture, was read to the audience.]

Before entering on the subject of the evening's lecture, I wish to state distinctly *how* and *why* I am here. In the record of proceedings of the City Council last week (published in the *Dover Gazette* of Nov. 18), I find this vote mentioned among others:—

"Voted, to grant the use of the Hall to the Independent Society, Rev. Mr. Abbot, for religious services Sunday evenings."

This may have given to some persons a wrong impression. Since I resigned my position as preacher to the Independent Society, I have formed no new engagement with it, nor do I even know whether that Society still exists as such or not. Individual friends have subscribed a paper requesting from the City Council the use of this Hall on the same terms granted to the Free-will Baptist Society; and have also subscribed another paper pledging something for defraying the expenses involved. The only agreement I have made is this, that, provided my friends will pay for the Hall, I will lecture in it on Sunday evenings when I have no engagements elsewhere, and am not otherwise prevented. For these occasional lectures I ask no compensation but the thoughtful and unprejudiced attention of the few or many who may come to hear me.

At the threshold of the subject before us this evening lie two questions,—1st, what is Freedom? 2d, what is Religious Freedom? Let me answer these questions as clearly and as tersely as I can.

*Freedom is Opportunity*,—an open field in which to run the race of life,—a fair chance to develop the nature we are born with, and bring it to the highest possible point of beauty and usefulness. Whatever thwarts the divine ends of Nature, and forces us into any unnatural development of any kind, enslaves us; and freedom is the abolition of all thwarting influences. "Hands off—give free play to Nature!" That is the essential word of freedom in all ages, the instinctive, inevitable aspiration of every noble spirit.

*Religious Freedom is Religious Opportunity*,—a fair chance to grow into divine character under the common sunshine and the common rains of God,—an unobstructed path to truth and goodness, an unquestioned right to seek, each in his own way, oneness with the One who is infinitely true and good. "Lift off the millstone of your institutions!" cries the soul to society, "forbear your Chinese foot-dwarfing, and your Flathead Indian skull-compression, and let me grow peacefully into perfect communion with God!" He is spiritually free who has ample space to develop according to the Divine idea of his being,—to use the faculties given him in natural ways, and by their use to work out his destiny uncoerced by man. Whoever believes in spiritual liberty as right or safe must, if his belief is at all intelligent, also believe that the hu-

man spirit can be trusted with the helm of its own barque in its voyage over the seas of time. The right, therefore, of religious freedom, is simply the right of every soul to complete self-mastery,—the right to think, speak, and act, in all places and at all times, according to the dictates of natural reason and natural conscience.

There are three chief aspects in which I propose briefly to consider religious freedom, namely, its civil or political aspect, its social aspect, and its individual or private aspect. In other words, I wish to speak of it with reference to the organic law of the State, with reference to unorganized public opinion, and with reference to the individual soul.

1. It has recently been voted, as you all know, by the people of New Hampshire, to call a public convention for the purpose of revising the State Constitution. Among other amendments, it is proposed to abolish what is known as the "religious test." As they now read, Articles XIV, XXIX, and XLII make it a necessary qualification of the Governor, members of the Senate, and members of the House of Representatives, that they shall "be of the Protestant religion." This qualification it is now proposed to omit, and thus render all good men equally eligible to these offices without regard to their religion. That this change will be both just and wise, no one but a bigot will deny; and it is a sign of the increasing liberality of the people that such a change is contemplated. So long as any part of the population are disqualified for office because of their honest convictions of truth,—so long as Catholics, or Jews, or any others who may not choose to avow themselves Protestants, are placed under the ban, and refused privileges under the laws granted to those of a different faith,—there is a manifest violation of human rights, and especially of the right of religious freedom. For such a restriction as this, making invidious discriminations among the people on account of differences of opinion which in nowise affect the well-being of the State, subjects all those of the proscribed classes to undeserved humiliation in the presence of their fellow-men, tends to impair that sense of self-respect which is vital to a manly character, and thus to some extent checks their natural religious development. I believe, quite as much as any one, that the principles of the Roman Catholic Church are in every way hostile to freedom and progress; but I have no sympathy with those who wish to "fight the Devil with fire," and would protect the public against the evils of Romanism, not by disqualifying Romanists for office, but by so thoroughly instructing the people in the principles of freedom that Romanists, even if in office, would have no power for mischief. The present policy of intolerance protects the State at the expense of justice and freedom; the true policy of universal religious equality will equally well protect the State, and yet not infringe upon the rights of any. Therefore I hope most earnestly that the people of New Hampshire will abolish the present injurious test of office.

How far it is designed to carry the reform of the Constitution in this direction, I do not know; but the work will not be fully done if it stops here. Article VI of the Bill of Rights authorizes only "the support and maintenance of public Protestant teachers of piety, religion, and morality;" and by implication, therefore, it forbids the support of *any but* "Protestant teachers." As the Bill of Rights now stands, it is in this respect a Bill of Wrongs; for it practically forbids the support of a Roman Catholic priest, or a Jewish Rabbi. In fact, it forbids my friends to support me as a "public teacher;" for, if questioned whether I regard myself as a "Protestant" in the plain meaning of the Article, I should certainly say,—*No*. If the word "Protestant" means all who protest against the authority of the Romish Church, then I am, of course, a Protestant, and so is every Jew, Mahometan, Parsee, or even atheist. But that is not the common meaning of the

word, nor the meaning of Article VI of the Bill of Rights. Fairly interpreted, the word "Protestant" covers only those *Christians* who protest against the authority of the Romish Church; and in this sense I am not a Protestant. In fact, I am a Protestant in no sense in which a Jew is not equally a Protestant; and hence I believe that the Sixth Article of the Bill of Rights virtually forbids any body of men to support me as a public teacher of religion. But this prohibition is unjust, and probably no man, however bigoted, would dare attempt to enforce it. It is, at any rate, a prohibition I should certainly disregard, and then take the consequences, be they what they might. If the proposed reform is to be thorough, this prohibition will be repealed by striking out the word "Protestant" wherever it occurs in the Constitution.

Not only in the Constitution, but also in the Statutes, of the State of New Hampshire, are there infringements of religious freedom. I will mention two. Chapter CCLV, Sect. I, forbids any person openly to "deny the being of a God," on penalty of paying a fine of two hundred dollars. According to this statute, an honest, upright atheist, in nowise disturbing the public peace, is forbidden, even if seated quietly in his own parlor, and conversing confidentially with his friends, to express his sincere conviction; the law gags him in his own house. Now if I believe anything, I think I believe reverently in God; and if I believe that anything could do a dreadful and lasting injury to society, I believe that the universal prevalence of atheism would do it. But, nevertheless, I look on that statute, and the spirit which framed it, with inexpressible abhorrence and contempt. It tramples on the dearest right of every earnest soul, the right of expressing to others its innermost convictions; and it is thus guilty of most flagrant injustice. It betrays a fatal distrust of the power of truth to prevail over error, a nervous alarm lest the wayward speculations of a few shall overthrow the deep foundations of religion; and it is thus practically guilty of the very atheism it condemns. If we really believe that God exists, shall we fear that some indiscreet atheist may talk him out of existence? Or shall we think that we provide better for the welfare of the community by putting the padlock on men's mouths, than by conceding to all the freedom of speech we claim for ourselves? To me, there is no atheism so fatal as despair of human nature, despair of the invincibility of truth in the long run, despair of the safety of perfect freedom as the ground-principle of human society. I say, therefore, that this statute, punishing with a fine the expression of honest thought, strikes a deadlier blow at the well-being of mankind than the arguments or assertions of a million atheists. Well says John Stuart Mill,—"Truth gains more even by the errors of one who, with due study and preparation, thinks for himself, than by the true opinions of those who only hold them because they do not suffer themselves to think." The State has no right to punish supposed offences against religion,—it has no right to punish any offences except those against itself, that is, against the public peace.

I will mention one more instance of the meddling interference of the State in matters of conscience. Chapter CCLV, Sections 3 and 5, enacts certain Sunday laws, and, among other prohibitions, forbids "any person to use any play, game, or recreation on that day or any part thereof." Suppose a man believes, as many men believe now, and as I believe myself, that Sunday is just as sacred as Monday or Tuesday, and no more so,—that games of recreation are innocent and beneficial, when not carried to excess,—and that what is innocent and beneficial on Monday or Tuesday is just as much so on Sunday,—by what right does the State crack its whip over his head, and say,—*"If you obey your own conscience in this matter rather than mine, and play a game of checkers or euchre on Sunday, even in your own*



house, you shall be fined from one to six dollars!" By what right, I say, does the State pass any law punishing a peaceable man for that which injures no one else? It is by no right but that of might, that such laws are enacted. It is preposterous to talk of religious freedom, where such laws are enforced; and, if not enforced, they ought to be repealed.

2. But even supposing that the State comprehended the just limits of its own jurisdiction, and forbore to enact any statute violating the spiritual liberty of the individual, it would by no means follow that the individual would be left spiritually free. Society has other ways of oppressing the individual than the way of legal oppression. The whole force of public law comes from that public opinion out of which the law grows; and this mighty public opinion often acts with terrible energy in crushing the individual without expressing itself in definite statutes. This tremendous power of public opinion is often turned into an engine of spiritual tyranny by those who are able to mould it to suit their own purposes. The most melancholy and disastrous result of this abuse of power is, that too frequently the victims of it are but half conscious of their own wrongs or degradation. There is nothing visible to point at, nothing tangible to lay hold of, as evidence of coercion; but the wind of public opinion often blows helplessly before it the feeble vessels that know not how to sail against it. Why is it, that, without the fear of any prohibitory statute before their eyes, so many men walk the streets with gags in their mouths? To one who looks with sharp and discerning vision, half the population, and more than half, wear chains about their necks, one end of which lies in the hand of that stern and watchful master, Public Opinion. Muzzled securely, and held fast by the leash, are they men, or dogs in human shape? Biped man not seldom exhibits a quadruped nature. Subserviency to the popular whims, dread of what the world will say, inability to act counter to the commands of Mrs. Grundy, is written out so plainly in the whole air, manner, and expression of some good people I meet, that I can hardly forbear giving utterance to the pity I feel. Many an opinion has been expressed to me in private which the speaker knew, and I knew, he would not for worlds drop into the greedy ear of the public. Men do not dare to speak frankly their real thoughts, do not dare to act out the suggestions of their own good sense, do not dare to be really masters of their own souls; and they surrender up the reins of conduct to the strong but invisible hand of public opinion.

This potent influence is skilfully made use of by the leaders of parties, both in politics and religion, for the enslavement of multitudes who have little or no real sympathy with the party objects. If every man in this community were free to follow out his private thought to its logical result in open action, we should all be amazed. Party lines would become strangely mixed, and, I fear, some of the churches would have few besides women left in the pews. It is scarcely suspected, by those who have not carefully observed, how many persons are really coerced into church membership and church support by the stress of public opinion. It is respectable to be evangelical, it is respectable to belong to prosperous churches, it is respectable to conform to the superstitions of society; and many men who in their souls loathe the bondage they are in, yet wear their fetters without an effort to be free. Fear of social disgrace from staying away, and expectation of increased patronage in business from going, have quite as much to do with filling the churches as sincere conviction of the value of the church services. The influence of sect is often designedly brought to bear on these unworthy motives, and men are unblushingly invited to join this or that society because it is the largest, or the most fashionable, or the most zealous in patronizing its own members in their various branches of business.

In a thousand such ways, public opinion is made to capture men by the wholesale, and drag into its net all who are not strong enough to burst through its flimsy meshes. The childish imbecilities so gravely announced from so many pulpits as divine truth are by no means believed to-day as they once were; the common sense of mankind is shaking itself free from the leading-strings of theology; yet men still mechanically sustain that very public opinion which in return makes slaves of them. Hence I say that society in many ways overbears the independence of the private soul, and, without needing to enact laws for its enslavement, often reduces it to a most degrading slavery, of which it is, perhaps, only half-con-

scious. Not until society shall be permeated and saturated with the profoundest reverence for the private reason and private conscience, will public opinion become an emancipating rather than an enslaving influence.

3. But even were society wholly to respect the spiritual liberty of the individual, and neither by formal enactment nor by informal public opinion to interfere with its sacred rights, still it would be possible for the soul voluntarily to enslave itself. It is sad to see how rare among men is the manly determination to govern conduct by private conscience and reason, dealing bravely and sincerely with each case of duty on its own merits, and looking neither to the right hand nor the left to see what others will say. Ninetenths, nay, ninety-nine hundredths, of mankind, settle cases of doubtful duty by reference to some standard outside their own breasts. Even if they mean to do right at all costs, they too seldom trust their own divine instincts and faculties, but look to some authority above them (or perhaps below them) for a solution of the problem. It is true, enslavement by an external standard of goodness is infinitely better than enslavement by their own passions or selfish interests; but it is also infinitely worse than the conscious regulation of life by the inward law, and the conscious discrimination between truth and error by the inward light. Especially in religion is it essential to keep a manly attitude, and avoid the whining, pitiful, abject crawling in the dust which too often passes for "pious submission to the will of God." I take that to be the will of God which my own soul sees to be true and right. I find it in no book, though it be the Bible,—in no institution, though it be the Church,—in no leader or Lord, though it be the Christ. No, I find the will of God made known to me in my own soul by the natural use of my own faculties, so long as I cherish a pure and single purpose. It is for the child to govern himself by the will of his parents; it is for man to govern himself by his own will, taking care to govern this by conscience and reason, and in doing this he stands the best possible chance of obeying the will of God.

This grave, stern, self-reliant government of conduct by inward principles of action is the mark of true manhood. We cannot afford to trust the soul's affairs to any vicarious management. Here appears the want of adaptation between Christianity and adult humanity; for the abnegation of the will which Christianity requires is precisely that which the mature spirit cannot make. "Take my yoke upon you," says Jesus; "my yoke is easy and my burden is light." If it were possible, in the nature of things, for a soul that has come to the full consciousness of its own supreme control over itself, to wear any yoke at all, it would surely be the yoke of Jesus; no yoke, surely, would be easier to wear. But the free soul cannot wear a yoke. It must, on peril of enslavement, accept the arduous task of self-guidance, and refuse steadfastly to surrender the jewel of liberty. It is God within us, speaking through our natural faculties, that must command our action,—not Jesus, without us, speaking through musty records of antiquity.

It is no spirit of defiant or churlish hostility to the great Teacher of Judea, that bids me refuse to wear the yoke he offers with such gracious words; it is no presumptuous belief in my heart that I am as good or pure as he—God forbid it!—that bids me stand erect in his august presence. Far from it. But though at his side I seem to myself to be like a puny hillock beside Mt. Washington, I have come to comprehend that hill and mountain must each stand on its own base, and obey equally the same great law which holds them both to the solid earth. Spiritual freedom is the first and chief condition of noble character; and when Christianity demands of me that I lay this crown of humanity at the feet of its regal Christ,—when it demands of me unconditional surrender of manly independence, and unconditional submission to a spiritual Lord and King,—then I see that to be a Christian is to be less than a Man; and, declining to bow my neck even to a golden yoke, I make my choice, not in Christianity, but in simple, natural Manhood. This being clear to me, that Christianity is incompatible with spiritual freedom, I choose freedom, and not Christianity. Whether to you freedom or Christianity is the greater good, judge freely for yourselves!

A vivid idea of the weakness of chicken soup was conveyed in a wag's query to his wife at dinner; "Can't you coax that chicken to wade through the soup once more?"

## THE BAPTISTS AND THE LATE CHARLES DICKENS.

[From the Boston Evening Transcript.]

The announcement that, at the regular weekly meeting of the Baptist ministers of Boston and vicinity, some notice would be taken of "certain recent eulogies on the distinguished dead," brought an unusual number of the clergy of that denomination to Social Hall, Tremont Temple, this forenoon. Rev. Theron Brown presided.

Rev. J. D. Fulton opened the subject by introducing the following preamble and resolution:—

*Whereas*, The tendency is manifest on every hand to ignore the plain teachings of the Word of God regarding the penalty attached to sin, which causes many of our Evangelical ministers to declare that popular and talented men find in death a release from sin and welcome to the joys of heaven, though they lived without God and hope in the world,—

*Resolved*, That the Baptist ministers of Boston and vicinity feel it to be their duty to stand by the truths committed to their keeping, even though godless worldlings are compelled to feel that their former companions have rejected the gospel, are suffering the penalties of a violated law, the wrath of an avenging God.

Mr. Fulton supported his resolution in a brief and characteristic speech.

Rev. Dr. Neale, in rising to oppose the resolution, expressed his regret that the subject had been introduced into the meeting at all. He thought the resolution was a reflection on ministers of other denominations who had expressed their opinions in their own way, and among them Mr. Murray of the Park Street Church, with whose expressions the Baptists had nothing to do. He preferred that these gentlemen should be dealt with by their own denominations.

Rev. Dr. Murdock had not a word to say for Charles Dickens; but he did not want to be called upon to indorse Mr. Fulton in what he considered a palpable mistake, in his allusion to the private and domestic life of Charles Dickens, with which he did not think Mr. Fulton was any more familiar than he himself was. He was always ready to support his brother (Fulton) in his utterances of the truth, as given by his Lord and Master.

Rev. Dr. Peck was of the opinion that the resolution before the meeting "out-Fulton'd Fulton." He was a Calvinist, had preached, and, if he should preach again, would preach Calvinism; but did not believe in indulging in personalities to urge his doctrine.

Rev. Dr. Mason, of Cambridge, thought that, if Mr. Fulton had let Dickens alone, he would have stood better. If he (Mason) had resolved to preach a sermon on the injurious tendencies of novel reading, he should have used different language in his pulpit than that attributed to Messrs. Dunn or Fulton. It was true, he said, that he, in common with all Baptists, believed that, if a man died without acknowledging God, he was damned; but it was not in human power to affirm what was the condition of a man after his decease.

Rev. Mr. Gordon, of the Clarendon Street Church, was astonished that ministers should have had anything to say about a man who did not belong to any church, and he did not think that the resolution was needed to tone up the ministry.

Rev. H. C. Townley, of Woburn, thought the subject a proper one for consideration in the pulpit, for the reason that there had come to be a general feeling outside of the churches that a man's smartness insured him heaven when he died. He considered Mr. Murray's assertion that death sent a man to heaven nothing better than heterodoxy, though spoken from an orthodox pulpit.

Rev. Dr. Child said that, when Mr. Dickens died, the Unitarian and Universalist pulpits eulogized him, as did also the press generally, as a public benefactor. The press he considered one of the greatest of the public educators, whose influences should be counteracted from Baptist pulpits by judicious utterances in all general way, when they were at variance with Baptist belief. Messrs. Fulton and Dunn had brought the press down upon them by what they had said of Mr. Dickens' life. To illustrate his idea of the tendency of the age, Dr. Child remarked that he once broke the Sabbath by listening to Dr. Miner, who uttered a truth when he stated in his anniversary sermon that, though Universalist churches did not appear to increase numerically, their increased influence was apparent in Evangelical pulpits, where doctrine was not so strongly preached as in former days. Dr. Child closed by stating that the idea has obtained in the public mind that Evangelical ministers were afraid.

Dr. Murdock then offered the following resolution as a substitute for Mr. Fulton's:—

*Resolved*, That we hereby reaffirm our unshaken belief in the scriptural doctrine of the future and final retribution of all who die in impenitence and unbelief.

Dr. Mason suggested "eternal" in place of "final." Mr. Fulton wanted his preamble retained.

Dr. Mason did not want it retained, for the manifest reason that it was untrue.

Mr. Fulton said he would yet find it true.

Rev. Dr. Eddy did not like the last resolve. It was unnecessary, and if it was adopted he should move to take up the New Hampshire articles of faith one by one. It would be inferred that Baptists were breaking from the doctrines of the fathers.

Mr. Fulton said he was surprised at what Dr. Murdock had said of his knowledge of Charles Dickens's



private life. He (Fulton) stated that he knew Mr. Dickens started "All the Year Round" to publish to the world a defence of himself and his domestic difficulties, which the publishers of the periodical with which he was formerly connected would not admit into their columns. Mr. Fulton re-asserted what he claimed was patent, that Mr. Dickens lived with his wife's sister because his conduct with his sister-in-law was such that his wife could not live with him.

Mr. Fulton closed by stating that he did not expect to secure the friendship of his enemies in Boston. He gave up the idea of being popular here from the first. He had preached "hell" in the city until he had obtained there a foothold for the cross of Christ. When he first came to Boston, he said, scarcely a person would kneel when he prayed; now kneeling was a marked feature where he made his appeals. He would not prove recreant to Christ's trust in him to secure any man's favor. He meant to put his views of Dickens on record, and cared not whether he was supported or the contrary.

Dr. Murdock again pressed his resolution with slight verbal amendments at the suggestion of Dr. Mason.

Dr. Peck wanted an addition made to secure the liberty of the pulpit.

Dr. Mason wanted both resolutions referred to Drs. Neale and Murdock, to report hereafter.

Rev. Mr. Garner, of Charles street, asked why the doctrine should be reaffirmed. He professed to hold all, right straight through. The reporters were present, and would publish the discussion, and he wanted no flinching.

Rev. Mr. Warren, of Bowdoin square, said that, if any one doubted Mr. Murray's Orthodoxy, he would give evidence that at his ordination he came as squarely on to the Orthodox platform of faith as any minister he ever knew. He did not believe in abridging the liberty of the pulpit, and was in favor of Mr. Fulton preaching what he thought proper on his own rostrum. God will sustain his preachers; men need not.

Dr. Eddy said Messrs. Dunn and Fulton should have the thanks of all Evangelists for their spirit; but if the Baptists should undertake to denounce Mr. Murray, that gentleman would only laugh at them from his seat in Park street pulpit. He moved that the subject be laid upon the table,—a motion that had repeatedly been made indirectly before, but had not been noticed by the moderator.

The motion was put and declared carried. Mr. Fulton doubted the vote, and a committee was appointed to make a count as the voters arose in their seats. One of the members asked Mr. Fulton to satisfy himself by counting the yeas. He replied that he "didn't want to look at them." The result was 30 to 10, and the subject was supposed to be tabled.

But Dr. Murdock did not think his resolution was included, but was of the opinion that the motion referred to Mr. Fulton's resolution only, and he was supported by the meeting.

Rev. Dr. Lorimer, of Shawmut Avenue, put in another resolution, which was not received.

Mr. Fulton thought the Baptists were changing their views, and falling into line with the heterodoxy of other orthodox pulpits. [Hissey.] "If the brethren will bear it, I will not," he remarked, excitedly.

Dr. Neale thought Dr. Murdock's resolution was not enough—it was too bald, and moved that Drs. Murdock and Mason be empowered to consider the resolution and report hereafter.

Rev. Mr. Eaton moved that the resolution be laid on the table. Lost.

Rev. Mr. Fulton said: "Let's go ahead."

Dr. Mason considered that the denomination had been placed in a false position by this meeting, and advised the brothers to get out of the fix the best way they could. He indulged in a little pleasantry with Mr. Fulton, which was relished by the meeting, but hardly by the gentleman to whom it was directed.

Mr. Fulton remarked that the meeting made a mistake if it was afraid now; but if Dr. Murdock's resolution was intended to support him (Fulton), he advised the brothers to vote it down.

Dr. Murdock then changed and added to his resolution, and it was put as follows:—

*Resolved*, That we hereby reaffirm our unshaken belief in the scriptural doctrine of the future punishment of all who die in impenitence and unbelief; and that we also reaffirm the liberty of the pulpit in all matters of Christian utterance.

Before the question was decided, however, a motion was made to adjourn, which resulted in a tie, and the moderator decided in favor of continuing in session.

In the confusion that followed, Rev. Mr. Kelton availed himself of the situation to introduce a resolve to the effect that "the position of the Baptist pulpit of Boston and vicinity does not require any reaffirmation of principles."

This also was lost, not by a direct vote upon it, but in a resolve to adjourn by a large majority.

Thus ended one of the most irregular meetings, in a parliamentary sense, ever held in Boston.

#### FULTON'S ECUMENICAL COUNCIL.

[By "Warrington" in the Springfield Republican.]

Of course you have seen and relished the full report of Fulton's speech at the meeting of Baptist Ministers, called to settle the question whether Rev. Mr. Murray was acting according to evangelical ideas in saying a good word for Charles Dickens, and, as a corollary, whether Fulton and Dunn were justified in sending the novelist to hell, as you know they did so recently, and with self-sufficient unction. Incidental

to this question was the one whether the novelist aforesaid was really undergoing the punishment appointed for all men who satirize the clergy and drink wine. The meeting did not decide the last question, Dr. Murdock's suggestion that it be left to the Almighty "with full powers" being considered a wise one by all except Fulton, who has no idea of leaving such matters to the Almighty, at any rate without his aid in the shape of advice. At first thought it seems sad that Dickens cannot read the proceedings of this meeting, especially Fulton's speech. But, after all, the wonderful humorist knew Fulton intimately; as Shakespeare knew all the Dogberries, all the Cades, all the Touchstones, all the Pistols, all the Fluellons, all the Gobbos, that had gone before or would come after him, so did Dickens know Fulton. The primal ass involves, includes, prophesies, all asses, from the creation downward or upward. Dr. Murdock, Dr. Neale, Dr. Eddy, and the rest, though provoked, no doubt, at being put into such a position, must have secretly enjoyed the meeting, and especially Fulton's speech. Who could have helped enjoying it? Satire pales its ineffectual fires before such sublime reality. Do you know that I claim to have been the first discoverer of Fulton? And I flatter myself that I have brought him out. Nothing in his discussions on the woman question has at all equalled his scintillations since Dickens died. He seems to be conscious that he has a genius for donkeyhood which nobody else approaches. The *Journal*, you observe, has at last reported him. Col. Roger's edict that his name should not be printed in that paper has been at last disregarded. No newspaper can afford to ignore Fulton. He is an institution which must henceforward be acknowledged. Isn't it a little odd, by the way, that his demonstration is so coincident in point of time with the poor old pope's assumption of infallibility? You are reminded a little of Don Quixote and Sancho Panza, although Fulton is not a follower of Pius the Ninth. Not he. He is an opposition Pope. He keeps the shop over the way. He shows up the pope every other week, alternating him with Dickens. He is not so powerful, however, as the Roman pope. The latter sets all Europe at loggerheads; Fulton only sets all America into fits of inextinguishable laughter. Everybody was on the broad grin yesterday and the day before. "Ho! ho! Look here, old fellow, have you seen the *Advertiser*?" "What? Oh, yes, Fulton! Haw! haw! haw!" One man stumbles against another, nearly knocking him down, and as he begs pardon bursts out laughing—"Excuse me, sir, but I was thinking of Fulton; seen the report of his speech?" "Oh, yes, very funny; no consequence, sir. Good morning!" "Hollo! Come in here! Want to show you something." "What's that? Oh, I know—Fulton! Good gracious, don't you suppose I've seen that? Ho! ho! ho!" And so it went up and down the streets. I doubt whether Pickwick himself ever made people as good-natured. As Dickens' death "eclipsed the gayety of nations," so Fulton's exploits eclipsed the sun itself. Heat was forgotten, the soda shops neglected, and men were as willing to wear thick clothes as thin ones. It was "all along" of Fulton and his ecumenical council that Boston was so good-natured on Tuesday and Wednesday. But Fulton was voted down. Pius Ninth is declared infallible, but Dr. Murdock, speaking the solid sense of the Baptist clergy, says: Let us leave the question of Dickens and his soul to the Almighty with full powers. Forty to one the council says amen to Dr. Murdock, and Fulton goes home to write another shrieking sermon for the Tremont Temple conventicle. You don't know Fulton if you suppose he is going to leave it to the Almighty. Not he. Tremont Temple is a co-ordinate branch of the divine government, in his opinion; and Dickens will not be saved with his consent. He hopes for better things than that. We shall watch for further developments with intense interest. Meanwhile, I hear that other councils are to be called, the Rev. Frederic Ingham having summoned the Sandemani n clergy to a conference at an early day. Dickens, of course, has to await the decision of all these bodies.

**THE RABBI AND THE SKEPTIC.**—A Persian came to Rab with the request—"Teach me the law." Rab consented and began teaching him the Hebrew alphabet. "Say aleph," said Rab. The Persian replied, "Who says that this letter is called aleph?" "Say beth," Rab continued, and the Persian skeptic repeated, "Who says that this letter is called beth?" Rab got angry and drove him out of the house. The Persian skeptic went to the colleague of the former, the learned Samuel, and made the same proposal. Samuel also began to teach him the Hebrew alphabet, and the Persian repeated his question, "Who tells me truly that this is an aleph and that is certainly a beth?" Samuel caught the skeptic by the ear and pinched him so well, that he cried out, "Oh, my ear! Oh, my ear!" "Who tells you that this is called an ear?" Samuel said. "Why, because every body calls it so," said the skeptic. "Well then," said Samuel, "every body calls these letters aleph and beth."—*Midrash Koheleth*.

Miss Phoebe Couzens, the St. Louis brunette, in a speech at the woman's rights meeting in New York, on Tuesday, mentioned her recent discovery of what the mission of the inferior being, man, is. It is to clean household crockery; and this she based on the authority of the Bible, in II Kings, xxi, 13: "I will wipe Jerusalem as a man wipeth a dish; wiping it, and turning it upside down." Miss Couzens thinks there is quite as much reason in this as in the text by which woman's sphere is established.—*N. Y. Independent*.

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"Please record my name for a file of THE INDEX, and I hope that I am in season with my application. I have frequently seen copies of your paper, but have not been able until lately to subscribe for it. As I can see it every week at the house of a friend here, I prefer to wait now until a new volume is commenced, securing, by the means you present, a bound file of Volume I.

There are two reasons which make me want THE INDEX. The first is the amount of information given in it by the practised minds who are interested in it, and the second is the honest fearlessness with which it meets every issue. You and I, sir, are very far apart in our views, and every number of your paper has contained *some* things which I would wish unsaid, and which I have regarded as being based upon false ideas; but I am a Liberal Christian, regarding the promotion of the soul's growth as being of more importance than the building up of any religious system, and am, therefore, glad to see honest opinion fearlessly expressed, though that opinion be diametrically opposed to what I regard as being truth. We are as far apart as a Conservative Unitarian Christian minister and a man who rejects the Christian name can be, but I think that our objects merge in the desire to make man happier and more noble. In such a work you are my fellow-worker, and I am,

Truly yours."

"I know you must be working very hard with brain and pen, and pray your strength may hold out, so that you may somewhat complete the great labor you have undertaken. You see what Mr. Wasson says in the last *Radical*. I think (but wish to read his paper more fully) that he is under misapprehension. He may be still ridden somewhat by the theological idea. To my own thought, your definition of religion would have been more satisfactory, had it put religion as the recognition of, and the endeavor on the part of man to attain the infinite perfect. I think we shall have to admit religion in many instances where there is no recognition, certainly no conscious, witting recognition, of a personal Deity. Indeed I somewhat suspect that in the higher stages of attainment the soul rises beyond the sphere of person to rest in Substance, in Being alone, when it dwells with the supreme. There is constant need to withdraw ourselves from fastening too strongly upon, irresistible as is the necessity of seeking communion with, person; and to trust in the idea that the infinite perfect shall yet be found by us in person. In highest mood, however, perhaps we do in a degree transcend that, and repose in infinite truth, excellence and beauty alone. Certain it is, I think, that we make our nearest approaches to God in those ideals which illumine and command us."

"A friend induced me to subscribe for THE INDEX about two months since. I admire its independent and fearless position. It fills a vacuum that has been caused by the advancement of intellect and mind beyond the dogmas of a fossilized orthodox religion,—a religion that belonged to an age of the world, and a condition of society fast passing away, and the sooner the better for mankind. When I contemplate the number and the magnitude of the reforms needed to-day in our nation, in religion, in finance, and in every department of government, we are glad to see true and fearless advocates of the cause of truth, justice, and humanity. I wish you to put my name down for one bound copy of THE INDEX. I intend to try and send some subscribers soon."

#### LOCAL NOTICES.

**FIRST INDEPENDENT SOCIETY.**—The regular meetings of this Society are suspended during the months of July and August.

**RADICAL CLUB.**—The Club will meet on Sunday evening, August 7, at 7½ o'clock, in LYCEUM HALL. The debate will be on the proposed petition for the exclusion of the Bible from the schools. A full attendance is desired, and the public are invited to be present and participate in the discussion.

#### RECEIVED.

**ADVERTISER'S GAZETTE.** July, 1870. A Quarterly Magazine of Information interesting to Advertisers and Publishers. New York: Geo. P. Rowell & Co., 40 Park Row. Fifty cents a year; single copies 15 cents.

**PEAT FUEL:** How to Make it and How to Use it; What it Costs and What it is Worth. By T. H. LEAVITT. Boston: Lee & Shepard, Publishers. 1870.

**MAN, CONSIDERED IN HIS ESSENTIAL BEING AND DESTINY.** A Lecture delivered in Cleveland, Ohio, March 20, 1870, by THOMAS BARLOW. Masters & Lee, Printers and Binders, 61 South Saline St., Syracuse, N. Y. 1870.

**WHAT HAVE WE DONE? WHAT ARE WE DOING? WHAT CAN WE DO?** [Tract—no name or date.]

**THIRD ANNUAL REPORT of the Trustees of the PROTESTANT ORPHAN'S HOME of the City of Toledo,** for the year ending June 1, 1870. Toledo: Blade Steam Printing House. 1870. pp. 15.



## Poetry.

## A WOMAN'S QUESTION.

BY ADELAIDE ANNE PROCTOR.

Before I trust my fate with thee,  
Or place my hand in thine,  
Before I let thy future give  
Color and form to mine,  
Before I peril all for thee, question thy soul to-night  
for me.

I break all slighter bonds, nor feel  
A shadow of regret;  
Is there one link within the past  
That holds thy spirit yet?  
Or is thy faith as clear and free as that which I can  
pledge to thee?

Does there within thy dimmest dreams  
A possible future shine,  
Wherein thy life could henceforth breathe  
Untouched, unshaded by mine?  
If so, at any pain or cost, O tell me before all is lost.

Look deeper still. If thou canst feel  
Within thy inmost soul,  
That thou hast kept a portion back,  
While I have staked the whole;  
Let no false pity spare the blow, but in true mercy  
tell me so.

Is there within thy heart a need  
That mine cannot fulfil?  
One chord that any other hand  
Could better wake or still?  
Speak now—lest at some future day my whole life  
wither and decay.

Lives there within thy nature hid  
The demon-spirit change,  
Shedding a passing glory still  
On all things new and strange?  
It may not be thy fault alone—but shield my heart  
against thy own.

Couldst thou withdraw thy hand one day  
And answer to my claim,  
That fate, and that to-day's mistake—  
Not thou—had been to blame?  
Some soothe their conscience thus; but thou wilt surely  
warn and save me now.

Nay, answer not—I dare not hear,  
The words would come too late;  
Yet I would spare thee all remorse,  
So comfort thee, my fate!  
Whatever on my heart may fall—remember, I would  
risk it all!

## The Index.

AUGUST 6, 1870.

The Editor of THE INDEX does not hold himself responsible  
for the opinions of correspondents or contributors. Its columns  
are open for the free discussion of all questions included under  
its general purpose.

SPECIAL NOTICE.—Persons wishing a file of THE INDEX,  
bound and complete for the year, at \$3 50, will please forward  
name and address immediately. No money should be enclosed.  
Only two HUNDRED AND FIFTY COPIES can be supplied. If  
these are all ordered, the missing numbers will be reprinted  
and the orders filled at the end of the year. For further par-  
ticulars see THE INDEX, No. 20.

## LOGIC "ON THE RAMPAGE."

Prof. Tayler Lewis comes out with the fol-  
lowing ponderous syllogism in the *Independent*, and thinks it conclusive against the  
exclusion of the Bible from the Schools:—

"MAJ. Political truths vitally connected with the  
national well-being ought to be taught in the na-  
tional schools.

MIN. That a nation of people which will not serve  
the Lord shall perish, is a political truth vitally con-  
nected with the national well-being.

CONCLUSION. Therefore, the truth that a nation or  
people which will not serve the Lord shall perish,  
should be taught in our national schools."

But since he himself says that the second or  
minor premise is only "for all who believe  
the Scriptures to be the Word of God, con-  
taining absolute truth, and especially where  
they speak of things pertaining to the des-  
tinies of individuals or communities," his  
syllogism will convince only those who be-  
lieve already that "serving the Lord" requires  
the American people to make their public  
school system, which is supported by taxing

Jews, Catholics and liberals as well as Pro-  
testants, an engine for propagating Protestant  
orthodoxy and oppressing all who discard it.  
The "service of the Lord" which consists in  
*open, wilful and defiant violation of justice and  
equal rights*, is in our opinion the shortest  
possible road to national ruin. The people of  
the United States, although perhaps not able  
to chop logic successfully with Prof. Lewis,  
will yet see clearly enough that the above  
"minor premise" is a huge absurdity; for it  
has no bearing at all on the school question,  
unless it be admitted that "serving the Lord"  
means enforced reading of the Bible in the  
common schools,—that is, *compulsion of non-  
Protestants to pay for Protestant worship*.  
When the people get their eyes open, "the  
Lord" will enlist few volunteers among them  
for this sort of "service." We commend the  
following extract from the nineteenth chapter  
of Mrs. Stowe's "Oldtown Folks" to Prof.  
Lewis's attention, as foreshadowing the pro-  
bable fate of his syllogism:—

"You know everybody's religious opinions are a  
matter of discussion in our neighborhood, and Ezekiel  
Scranton, a rich farmer who lives up on the hill, en-  
joys the celebrity of being an atheist, and rather  
values himself on the distinction. It takes a man of  
courage, you know, to live without a God; and  
Ezekiel gives himself out as a plucky dog, and able to  
hold the parson at bay. The parson, however, had  
privately prepared a string of questions which he was  
quite sure would drive Ezekiel into strait quarters.  
So he meets him the other day in the store.

'How's this, Mr. Scranton? They tell me that  
you're an atheist.'

'Well, I guess I be, Parson,' says Ezekiel, comfort-  
ably.

'Well, Ezekiel, let's talk about this. You believe  
in your own existence, don't you?'

'No, I don't!'

'What I not believe in your own existence?'

'No, I don't.' Then, after a moment,— 'Tell you  
what, Parson, ain't a-going to be twitched up by none of  
your syllogisms.'

The Professor had better bury his syllogism  
in the same grave with the Parson's.

## WEIGHED IN THE BALANCE.

Again Charles Sumner has made a stand in  
the U. S. Senate for justice and equal rights,  
and again he has been voted down,—so far as  
he can be "voted down." Has the last decade  
gone for nothing? Are the Chinese any less  
men than the negroes? Have we to fight the  
old battle over again? Henry Wilson, never  
to be relied on when principle and policy seem  
to conflict, has turned traitor to liberty for  
the votes of the Crispins. But unlike his  
predecessor, he has not had the shrewdness to  
secure cash in hand; and he may not have  
even the dreary satisfaction of casting his  
thirty pieces of silver on the ground, when he  
goes out to hang himself. If his recreancy  
should cost him his election, after all, true  
men will shed no tears. But Charles Sumner  
has again proved true as steel to the Declara-  
tion of Independence, which he, more than  
any other man, has toiled in Congress to re-  
deem from the reproach of being a mere tis-  
sue of "glittering generalities." It is well  
for America that she has at least one incor-  
ruptible man in public life, whose faith in  
ideas is robust enough to withstand the pres-  
sure of all political temptations. We need  
not blush for our generation while Sumner  
lives.

The persecution of the colored cadet at  
West Point is abominable, and calls for the  
promptest and sternest repression by the gov-  
ernment. This style of treatment by the  
other cadets is a disgrace to the institution,  
and, unless speedily changed, will defeat the  
appropriations annually solicited from Con-  
gress. The American people will not long let

themselves be taxed for the support of this  
most cowardly bull-baiting.

## ANTIOCH COLLEGE.

We had the pleasure recently of visiting  
Antioch College, Yellow Springs, Ohio, for  
the first time, and of delivering a lecture be-  
fore the Adelpian Union, a Society composed  
of undergraduates. Nothing could be more  
cordial than our reception, and we brought  
away the pleasantest recollections of the  
beautiful and hospitable town. Antioch  
deserves the most generous support of liberal  
people. The management is at present more  
conservative than we could wish in some re-  
spects; but in the Faculty there are professors  
full of enthusiasm for all that is broad and  
broadening, fully abreast of the age, and in-  
spired by its spirit, while among the students  
we met earnest and noble young fellows  
who are eager for the freest and freshest  
thought of the times, and who will hereafter  
do their share in the work of helping America  
to fulfil the grand professions she makes.  
Here both sexes are admitted equally to the  
privileges of the higher education; and both  
sexes, according to the testimony of the in-  
structors, avail themselves of these privileges  
with equal fidelity and success. So far as we  
could judge, the prevailing spirit of the under-  
graduates is bolder and more progressive than  
that of the Faculty, notwithstanding the  
notable exceptions; and we believe that, were  
the College located further North, and frankly  
committed to a braver policy, its influence and  
its prosperity would be increased tenfold.  
Hundreds of young people would gladly flock  
to its halls, were they assured of a greater  
degree of freedom than is now allowed. We  
cannot but wish success to the efforts of the  
large-brained and large-hearted men in the  
college government, who are laboring to make  
Antioch in all respects worthy of its grand  
opportunities, and who put more faith in a  
generous culture than in the restraints of a  
timid sectarianism. It is not right that Amer-  
ican colleges should ever be denominational;  
and although Antioch is under the control of  
the Unitarians, the least illiberal of all Christ-  
ian sects, her future will be brighter when  
she is emancipated even from this feeble,  
irresolute denominationalism.

We cheerfully give place to the following  
notice, with our best wishes for the success of  
the *National Standard*:—

The *National Anti-Slavery Standard*, which has  
been published as a monthly magazine since April last,  
is to be resumed as a weekly journal. It will omit  
"Anti-Slavery" and be known as THE NATIONAL  
STANDARD. It will be devoted to Reform, Radical  
Politics and Literature. It will, as heretofore, be  
under the editorial management of Mr. A. M. POWELL.  
Wendell Phillips, Lydia Maria Child, Frederick  
Douglass, Julia Ward Howe, Hon. George W. Julian,  
Col. T. W. Higginson, Louisa M. Alcott, Rev. John  
T. Sargent, Mary Grew, and other able, well known  
writers are among its contributors. The first number  
of the new series of THE NATIONAL STANDARD  
will be issued Saturday, July 30, and will contain an  
article by WENDELL PHILLIPS on the Chinese Ques-  
tion.

The first Amendment to the Constitution  
of the United States begins thus:—"Congress  
shall make no law respecting an establish-  
ment of religion, or prohibiting the free exer-  
cise thereof." In a recent pamphlet, entitled  
"A Secular View of Religion in the State,"  
E. P. Hurlbut, ex-judge of the Supreme  
Court of New York, suggests the following  
alteration in this Amendment:—"Neither  
Congress nor any State shall make any law,  
etc., etc." This or a similar change should  
be adopted, and thus render impossible any



retrograde action by the individual States in the direction of religious intolerance.

## Communications.

### THE FORMATION OF RADICAL CLUBS.

F. E. ABBOT, Esq.:

Dear Sir:—I most cordially agree with you in the leading sentiments of your article in THE INDEX under the caption, "A Move in the Right Direction." It is no new idea to me that the time is near when the friends of civil and religious freedom must unite for their common weal—*must* band together for mutual protection; the one cannot exist without the other, any more than body without soul or nature without God. Popery and Protestantism are alike in their demands, whatever may be the disguises of the former or the pretences of the latter; both demand unquestioning submission to authority, deny it as they may; and neither can exist much longer without it, and without such a coalition as their present status demands. Yours is truly no "idle prophecy." It has already often been threatened that the time will come, when "the Church" will be compelled to call upon the civil arm to protect it from what it invidiously calls "Infidelity," which, together with many other epithets, it only uses, like the fig leaves of old, to hide its own utter destitution of truth and righteousness from inevitable exposure.

However much "credulous Radicals" may think that Henry Ward Beecher is "liberalizing Orthodoxy," they will find that, when the time of trial arrives, he is joined to his idols, the wealth and established regime of our time. He is not the man to breast the impending storm, and many a strong and stronger man than he, will quail and fall before it. Not a man can endure the fiery ordeal "who loves the praise of men (the honored in Church, State and society) more than the praise of God." All who accept the popular view of truth and right should at first array themselves upon the "Orthodox" side of the questions to be mooted, as they surely will at last.

Let me suggest, in conclusion, that a proclamation embodying the ideas of your article should at once be printed and published, the necessary cost of which, I cannot doubt, all the lovers of freedom will join in defraying. These should be sown broadcast over the land now, although the great and final battle betwixt the coming truth and hoary-headed error and superstition will not be fought, until Popery or Protestantism shall bite the dust in their great struggle for supremacy and the spoils. Your friend in truth,

HAVANA, O., July 21, 1870.

E. N.

P. S. I will contribute five dollars at any time for the purpose suggested. I hope you will excuse garrulity, it being the privilege of my sex.

E. N.

### UNIVERSAL AND POSITIVE TRUTH.

HOULTON, ME., July 6, 1870.

FRIEND ABBOT,—I send you \$1.00 for THE INDEX for the remainder of the year.

Allow me to say that I like your paper very much, and believe that it will help to do a much needed work.

It is doubtless true that every age is an age of transition, that no century leaves the world where it found it; but the change in public opinion is unprecedentedly rapid at the present time. Most thinking is directed toward the discovery of unity and universality. Nowhere is the tendency more active than in the religious world.

While the peculiar, the marvellous, the unnatural element of religion is fast losing its hold upon the thinking world, something is needed to aid mankind to recognize the universality of religion, as dissociated from all peculiarity of manifestation.

The different religions are by many considered as the creations of the individuals whose names they bear. Those who are unable to apprehend a truth of pure religion demand AUTHORITY for its acceptance. Their religious convictions are at second hand; but they will cease to demand authority for believing as soon as they are able to perceive and appreciate religious and moral truth for themselves.

I presume you have no lack of suggestions and advice; but my interest in positive religion must be my apology for expressing the hope that your paper will be as purely religious as possible.

I have but little faith in controversy as a means of enlightening the mind, increasing the knowledge, or ennobling the character of mankind. The one thing most needed is positive statement. If you make your paper truly and grandly religious, it will be a light in the darkness. I do not attach as much importance to the name Christian as you appear to,—at least I do not think it worth while to reject it or to insist upon its acceptance. I am far more desirous of acquainting myself with the laws of planetary motion than of discussing questions connected with their discovery.

It seems to me to be a waste of time to discuss the relation of absolute religion to any religious system. It is a fact that with many the word Christianity stands for all that is correct in opinion, and excellent in character. The only way to dispossess the world of this narrow notion is to show both by word and deed the eternal verity of the truths of religion; that they are more real than any system, that they do not ask leave to be of times or persons. In so far as THE INDEX helps to do this, in so far as it identifies

itself with what is positive, will its influence be permanently felt.

If this is of any use to you, use it.

Truly yours,  
EDWIN S. ELDER.

### THE METHODIST VIEW OF WOMEN.

A few weeks since the ministers of the Methodist Episcopal Church in Cincinnati (at about the same time that the Baptist ministry were discussing in Boston whether Dickens was in hell) were considering the following resolution:

Resolved, That the licensing of women to preach the gospel is not in harmony with the Scriptures, or to be allowed as a prudential measure in the Methodist Episcopal Church provisionally demanded by the times.

According to the report of the *Chronicle*, Dr. Wiley declared:—

"There is no Scripture in favor of women as preachers. There is not an example in the Bible of Christ putting woman in the position of a preacher of the gospel; but as helpers, as aids in the church, we find numerous examples. There is no record in the New Testament that indicates the least approximation to putting women into the ministerial office.

We are getting into another tendency. We have a big fight before us for the faith once delivered to the saints. Things are moving insidiously, though politely; they are undermining the great foundation of Christ's truth, in the depreciation of the minister's office and work, lowering it down till it means about nothing. The tendency is to take all that is divine out of the Christian ministry, as if the ministry was nothing specially different from any other calling; as if there was nothing in the lifting a man out of himself into the ministry of Christ.

There are some things I like in the woman movement. There is a coming back to the right of woman to work, and surely good will come out of it if we control the thing wisely. Women can do a vast amount for God; but her best way to work for God, for man, or for the church, is to continue to be a woman—a good, true woman. Let her talk like a woman, pray like a woman, and move in society as heretofore like a woman. Let her continue to make a good wife; or, if she don't find a good husband, let her make a good sister, and do whatever her sisterly heart prompts her to do. But everything that looks like woman declining to do anything, unless she can do it as a man, I deprecate.

The Chairman (Rev. Granville Moody)—She is as one born out of due time.

Rev. John Stuart—I endorse every word of Dr. Wiley's speech.

Rev. Mr. Maddy—I endorse it from A to Izzard.

Rev. Granville Moody said. It is but one of the efforts of rationalism and infidelity to raze the Christian ministry down, down to an undistinguishable level in the church of God. Whereas, if there is any veritable truth in Christianity more definite than another, it is this, that the coronation gifts of Jesus Christ, when he finished his work and ascended on high, were conferred on men. What were those gifts? The ministry, in the various orders—some apostles, some prophets, some pastors and teachers.

And this idea, the speaker argued, that everybody, including women, can be ministers and prophets of God, was a covert attack on the citadel of Christianity, and the mischievous work of infidelity.

Rev. W. Ferguson, of Wesley Chapel, said what alarmed him most, was that the women seemed to be going into this movement with a hop, step and a jump. They wanted to ascend the ladder without taking the intervening steps. Why not take the regular route, as man had done? He did not hear of any convictions of women being called of God to preach the gospel—not simply an impression, but a feeling of "we are here if I do not preach." The great howl with women is about getting up into the high places. The idea of the degradation of woman is creeping into the minds of some of the best women in the church. They feel almost sorry that they were not made men. When God made them male and female, he didn't make any mistake. The mistake is in another direction. He thanked God for what he had heard this morning, and he only got up to endorse Dr. Wiley's speech. He felt as happy as if he were at a big camp-meeting, and hoped the brethren would show a little grit on this subject.

Mr. Ferguson closed with an expression of anxiety that women should remain women—that they should become great and glorious women. The men all want them to be women. He would to God the world had more women—at least more good and noble women. He could never forget that his mother was a woman, and that his sisters were women. It was his settled conviction that women weakened their own energies when they attempted to put themselves where God and nature didn't put them.

Dr. Rust, the late President of the Wesleyan Female College, said,—I believe the time has come when this body of ministers should give expression on this subject. We are floating to perdition on the tide of revolution.

It would be very funny, if it were not very sad, to see the blunt contempt for women felt by men of intelligence and refinement,—a contempt which they would probably themselves disclaim, but which shows itself naively in every frank discussion amongst them. To quote the words of M. Jules Ferry from a French journal:—

"There are two sorts of pride in the world, the pride of class and the pride of sex,—the latter far worse, far more subtle, far more hard and cruel than the former. This masculine pride, this sentiment of superiority exists in many minds, even in some who do not avow it; it creeps into the noblest natures, and may be found entwined in the secret folds of all hearts. Let us make the confession that, in the hearts of the best of us, there is something of the Sultan to be found."

No one who has ever observed the relations of the sexes, the attitude of men towards this question, their manner of discussing and disposing of it, even when their decision is on the affirmative of the question, will deny this. From men to women there is abundant kindness and courtesy, even chivalry and deference to beauty and weakness; but the feeling of equality is almost wanting. There are very few men in the world who do not look down on women.

This idea runs through all religions. "The Hindu Goddesses," says Sir William Jones, "are uniformly represented as the subordinate powers of their respective Lords." They have no individual existence. Among the Platonists the goddesses, as represented by Proclus, meant only the powers and faculties of the gods. In the Jewish account of the formation of woman, she is made out of one of Adam's ribs, and has had ever since the same relative importance, compared to man, that one bone bears to the whole two hundred and six. The idea of her inferiority is bound up with our very methods of life and the breath of her daily existence. To the profane and frivolous feminine mind it does not seem a "vaulting ambition which o'erleaps itself" for a sensible, educated Christian woman to wish to perform the duties of the Methodist minister from "A to Izzard" (to use the classical language of one among them), to sit

amongst these gentlemen, and discuss matters pertaining to their discipline. But it appears that, while women could be "maids" and "helpers," yet the "vertebral truth in Christianity is that the coronation gifts of Christ were conferred on men" in the ministry. It follows logically that to admit women would break this slender back-bone. "This idea that everybody, including women" (of course everybody would not include women, they being nobody, unless specially mentioned,) "can be ministers and prophets of God, was a covert attack on the citadel of Christianity." Not only that, but it would "tend to take all that is divine out of the Christian ministry" to bring these inferior creatures in. Crowned so by the "express image of the Father," and marked by his special favor, the logic of Christianity itself, nay, its very central truth, is the same inferiority and subjection of one sex to the other which finds expression in our statute books and Constitution. Our Christian churches to-day should echo with the old Jewish form of praise from the lips of men. "I thank thee, oh God! that thou hast not made me a woman."

The Rev. W. Ferguson evidently disagrees with Daniel Webster when he declares it to be unnecessary to re-affirm the laws of nature. He asserts in his *pronouncement* his settled conviction that "women weakened their own energies when they attempted to put themselves where God and Nature didn't put them. When God made them male and female, he didn't make any mistake. The mistake was in another direction." We have all heard of the man who did not believe in fanning mills, because they raised a breeze when God meant there should be a calm; and these men who are afraid that women will become men when God meant they should be women, always remind me of our friend of the fanning mill. We rest tranquilly, however, in the happy (if ignorant) conviction that neither women nor fanning mills will be able to reverse the decrees of God.

That every man "should magnify his office" is natural to humanity,—perhaps necessary; and in this work certainly the clergy have shown no little zeal. To exalt the ministry was in their minds, doubtless, to build up the ordinances of God, and one of those cases where "godliness is great gain," not only in the world to come, but in that which now is. Animated by these various feelings, they have always endeavored to make it appear that a peculiar sanctity surrounded them, enveloping them as it were in mystery. From the Eleusinian mysteries, where the high priest or hierophant, calling himself the revealer of sacred things, bound all by solemn oaths to secrecy, which oaths, if violated, exposed the offender to an ignominious death, down to the Scotch minister of the last century, who, as Buckle tells us, believed men were struck dead for speaking ill of ministers and showing contempt for their sacred calling, they have always been set apart from all other men. No wonder these gentlemen protest against the "depreciation of the minister's work, as if the ministry was nothing specially different from any other work,"—i. e. had no special sanctity.

We are told that Hipparchus, the Pythagorean, being charged with explaining clearly in his writings the doctrines of Pythagoras, was expelled from the school, and a monumental pillar erected to him as if he had been dead. The man in the churches who explains rationally the Christian faith and doctrines must look for the same fate, for the ministry need the mystery, the fables and the rites. As Strauss has said:—

"To every class or caste its own stability is the first consideration. Clearly, as soon as Christianity ceases to be thought miraculous, the clergy must cease to seem the miraculously gifted persons they have hitherto represented themselves. Their business will rather be to teach than to confer benedictions, and every one knows that the former office is as difficult and thankless as the latter is remunerative and easy."

The Jeremiads of these Methodist clergymen have good foundation in fact. It is the "effort of rationalism to raze the ministry down to the level of the people." In the free and rational religion of the future, the minister will have no mysterious sacredness, no adventitious aids. We are fast getting over our reverence for names, and learning to honor only what is honorable in itself. So far as a minister does true work, his work shall praise him. Brought down from unnatural heights to the common working ground of the world, applying the moral test to its shifting exigencies, reconciling religion with the revelations of nature and the logic of science, we shall honor him for what he is and does, and not for his office or official trappings. Though the minister may suffer thereby, the man can only gain, as we grow to the faith that the only essential dignity is wrapped in humanity itself.

LILLIE PECKHAM.

### THE DUTY OF THE HOUR.

One of the most important questions that ever agitated the minds of men, is now coming before the world, viz: whether the character and religion of Jesus Christ shall be rescued from their continuous sacrifice by the teachings and creeds of the religious world? Jesus, truly good, is indeed the light of the world; but he is covered up and selfishly dealt with by superstition and the tradition of by-gone ages, until he is lost as a pearl buried in the mud. He is made the traffic of a priesthood. Whilst he was a practical philanthropist of the highest and most finished order, he is made to be a myth as meaningless in character as any of the gods of heathen mythology. The religion that is taught in his name is without truth or morality; whilst the religion that he taught was in fact the power and fruition of love. Connected with him, as being both himself and the Father, is represented a God of all wrath and ven-



geance; intent upon eternally torturing, but never giving any relief, even by annihilation, to his own offspring, unless they undergo certain manipulations of certain persons claiming exclusive power over the destiny of their fellowmen, and giving formal assent to certain creeds at which the unpurged soul is in eternal revolt.

But it is said that by this I am opposing the churches. It is not so. What I would do would be to build two churches where now stands one, if they would commit to the flames every man-written creed in Christendom, and seek to make some amends for the crimes committed in the name of religion by a bold, faithful advocacy of the truths of God against the shocking errors of men. Earth has drunk more blood, professedly shed in the name and cause of Jesus, and more flesh has been tortured by those claiming to be the lovers and followers of the Carpenter's Son, than in any one other cause that ever moved men to the wickedness of death and slaughter. Insanity has been made to fill asylums, and millions have wished they had never been born, by reason of the horrors of a religion taught as that of one of the most lovely, self-sacrificing men the world ever saw, the immortal Jesus. Is it not time that truth should "have free course and be glorified?"

Shall men or organizations of men be feared more than God, or their terrible errors be deferred to?

Let war be waged against all errors in high as well as low places; and with Solomon; let it be said "there is no discharge in this war."

Every soul is miserable whilst error rules over it; and every one is happy which is blessed in the reign of truth, for this is as the law of heaven. The only salvation needed of man is from error, for God is truth, and to dwell in truth is to be Godlike and by decisive destiny to be happy. Then let the cause of truth be urged with constancy and power, that Jesus and his religion may be redeemed of the wrong continuously committed upon them by those who pretend to be teachers sent of God for their defence and advocacy. Let all who dare, then "come up to the help of the Lord against the mighty."

THOMAS BARLOW.

CANASTOTA, N. Y., July 11, 1870.

#### WHAT IS THE MATTER?

[From the Morning Star, Dover, N. H.]

There is trouble among laborers. They are uneasy, dissatisfied, rebellious. They feel that capital has an undue advantage; that it oppresses them; takes the cream of their toil and leaves the poorer part to the toiler; that the rich are growing richer and the poor poorer, and that capital is responsible for it all. Various contrivances are tried for a remedy. "Trades unions," strikes, co-operative societies, are fully employed. They may have done some good; they have undoubtedly done much evil. Capital has suffered some, but labor much more. That is the sad feature of it.

The loss of time by strikes, for five years past, amounts to millions, which temporary increase of wages has not replaced. That is a tax upon the poor. Moreover, strikes have made capital timid, turned it aside from productive industry, into loans and stocks and speculations. This has limited employment, increased competition for situations and depressed wages, and thus brought another tax upon the poor. The risks and perplexities to capital in business have also decreased manufacturing and the products of industry below the demands of the market, so that prices have been high and the cost of living increased. Herein, again, the poor have suffered. On account of this uneasiness, laborers perform less than formerly, from ten to twenty per cent.; this increases the cost of production, the price of goods and the expense of living, and the poor are made to suffer.

These "unions," "strikes," and disturbing movements are not remedial of the difficulty. They are mere stimulants to the suffering body. Yet the agitation may lead to sure relief. Capital and labor are not natural enemies, they are friends. It is selfishness and ignorance which has set them at variance. The capitalist is greedy of so much that he often gets nothing; and the laborer is so anxious to secure the highest possible salary for the least possible work, that he does not prosper. A little wisdom and more benevolence will cure the difficulty.

Some in this country, more in England, have given laborers a personal share in the prosperity of business, and have been generously rewarded. Several firms which were losing money, have made a large gain by this arrangement. One case will illustrate the whole. A large firm in England was losing money constantly, and became satisfied that the fault was in the carelessness and indolence of the laborers. As a remedy, they issued stock, in small shares, giving an interest in the profits but no voice in the direction; and offered to all the men, *pro rata*, one-half of the profits above ten per cent. By degrees they became interested, as they saw that the measure was proposed in good faith; and the result was, that losses were changed to fifteen per cent. profits. The men did twenty per cent. more work, and did it better than before.

"There is a great deal of human nature in man," is a quaint saying; but the fact seems to be often forgotten. Nothing will inspire a man to effort like the prospect of bettering his condition. He is "saved by hope." It is fearfully disheartening to a man to feel that he must always plod, day in and day out, for a mere subsistence. Capitalists owe it to humanity to relieve the laborer from this burden. Self-

interest and benevolence both demand a great change in this matter. It is a sin and a curse to allow men to wear this heavy yoke. Rich men can open the door of hope if they will; they can make the poor feel that capital is their friend, and that men who control it desire their elevation.

In this way an increase of laboring force would be secured of from ten to twenty per cent., and the increased attention to business would greatly improve the quality of the work. Then capitalists would freely invest their money in productive industries, business would be active, employment brisk, wages good, living cheap, profits sure; and we should escape this immense tax upon industry, of twenty per cent. less labor done, and so badly done, which now falls mostly upon the poor.

#### "THE GOD OF OUR FATHERS."

Mr. Max Mueller, in his third lecture on the "Science of Religion," (printed recently in *Fraser*), referring to a former lecture at the Royal Institution, observed:—"I wish to call back to your recollection the fact that, exploring together the ancient archives of language, we found that the highest God had received the same name in the ancient mythology of India, Greece, Italy and Germany, and had retained that name whether worshipped on the Himalayan mountains, or among the oaks of Dodona, on the Capitol, or in the forests of Germany. I pointed out that his name was *Dyaus* in Sanskrit, *Zeus* in Greek, *Jovis* in Latin, *Tiu* in German; but I hardly dwelt with sufficient strength on the startling nature of this discovery. These names are not mere names; they are historical facts, aye, facts more immediate, more trustworthy, than many facts of mediæval history. These words are not mere words, but they bring before us, with all the vividness of an event which we witnessed ourselves but yesterday, the ancestors of the whole Aryan race, thousands of years it may be before Homer and the Veda, worshipping an unseen Being, under the self-same name, the best, the most exalted name they could find in their vocabulary—under the name of Light and Sky. And let us not turn away, and say that this was after all but nature-worship and idolatry. No, it was not meant for that, though it may have been degraded into that in later times; *Dyaus* did not mean blue sky, nor was it simply the sky personified; it was meant for something else. We have in the Veda, the invocation *Dyaus pitar*, the Greek, *Zeus pater*, the Latin, *Jupiter*; and that means in all three languages what it meant before the three languages were torn asunder—it means Heaven-Father! These two words are not mere words; they are to my mind the oldest poem, the oldest prayer of mankind,—or at least of that pure branch to which we belong—and I am as firmly convinced that this prayer was uttered, that this name was given to the unknown God before Sanskrit was Sanskrit and Greek was Greek, as when I see the Lord's Prayer in the languages of Polynesia and Melanesia, I feel that it was first uttered in the language of Jerusalem. We little thought when we heard for the first time the name of Jupiter, degraded it may be by Homer or Ovid into a scolding husband or a faithless lover, what sacred records lay enshrined in this unholy name. We shall have to learn the same lesson again and again in the Science of Religion—viz.: that the place whereon we stand is holy ground. Thousands of years have passed since the Aryan nations separated to travel to the North and the South, the East and the West; they have each formed their languages, they have each founded empires and philosophies, they have each built temples and razed them to the ground; they have all grown older, and it may be wiser and better; but when they search for a name for what is most exalted and yet most dear to every one of us, when they wish to express both awe and love, the infinite and the finite, they can but do what their old fathers did when gazing up to the eternal sky, and feeling the presence of a Being as far as far, as near as near can be; they can but combine the self-same words, and utter once more the primeval Aryan prayer, Heaven Father, in that form which will endure forever "Our Father which art in heaven."

#### MONARCHICAL ESTABLISHMENTS.

The Russian dynasty is the most costly of any in Europe, while France and Turkey are but a little way behind. In Russia royalty costs \$8,500,000 a year; in France, \$7,000,000; in Turkey, \$6,600,000. Other European nations allow their sovereigns smaller amounts. Austria heads their list. The house of Hapsburg receives in the aggregate \$4,000,000 a year. Italy comes next, with \$3,200,000; then Prussia, with \$2,400,000; while England provides about \$2,375,000 for her royal family. Among the smaller monarchies, Bavaria is the most costly, and sets apart for her king and family \$1,350,000. Portugal pays \$666,000; Holland, \$500,000; Sweden and Norway, \$260,000; Denmark, \$140,000; Wurtemberg, \$320,000; Rome, \$200,000. In the aggregate the crowned heads of Europe cost the people about \$40,000,000 a year for private and household expenditure.

REFERRING to the remark of the woman's paper in New York, the *Revolution*, that "if the accounts men give of the heavenly state be true, we shall have some wrongs to right in the next sphere," the New York *Tribune* very ungallantly says: "If that isn't adding new terrors to death, we should like to know what would be?"

## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### SPECIAL NOTICE.

The Report of the last annual meeting of the Free Religious Association, printed in pamphlet form, is now ready. This pamphlet contains a record of the proceedings of the Business meeting, including the Report of the Executive Committee for the year, the Addresses in full that were given at the morning and evening sessions of the Convention in Tremont Temple, and an abstract of the afternoon discussion on the question of Religion in the public schools. The Addresses are by O. B. Frothingham, on the Aims and Principles of the Free Religious Association; D. A. Wasson, on the Philosophical Basis of Religion; Mrs. Ednah D. Cheney, on Religion as a Social Force; Francis E. Abbot, on Religious Organization as affected by the Spirit of the Age; Samuel Johnson, on the Natural Sympathy of Religion; Isaac M. Wise, on the Universal Elements of Judaism; Thos. W. Higginson, on Mohammedanism; Wm. Henry Channing, on the Religions of China; W. J. Potter, on the Religious Condition of India.

The price of the pamphlet is fifty cents a single copy; in packages of five or more, thirty cents each. It can be obtained by addressing the Secretary of the Association, W. J. Potter, New Bedford, Mass.; also in Boston at Crosby & Damrell's, 100 Washington St., and at the office of *The Radical*, 25 Bromfield St.; in Cincinnati, of Bloch & Co., 150 West Fourth St., and in Toledo at the office of THE INDEX.

The Address of Mr. Channing on the Religions of China, which was shortened in delivery for want of time, is printed in the pamphlet entire as he prepared it. This is a specially timely and valuable contribution to the discussion of the Chinese question in this country. A small edition of it has been printed in a separate pamphlet, which can be obtained as above for thirty cents a copy.

#### FREE RELIGION DOES NOT PROSPER.

The religious newspapers of all denominational stripes are making much of the fact that Samuel Johnson, Minister of the Free Church in Lynn, Mass., recently resigned after a service of seventeen years, and that the Society, in consequence, has voted to disband. The *Christian Register* says, "We have another instance of the difficulty, bordering on impossibility, of establishing a permanent church on any other basis than the most dis-



ting and positive loyalty to Christ." And this fact, coming so soon after the dissolution of Mr. Connor's Society in Boston and the suspension of *The Radical*, gives the sects a good opportunity to illustrate the lesson that radicalism in religion is not "prosperous";—a lesson, however, which radicals have well learned; yet still they somehow insist on believing that there is another kind of "prosperity" than that which is measured by financial success. As to *The Radical*, we have very good authority for stating that the magazine is not dead, but is only taking a rest preparatory to a fresh and stronger start. On the question of the power of the Radical ideas in religion to sustain churches, we have something to say; but shall defer saying it till after vacation-time, because we want it read. Meantime let the following extract from the Boston *Commonwealth* stand against the paragraphs in the religious papers which assert the poverty and failure of free religion:—

"FREE RELIGION."—In the *Gospel Banner* of July 16th, a Universalist paper, published in Augusta, Me., appears the following paragraph, showing shallow criticism by a Universalist editor:—

*No Root in Itself.*—Free religion does not prosper. It starved out Higginson, drove Wasson to the Custom House, compelled Parker to live on his own fortune. The *Radical*, its organ, is defunct. It has no root in itself nor elsewhere.—*Covenant.*

Doesn't this species of reasoning (?) prove a little too much? For instance, suppose we extend the illustration by a few historic parallels:—

Christ's religion does not prosper. He was put to death for teaching it. One of his disciples, Stephen, was stoned to death; another was crucified head downwards; another is said to have been boiled to death in a cauldron of oil; others had their heads cut off, etc., etc.

Or further, free government, called republicanism, does not prosper. It died out in Rome, long ago—went "up" among the Dutch—has been knocked to pieces half a dozen times in France, which has now the most despotic government on the globe, maintained by craft and espionage, and every now and then galvanized by a war provoked for that purpose. In this country, where it lives (as the paragraph quoted says Theodore Parker did) "on its own fortune," it is not yet a century old. Monarchies only seem to "prosper" in the long run.

Still further, we have known of Universalist periodicals and Universalist societies that long ago perished, and their Orthodox neighbors averred that they didn't "prosper" because they "had no root" in a correct interpretation of the Bible, nor in the wants of the human soul. Please observe that we don't say this. We only cite, for the edification of the Universalist *Banner*, the conclusions of some of its theological adversaries to show it how it can be hoisted by its own petard.

Surely the conductors of that paper are not shallow enough to suppose that the ideas inculcated, and the broad, catholic spirit and the genial humanities diffused, by Parker, Higginson, Wasson, and others who toiled in those blessed fields, have perished because they don't keep up an unbroken series of meetings!

The Progressive Friends, at their yearly meeting at Longwood, adopted this "Testimony" on "Religion and the Common Schools":—

Having observed with great interest the discussion that has sprung up of late in various parts of the country upon the subject of religious instruction in the common schools, we are constrained to affirm the following propositions:—

1. That the governments of this country, State and National, deriving as they do their just powers from the consent of the governed, and drawing their support as they do from people of every variety of theological opinion, have no right to become teachers of theology, or even to inquire which among the various theological systems of the world is true and which of them are false.

2. That the declaration so often made, that this is a Protestant country and that its institutions rest upon the Bible as an authoritative revelation of the Divine Will and a perfect rule of human duty, is both historically and constitutionally false; that the question whether the Bible is or is not such a book is a question upon which the governments, State and National, of this country have no right to pronounce judgment; and that, concerning religion, their duty is to protect the people in "the free exercise thereof."

3. That the schools established by the State and supported by general taxation should be confined to scientific and secular teaching, and to the inculcation of those principles of good morals which belong to no sect or party, and which, being the common inheritance of mankind, are essential to the safety of republican government.

A convention of the Jewish Rabbis from various parts of the United States, recently held in Cleveland, adopted the following statement of principles:—

"Whereas, In consideration of the religious commotion now agitating the public mind in both hemispheres, in accordance with the principles of Judaism, it is unanimously declared:

"1. Because with unshaken faith and firmness we believe in one indivisible and eternal God; we also believe in the common Fatherhood of God and the common brotherhood of men.

"2. We glory in the sublime doctrine of our religion, which teaches that the righteous of all nations, without distinction of creed, will enjoy eternal life and everlasting happiness.

"3. The divine command, the most sublime passage of the Bible, 'Thou shalt love thy fellow-man as thyself,' extends to the entire human family, without distinction of either race or creed.

"4. Civil and religious liberty, and hence the separation of church and state, are the inalienable rights of man, and we consider them to be the brightest gems in the Constitution of the United States.

"5. We love and revere this country as our home and fatherland for us and our children, and therefore consider it our paramount duty to sustain and support the government, to favor by all means the system of free education, leaving religious instruction to the care of the different denominations.

"6. We expect the universal elevation and fraternization of the human family to be achieved by the natural means of science, morality, freedom, justice and truth."

NOTICE.—The REPORTS, in pamphlet form, of the Annual Meetings of the Free Religious Association for 1868 and 1869 (at 40 and 50 cts. respectively), REV. SAMUEL JOHNSON'S Essay on "THE WORSHIP OF JESUS" (50 cts.), and an Essay on "REASON AND REVELATION," by WM. J. POTTER (10 cts.), all published through the Association, can be obtained by addressing the Secretary, WM. J. POTTER, New Bedford, Mass.

The Report for 1868 contains addresses by O. B. FROTHINGHAM, JAS. FREEMAN CLARKE, ROBERT COLLYER, CHARLES H. MALCOLM, JOHN P. HUBBARD, OLYMPIA BROWN, JOHN WEISS, T. W. HIGGINSON, F. E. ABBOT, A. B. ALCOTT, and others, each presenting some distinct aspect of the religious tendencies of the times; also a long address by WENDELL PHILLIPS, specifically prepared for the Association, on "THE RELATION OF RELIGION TO PHILANTHROPY;" Essay by F. B. SANBORN, on the same subject; Essay by W. J. POTTER, on "PRESENT TENDENCIES OF SOCIETY IN REGARD TO RELIGIOUS ORGANIZATION AND WORSHIP;" the specific Reports of the Executive Committee of the Association, and Letters from M. D. CONWAY in England, and KESHUB CHUNDER SEN, of India.

The Report for 1869 contains addresses by FROTHINGHAM, WEISS, ABBOT, HIGGINSON, PROF. DENTON, J. H. JONES, RALPH WALDO EMERSON, C. A. BARTOL, LUCY STONE, HORACE SEAYER, ROWLAND CONNOR, and others; Essays by JULIA WARD HOWE, DAVID A. WASSON, and RABBI ISAAC M. WISE; and Annual Report of the Executive Committee.

Some of these addresses are as conservative in their theology as others are pronounced in their radicalism,—the Association having offered a free platform to all phases of religious thought.

#### ANOTHER SCENE IN THE OECUMENICAL COUNCIL.

According to reports received at Vienna, a speech made at a recent sitting of the Council by Cardinal Prince Schwarzenburg created even a greater uproar than the famous one of Bishop Strossmayer. He said that the time for religious wars was past, and that an epoch of conciliation was at hand. It was equally unchristian, unintelligible, and incorrect to place the Protestants in the same category with heathens and atheists. The Roman Church and the Roman bishops must accept a word of advice on this subject from the German and Austrian prelates. The latter are in daily communication with Protestants, and know them better than those who never see them or read their books.

The presiding legate, Cardinal de Angelis, here interrupted the speaker, and a warm dispute between the two cardinals ensued. The President strove repeatedly, but in vain, to silence the Cardinal with his bell, and at length the bishops drowned his protests in a storm of hisses, in the midst of which the Cardinal was carried from the tribune, half-fainting from excitement, to his seat.

In Illinois, Ann Jordan, of the Protestant Methodist Church, gained quite a reputation as a local preacher. Ann was always ready, largely to the annoyance of Peter Cartwright. She was present at one of Cartwright's camp-meetings once, a good feeling prevailed, and many were at the altar. Cartwright called on her to kneel, and asked some one to lead in prayer. Ann struck off at once, with much feeling and power. Cartwright, not recognizing her voice, shouted out "Amen!" A brother, kneeling close by, whispered, "It is Ann Jordan praying." Cartwright, looking round and seeing that it was so, cried out, "I take that Amen back."

#### ADVERTISEMENTS.

### Nature's Gifts, SCIENTIFICALLY DEVELOPED.

As mankind, from indiscretion or other causes, have been doomed to suffer from disease, so also has remedy for disease been provided. Our hills and valleys abound with roots and herbs, which if scientifically prepared and compounded, will restore health and vigor to the invalid. To find such a remedy we should seek one that has stood the test of age.

#### HOOFLAND'S GERMAN BITTERS!

*Sure Cure for Liver Complaint, Sure Cure for Dyspepsia, Sure Cure for Debility, Sure Cure for Jaundice, Sure Cure for Malaria.*  
And all affections arising from weakness or want of action in the Liver or Digestive Organs. The great remedy for

#### IMPURE BLOOD,

And all diseases arising from it. The great preventive of

#### FEVER AND AGUE!

It is an impossibility for any one to have fever and ague, if they will use a few bottles of this remedy each spring and fall.

\$100 \$100 \$100

Will be given for any case of this disease that occurs to any one that uses the Bitters or Tonic as a preventive.

Those who have the Fever and Ague will find, after the chills have stopped, that by using a few bottles of the Bitters or Tonic, the disease will not return.

These remedies will rebuild their Constitution faster than any other known remedy.

The remedies were placed before the public thirty years ago, with all the prejudices of so-called "patent medicine" operating against them, but gradually their virtues became known, and now, to day, they stand at the head of all preparations of their class, with the indorsement of eminent judges, lawyers, clergymen and physicians.

Read the following symptoms and if you find that your system is affected by any of them, you may rest assured that disease has commenced its attack on the most important organs of your body, and unless soon checked by the use of powerful remedies, a miserable life, soon terminating in death, will be the result.

#### H

Constipation, Flatulence, Inward Piles, Fullness of Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Diagonal Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Hurried or Difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning of the Flesh, Constant Imagining of Evil and Great Depression of Spirits

All indicate disease of the Liver or Digestive Organs, combined with impure blood.

#### O

#### HOOFLAND'S GERMAN BITTERS!

Is entirely vegetable and contains no liquor. It is a compound of Fluid Extracts. The Roots, Herbs and Barks from which these extracts are made, are gathered in Germany, all the medicinal virtues are extracted from them by a scientific chemist. These extracts are then forwarded to this country to be used expressly for the manufacture of this Bitters. There is no alcoholic substance of any kind used in compounding the Bitters; hence it is free from all the objections incident to the use of a liquor preparation.

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#### Hooftland's German Tonic

Is a combination of all the Ingredients of the Bitters with the purest quality of Santa Cruz Rum, Orange, &c. It is used for the same disease as the Bitters, in cases where some pure alcoholic stimulus is required.

#### TESTIMONY

Like the following was never before offered in behalf of any medical preparation:

HON. G. W. WOODWARD,  
Chief Justice of the Supreme Court of Pennsylvania, writes Philadelphia, March 18th, 1867.

I find "Hooftland's German Bitters" is a good Tonic, useful in diseases of the digestive organs, and of great benefit in cases of debility and want

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of nervous action in the system.

Yours, truly,

GEORGE W. WOODWARD.

HON. JAMES THOMPSON,  
Justice of the Supreme Court of Pennsylvania.

Philadelphia, April 29th, 1866.  
I consider "Hooftland's German Bitters" a valuable medicine in cases of attacks of indigestion or Dyspepsia. I can certify this from my experience of it.

Yours, with respect,

JAMES THOMPSON.

HON. GEO. SHARSWOOD,  
Justice of the Supreme Court of Pennsylvania.

Philadelphia, June 1st, 1868.  
I have found by experience that "Hooftland's German Bitters" is a very good tonic, relieving dyspeptic symptoms almost directly.

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HON. WM. F. ROGERS,  
Mayor of the City of Buffalo, N. Y.

Mayor's Office, Buffalo, June 22d, 1869.  
I have used "Hooftland's German Bitters and Tonic" in my

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family during the past year, and can recommend them as an excellent tonic, imparting tone and vigor to the system. Their use has been productive of decidedly beneficial effects.

WM. F. ROGERS.

HON. JAMES M. WOOD,  
Ex-Mayor of Williamsport, Pennsylvania.

I take great pleasure in recommending "Hooftland's German Tonic" to any one who may be afflicted with dyspepsia. I had

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the dyspepsia so badly that it was impossible to keep any food on my stomach, and I became so weak as not to be able to walk half a mile. Two bottles of Tonic effected a perfect cure.

JAMES M. WOOD.

JOHN EUTERMARCK, ESQ.,  
Law Partner of Judge Maynard, Williamsport, Pennsylvania.

This is to certify that I have used "Hooftland's German Bitters" for dyspepsia, and found it an invaluable remedy.

CAUTION.—Hooftland's German Bitters are counterfeited. See the signature of C. M. JACKSON on the

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wrapper of each bottle. All others are counterfeit.  
Principal Office and Manufactory at the German Medicine Store, No. 631 ARCH STREET, Philadelphia, Pa.

CHAS. M. EVANS, Prop'r.  
(Formerly of C. M. JACKSON & CO.)

PRICES.—Hooftland's German Bitters, per bottle, \$1; Hooftland's German Tonic, half doz., \$5; Hooftland's German Tonic, put up in qt. bottles, \$1.50 per bottle, or half doz. for \$7.50. Do not forget to examine well the article you buy in order to get the genuine. For sale by all druggists and dealers in Medicines everywhere.

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# The Index.

VOLUME 1.

TOLEDO, OHIO, AUGUST 13, 1870.

NUMBER 33.

## The Index,

PUBLISHED EVERY SATURDAY

BY THE

INDEX ASSOCIATION,

AT

TOLEDO, . . . OHIO.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

Those columns of THE INDEX headed DEPARTMENT OF THE FREE RELIGIOUS ASSOCIATION, are edited independently by the Secretary of the Association. The Association is not responsible for anything published in any other part of THE INDEX.

TWO DOLLARS PER ANNUM.

FRANCIS ELLINGWOOD ABBOT, EDITOR.

### A PLAIN TALK TO YOUNG MEN.

[Remarks at the Christmas Festival of the "Toledo Business College," 1869.]

GENTLEMEN OF THE BUSINESS COLLEGE:—At the courteous invitation of your instructors, I have consented to say a few words to you this evening by way of preface to your Christmas festivities. We Yankees are said to be a nation of speech-makers; and certainly no public occasion is regarded among us as quite complete,—as quite rounded off and properly embellished,—unless a speech is administered to us either in an allopathic or homœopathic dose. Let me relieve your natural apprehensions at the outset; I promise to-night to be a homœopathist. If my speech is not as sugary as a homœopathic pill, I trust it will, at least, prove to be as small.

Allow me, then, to say a few words about the *business man as he ought to be*. To-night, I know, is a festive occasion, and the oysters are growing impatient for your company; but if it is a wise maxim, as we are all told it is—"In time of peace prepare for war,"—then perhaps it would be a maxim equally wise,—*"In time of play prepare for work."* The best use of recreation is to give us heart and strength for the great battle of life; and your feast will be none the worse, if it is seasoned with a little earnest thought.

What is the main thing in the character of the business man as he ought to be? I should say, first, he must have a business, and secondly, he must mind it. His business must be a useful, honorable one; and he must attend to it. There are a great many kinds of business, and some of them are too mean for decent people. Every man who produces something,—something that the world needs,—is a public benefactor. So every man who does something that the world needs to have done, is a public benefactor. But any man whose business makes the world any worse than it was before, cannot be, in my opinion, a business man as he ought to be. The first thing, then, is to choose a business that shall make the world better, not worse. Perhaps you may not thus choose the business which will make you rich the quickest; but, nevertheless, I think you will have chosen as you ought to choose.

The next thing, plainly, is to carry on your business earnestly. Enterprise, energy, pluck, devotion to what needs to be done, and determination to do it as it ought to be done,—that is what every man wants, be his business what it may. Attention to business is the road to success. The true business man is never

ashamed of honest work,—he is only ashamed of idleness and shiftlessness. Whether employer or employee, he will make it a matter of duty to do well whatever he undertakes to do at all. I wish that business men generally put more conscience into their work. There is a vast deal of work done in the world that is done so poorly as to be a disgrace to him who does it. If the true business man is a shoemaker, he puts conscience into every stitch; if he is a shop-keeper, he puts conscience into every sale of goods; if he is a merchant, he puts conscience into every transaction. Whatever else he may be, he is always a thoroughly honest man, scorning to do poor work or take unfair advantage of any one. That is a very poor success which brings the man a big deposit in the bank, but leaves him bankrupt in honesty and self-respect. I would rather fail entirely, than succeed in that way. Character is worth more, after all, than money, and is harder to get. Money will buy almost everything, but it won't buy character. That you must make,—each one of you for himself. And if, as I hope, you want to make character more than you want to make money, it is time to begin at once. Good principles are like corn,—you must plant them in season, if you want to get a crop.

So, then, the true business man must have a good, honorable, useful business,—he must faithfully and industriously attend to it,—and he must attend to it in an honest, high-minded manner. If he does this, he will surely succeed in the end, despite all misfortunes and obstacles; and I would not give a penny for any other sort of success.

But the business man as he ought to be will be something more than a mere business man. Young men with excellent purposes sometimes make a great mistake in thinking they ought to give up every moment of their time to business, and to neglect everything else. That is a sad error. Every young man entering life ought to give some portion of his time regularly,—I don't care if it is only half an hour a day,—to the development of his mind, to the gaining of useful information, to the cultivation of some innocent and ennobling taste. Why, a man who has no soul except for his business is a "poor stick,"—a mere machine. A taste for reading is worth more than a hundred thousand dollars to him who has it,—nay, worth more than any sum I could name. A rich man without that or some similar taste does not know how to enjoy his money. His only resource is to keep on making money, unless he prefers to spend it; and a mind that is not well developed does not know how to spend it wisely. A man worth his two millions used to tell me that he would gladly give it all, if he could only have himself the education which his lazy and stupid boy refused to acquire. If you will pardon the advice, I would say to each of you,—*"Make it a rule, never to be broken, to devote at least half an hour a day to the reading of some useful book,—not stories chiefly. Stories are good in their place; but every man needs a knowledge of history, the elements of science, and other useful subjects; and if he has only half an hour to give to reading, he will be very foolish to give it all to novels. Be hungry and thirsty after knowledge, of all kinds; and be sure you will be none the worse, but all the better, as business men."*

Furthermore, the business man as he ought to be will not be a selfish curmudgeon, caring only for his own gain or comfort or even improvement. He will be public-spirited. He will aim to help on every movement that promotes the public welfare. He will do cheerfully his share in all works of a public character, and identify his private interests with those of his city, his country, his race. He who grows rich in any community owes a large debt to it. He is a mean fellow, if he shrugs his shoulder when asked to help on some public project,—he is worse than mean, if he buttons up his pantaloons pocket when

asked to contribute to some useful public charity. Don't narrow your minds down to selfish aims alone; but resolve so to succeed in business that the whole community shall rejoice in your success. Be ambitious to do some good in your day and generation. When you are dead, and a stranger asks about you—"What was he? what did he do?" resolve that a better answer shall be given than—"Well, I don't know, but he left a million dollars." A pretty poor record that, of a human life.

Lastly, about religion. The true business man, if he heartily believes in the church, will join it and do his duty as a church member. But if he does not believe in it, I will tell you one thing he will never do,—he will never join the church, or any society, for the sake of getting into business or making business friends, or for any other mean and dastardly motive. Depend upon it, he will never be a hypocrite. The religion he believes in is that of practical honesty, kindness to all men, fidelity to conscience even when it costs something. I don't care much what a man believes, provided he lives an upright and downright life,—a life that you and I may look at and say, "I wish I were as good a man as he." That is a religion worth having,—a religion that will wear well, with no shoddy about it,—a religion good enough to live by and to die by. And a religion like this the true business man will be sure to have,—depend upon that. I hope every one of you will have one like it.

But I am afraid that, despite my endeavors, I have wearied your patience after all. Let me make the best amends in my power by sitting down at once, and wishing you all, very sincerely, a "Merry Christmas" to night, and a great many others like it.

### A STARTLING POSSIBILITY.

[The following article, published not long ago in the New York Times, and widely copied by the press, is a new instance of the fanatical perversion of science to the service of Scriptural prophecies. Foolish people sometimes suffer themselves to be panic-struck by just such visionary speculations as these. The best comment upon them will be found in the extract from Buckle which follows, and which shows that it is no new thing for scientific men to make fools of themselves and of the world through their undiscriminating faith in "Holy Writ."—Ed.]

The sun is beginning to be an object of great anxiety to many scientific men. Spots on that orb are not at all uncommon, as may be ascertained by any one who will take the trouble to look at it through a bit of smoked glass. But these phenomena have of late assumed an appearance which astonishes astronomers, and it is calculated to alarm that class which fancies it can detect portents of the future in the heavens. There are great gulfs now to be seen in the sun, each larger than this earth which we think of so much consequence in the universe. They increase at a prodigious rate, and sometimes seem destined to work a convulsion similar to that which has undoubtedly overtaken other solar systems. Suns as vast as that which lights and warms this world have been shattered to pieces, or disappeared, and only the philosopher in his roving glance over the sky has detected the change. The inhabitants of the other planets would not notice the disappearance of the planet we inhabit, any more than we can see a speck of sand carried off by the wind on the sea-shore.

It is not mere theory, but an ascertained fact, that the sun is always in a highly fluid condition,—as one recent writer describes it, "a hurricane of flame, the disturbances of which might, perhaps, be best represented to our imaginations by the occasional explosion of a planet or two of nitroglycerine." It is, moreover, subject to "magnetic storms," produced, as many suppose, by the movements of planets around it. The great disturbance which is now going on was predicted months ago by scientific men. That we are much more concerned in the event than many people suppose, is quite certain. Self-registering magnetic instruments have revealed the fact that whenever a spot breaks out on the sun, the earth thrills under a mysterious magnetic influence. In one case, a few years ago, it is upon



record that telegraphic machinery was set on fire and the "pen of Bain's telegraph was followed by a flame," at that very instant a sudden burst of light showed itself in the sun. "In the telegraph-station at Washington and Philadelphia, the signal-men received strong electric shocks." In fact, the electric condition of the earth is changed, though by what precise agency none can fully explain. We are at once lost in the region of conjecture, and can only feel that the fate which was foretold of old for the earth may at any moment overtake it. The forces are all in existence by which, in the solemn language of Holy Writ, "the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall all be burned up."

Once in every eleven years the sun exhibits the stupendous phenomena which are at present engaging the attention of philosophers. In 1859, "chasms and abysses," similar to those now reported, were seen by many observers. Their recurrence was predicted for 1870. Great disturbances usually accompanied these outbreaks, though why it should so happen is another of the unfathomable mysteries of the universe. In 1848, there were magnetic storms, and we had the French revolution. Again in 1859 they occurred, and we saw wars and rumors of wars in Europe. The electric condition of the atmosphere is thought to exert a greater influence upon the minds of men and nations than many are willing to believe, or than any one is able to explain. The telegraphs denote the changed condition of the earth, but they cannot indicate the extent of the change. In the language of the astronomer, whose description of the sun we have just quoted, "the pens of all our telegraphic wires may some day trace in flame a handwriting more ominous of human destiny than was the handwriting which, during Belshazzar's feast, traced a warning on the wall of the fall of the Babylonian dynasty."

#### SCIENTIFIC DELUSIONS.

[From "Buckle's History of Civilization in England," vol. 1, pp. 239-240.]

At the end of the fifteenth, and early in the sixteenth century, Stoeffler, the celebrated astronomer, was professor of mathematics at Tuebingen. This eminent man rendered great services to astronomy, and was one of the first who pointed out the way of remedying the errors in the Julian calendar, according to which time was then computed. But neither his abilities nor his knowledge could protect him against the spirit of his age. In 1524, he published the result of some abstruse calculations, in which he had been long engaged, and by which he had ascertained the remarkable fact, that in that same year the world would again be destroyed by a deluge. This announcement, made by a man of such eminence, and made, too, with the utmost confidence, caused a lively and universal alarm. News of the approaching event were rapidly circulated, and Europe was filled with consternation. To avoid the first shock, those who had houses by the sea, or on rivers, abandoned them; while others, perceiving that such measures could only be temporary, adopted more active precautions. It was suggested that, as a preliminary step, the Emperor Charles V. should appoint inspectors to survey the country, and mark those places which, being least exposed to the coming flood, would be most likely to afford a shelter. That this should be done, was the wish of the imperial general who was then stationed at Florence, and by whose desire a work was written recommending it. But the minds of men were too distracted for so deliberate a plan; and besides, as the height of the flood was uncertain, it was impossible to say whether it would not reach the top of the most elevated mountains. In the midst of these and similar schemes, the fatal day drew near, and nothing had yet been contrived on a scale large enough to meet the evil. To enumerate the different proposals which were made and rejected, would fill a long chapter. One proposal is, however, worth noticing, because it was carried into effect with great zeal, and is, moreover, very characteristic of the age. An ecclesiastic of the name of Auriol, who was then professor of canon law at the University of Toulouse, revolved in his own mind various expedients by which this universal disaster might be mitigated. At length it occurred to him that it was practicable to imitate the course which, on a similar emergency, Noah had adopted with eminent success.

Scarcely was the idea conceived, when it was put into execution. The inhabitants of Toulouse lent their aid; and an ark was built, in the hope that some part, at least, of the human species might be preserved to continue their race and repeople the earth, after the waters should have subsided and the land again became dry.

About seventy years after this alarm had passed away, there happened another circumstance, which for a time afforded occupation to the most celebrated men in one of the principal countries of Europe. At the end of the sixteenth century, terrible excitement was caused by a report that a golden tooth had appeared in the jaw of a child born in Silesia. The rumor, on being investigated, turned out to be too true. It became impossible to conceal it from the public; and the miracle was soon known all over Germany, where, being looked on as a mysterious omen, universal anxiety was felt as to what this new thing might mean. Its real import was first unfolded by Dr. Horst. In 1595, this eminent physician published the result of his researches, by which it appears that at the birth of the child, the sun was in con-

junction with Saturn, at the sign Aries. The event, therefore, though supernatural, was by no means alarming. The golden tooth was the precursor of a golden age, in which the Emperor would drive the Turks from Christendom, and lay the foundations of an empire that would last for thousands of years. And this, says Horst, is clearly alluded to by Daniel, in his well known second chapter, where the prophet speaks of a statue with a golden head.

#### THE DEADLY SIN OF DOING.

[If any one doubts that evangelical hymns are the vehicle of dogmas and ought for this reason to be prohibited in the common schools, let them read the following, published by the Dublin Tract Repository with the title—"Leaflets for Letters (Gospel, No. 38.)" This and similar documents are distributed on Boston Common and elsewhere, on Sunday, by agents of the Young Men's Christian Association.—ED.]

##### DEADLY DOING.

"How much more will the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from DEAD WORKS to serve the living God."—(Heb. ix: 14.)

"By the deeds of the law shall no flesh be justified."—(Gal. ii: 16.)

What, then, must I DO to be saved?

Nothing, either great or small,  
Nothing, sinner, no;  
Jesus did it—did it all,  
Long, long ago.

When he from his lofty throne  
Stoop'd to do and die,  
Everything was fully done,  
Hearken to his cry—

"It is FINISH'D!" Yes, indeed,  
Finish'd every jot.  
Sinner, this is all you need;  
Tell me, is it not?

Weary, working, burden'd one,  
Why toll you so?  
Cease your doing; all was done  
Long, long ago.

Till to Jesus' work you cling  
By a simple faith,  
'Doing' is a deadly thing—  
'Doing' ends in death.

Cast your deadly 'doing' down—  
Down at Jesus' feet;  
Stand "IN HIM"—in him alone,  
Gloriously "COMPLETE!"

\* \* \* Ye are complete in him."—(Col. ii: 10.)

#### RELIGION IN THE COMMON SCHOOL.

[From the Present Age, Kalamazoo, Mich.]

"At the meeting of the Radical Club, Sunday evening, July 3, the following resolution was unanimously adopted:—

'Resolved, That a Committee of three be appointed by the RADICAL CLUB to draw up a petition addressed to the Board of Education, requesting that the reading of the Bible, the singing of hymns, and public prayer, be henceforth discontinued in the public schools of this city; and that the Committee be instructed to report at the next meeting of the Club.'

The following persons were appointed by the Club to act as the above-mentioned committee: Mr. F. E. Abbot, Dr. T. M. Cook, Miss L. Peckham."

We clip the above from THE INDEX of Toledo, which indicates that this question will continue to be agitated, at least in our cities, and will no doubt extend to the country. So much has been said and written, and the public mind so thoroughly awakened upon the subject, that we say, let the question be met now. Let the friends of religious freedom maintain it inviolate as incorporated by the fathers in our Constitution, and oppose any system of religious teaching in our schools other than the great moral teachings held and taught in common by all peoples. It is well known that the time allotted to the reading of the Bible, singing, and prayer occupy much time, which, if harmlessly passed, we should not so seriously object to; but all liberals know that the hymns and prayers used on these occasions are steeped in orthodox sectarianism. We therefore advise our friends to bring this question before their School Board, and insist that the schools be devoted, as intended, to secular instruction only. If the Board refuse, and insist upon having their Christianity taught in the schools, let our liberal friends remember them at the succeeding election. Our free schools can only be maintained by keeping them non-sectarian. We do not mean Christian sectarianism, but that Christianity shall no more be taught than Judaism, or any other *ism*.

In the Toledo INDEX Abraham Lincoln's religion is advertised as given by his old law-partner, Wm. H. Herndon, of Illinois. Now, that round-about way to get at Mr. Lincoln's religious views may do for THE INDEX, but Spiritualists have a more direct method of communication—a spiritual telegraph. While others may be content to hear his views from his law-partner out in Illinois, Spiritualists hold communication with the Martyr-Saint direct.—*Amer. Spiritualist*.

A little boy was relating a story he had heard one day. His ideas becoming confused in some way, he could find no words to explain his meaning. At last he said: "Well, I know enough big words; but I don't know where to put them in."

#### AN ATTEMPTED EXPLANATION.

[From the Toledo Commercial of Aug. 1.]

Our City cotemporary, the INDEX, has invested heavily in a non-paying "point" on the Commercial. It states that we "declined to publish the advertisement of the 'Mass meeting of the Liberals,' notwithstanding the temptations of filthy lucre;" but that "at the next temptation, the poor Commercial succumbed. The advertisement of the Radical Club Meeting, the week after, was irresistible; it came—it saw—it conquered!" The only legitimate inference from this statement is, that the Commercial was "tempted" by money to publish one week an "advertisement" which, owing to its character, was refused the week before. In other words, the "Radical Club's" money was too much for the Commercial's "virtue." A few words will show how that is. On the evening of July 15th, the editor of the INDEX, Mr. F. E. Abbot, left at the Commercial counting-room an advertisement of exercises to take place the following Sunday, with written directions for it to be arranged, displayed, and punctuated exactly as prepared, and to go only in the editorial columns of the next paper. An examination of the notice, after Mr. Abbot left, suggested a doubt as to the propriety of inserting such advertisement in that way, and for that reason it was omitted. A week later Mr. Abbot called with a second announcement, with the request that it be inserted in the advertising columns, for which it was readily accepted and published, just as the former would have been. At this time Mr. A. inquired why the first advertisement was not published, and was given the reason as above stated. The INDEX says the "Blade printed the same advertisement, asking no questions for conscience' sake." This statement is deceptive. The Blade published it—not as directed in the case of the Commercial, but in its advertising columns, just as the next notice appeared in the Commercial. And this is the extent of Mr. Abbot's damage to the Commercial's "virtue." Are all his conquests in the field of morals as brilliant as readily won, and in the same way? We were about to quote him the ninth commandment, but he eschews the decalogue.

#### THE LIBERAL MEETING—A CARD.

[From the Toledo Blade, August 2.]

TOLEDO, Aug. 1, 1870.

An editorial paragraph in the Commercial of this morning, in which my name is mentioned, contains so many misstatements, that I ask the privilege of correcting a few of them in your columns.

1. The Commercial states that the refused advertisement of the "Mass Meeting of Liberals" was left at its counting-room "with written directions for it to go only in the editorial columns of the next paper." The italics are the Commercial's own, and emphasize a grave misrepresentation. I left the same advertisement both with the Blade and Commercial, with written directions that it should go into the "local column," the words being underscored. By this expression, I of course meant the first, second, or third column of the fourth page of the Commercial, which is headed "Local and Miscellaneous," and into which the Commercial is accustomed to admit paid advertisements at twenty cents a line; whereas by "editorial columns" the public of course understands the first few columns of the second page. In the "local" column, the Commercial a few days after published the advertisement of a County Convention; and it is plain enough that the rejection of my advertisement was caused by an unwillingness to give publicity to the proposed meeting. If the editor of the Commercial disputes my statement about the written directions, I call upon him to produce my MS., and submit it to any man who can read the English language tolerably written. The substitution of "editorial" for "local" is designed to mislead the public.

2. I inquired the reason for the rejection of my advertisement at the counting-room of the Commercial the very same day on which it should have appeared, and not, as the Commercial states, a week later.

3. No such reason was given me at all as that alleged by the Commercial. I was told that Mr. Waggoner, Senior, was out of town when I offered the advertisement (about 10 A. M. Friday, July 15,) and that Mr. Waggoner, Junior, had taken the responsibility of refusing it an insertion. Why he did so, I could not learn from the extremely prudent and reticent clerk in the counting-room, who left me to draw my own inferences—which I did. At no time whatever was the reason given to me which the Commercial declares to have been given.

4. I did not, as the Commercial states, request my advertisement to be inserted in the "advertising columns." I meant to give verbally the same directions I had given before in writing, but forgot to say anything on that point; and advantage was taken of my forgetfulness.

5. It is true that the Blade did not, as requested, put the first advertisement in its local column; but it made an editorial reference to it in that column, which answered my purpose equally well. The Commercial did nothing of the sort with the advertisement it printed.]

In short, the Commercial has got out of the frying-pan into the fire. Since it has such astonishing reverence for the "decalogue," I wish the latter contained what I regret to say it does not contain—a general injunction to speak the truth. I can account for the Commercial's extraordinary misstatements only by the fact of this very unfortunate omission.

F. E. ABBOT, ED. INDEX.



## MR. ABBOT PUBLISHES A CARD.

[From the Toledo Commercial of Aug. 4.]

Mr. Abbot, editor of THE INDEX, not satisfied with the progress made in his campaign against the Commercial's "virtue," resorts to the Blade to supplement the work of THE INDEX. Why he did not send his "card" to us, that it might come before the same readers that saw the article to which it is designed as a reply, he does not explain. Our practice is very liberal in such cases.

Mr. Abbot says his direction in the case of the first advertisement of his Sunday discussion, was to have it inserted in the "local," not the "editorial columns" of the Commercial. We have not the order before us, and cannot state which term he used; and it matters little which, for has Mr. A., and himself an editor, yet to learn that the "local" are "editorial columns" of a newspaper, as truly as others? As we understand it, "editorials," wherever printed, consist of statements and opinions expressed in the name of the paper, and the columns in which these appear, are "editorial columns."

But Mr. Abbot seems to think, that because we publish the call for a Republican Convention in our editorial columns, we must, to be consistent, put his programme for a Sunday discussion in the same place. He appears to have forgotten that the Commercial is a political paper, in which such prominence to the notices of its own party is almost universal. He gives similar prominence to the doings of his Radical Club; but would he, even for "filthy lucre," do the same by the Republican call in his INDEX?

Mr. Abbot denies having been informed at our counting-room that his first advertisement was excluded on account of the location to which he limited its insertion. We can only repeat, on the authority of the book-keeper, that he *was* so informed; and we need only add, that our authority is that of a gentleman whose character for veracity stands above question.

But much of this discussion is upon unimportant points. The real question is, Did Mr. Abbot ask the insertion of his first notice in a place where he had no right to expect it to appear? This is all there is in the matter, for if he made an unreasonable request, he had no right to expect it to be granted. That he did make such unwarranted request, every newspaper man will tell him, and also that the Commercial did right in refusing it. Why he should expect special advantages daily denied to others, we do not understand. His second notice was left without directions as to place, and it appeared among the advertisements, as the one did in the Blade the week before.

Thus have we again exposed Mr. Abbot's impudent boast, that he with one dollar of the "Radical Club's money" had been "irresistible" to the Commercial's "virtue," it being able to stand but one of his powerful assaults! Mr. Abbot may be an experienced campaigner, but it seems he has yet to learn that about the most untimely thing a hen can do, is to cackle before she lays her egg. In accordance with this lesson from nature, the great captains of history never stopped their armies to rejoice over the bribing of a single sentinel, but sought rather to cover their lines of march and their plans of warfare, until a substantial victory could be won. Mr. Abbot seems to have entered upon the job of driving the Bible and religion out of Christendom, and proposes to inaugurate the work by driving them from the Public Schools of Toledo. Now, in view of what is before him, we submit whether it be consistent with the work of such magnitude, for him to be demoralizing "poor" newspaper publishers with "filthy lucre!" Is that policy an illustration of the morals which he proposes to substitute for those of the Bible?

It may relieve Mr. Abbot's mind if we assure him, positively, that the rejection of his first notice was not, as he seems to infer, because we were afraid to have our readers learn what he was about. Not at all. If he felt no delicacy on that point, we assure him that we did not. If the Bible and religion, in the Toledo Schools and elsewhere, cannot be maintained with Mr. Abbot in the full enjoyment of all legal rights of speech, they must go under, so far as we are concerned. We believe in free discussion of all public questions; and we further believe that citizens have just as legal a right to meet, indoors or out, on Sunday as on other days, to discuss the claim of the Bible to human belief, as to enforce the sanctions of that book upon the duties of men. We ask no man to accept our faith further than it is approved by his own judgment. It was in accordance with this principle that we copied and commented on remarks of Mr. Abbot and others at the meeting of July 17th, and when that gentleman undertakes to represent us as being so bigoted and narrow-minded as to seek to suppress the discussion of any question, from fears of its consequences, he does us gross injustice.

[It is with great reluctance that we devote so much space to a local controversy; but since it has arisen out of our own criticisms in THE INDEX, it would be less than fair not to allow the Commercial to speak for itself to the same audience. How much its defence amounts to, our readers will judge for themselves. After replying to the above, we shall indulge the Commercial in its favorite luxury of "the last word."

1. Notwithstanding the Commercial's evident anxiety to wipe out all distinction between its "local" and other "editorial" columns, it is its well-known practice to exclude from the latter, and to admit into the former, paid notices of public meetings of all sorts—RELIGIOUS MEETINGS INCLUDED. That this state-

ment is true, is shown by its advertisement of the meeting of the First Unitarian Society in the "local" column of its issue of July 23, which we reprinted and commented on in THE INDEX, No. 81. Instead, therefore, of being denied an unusual and improper request, we were denied a privilege habitually granted to others under like circumstances. If the "Mass Meeting" had been called to uphold Bible-reading in the schools, the Commercial would have had no hesitancy about printing it in its "local" column.

2. The kind of "veracity" practised by the Commercial can be inferred by a comparison of its own statements. In its issue of Aug. 1, it says:—"An examination of the notice, after Mr. Abbot left, suggested a doubt as to the propriety of inserting such an advertisement in that way, and FOR THAT REASON IT WAS OMITTED. . . . Mr. Abbot . . . was given the reason as above stated." It was this reason that we denied having received. On the publication of this denial, the Commercial says in its issue of August 4:—"Mr. Abbot denies having been informed at our counting-room that his advertisement was excluded on account of the location to which he limited its insertion, etc." This is not what we denied. The book-keeper informed us that our advertisement was not inserted as directed because Mr. Waggoner was out of town; and when we asked what this had to do with the question, he did not even hint at the "doubt as to the propriety" of printing the notice. The Commercial wriggles with great agility, but its head is pinned down under the fork of its own stick. If the book-keeper desires to liberate it from its awkward predicament, he must affirm what we really denied,—which if he does, we assure him his "veracity" will no longer be "above question." Our contemporary must learn to be either a little less given to misrepresentation, or else—a great deal sharper.

3. The Commercial contradicts itself, when it admits that it rejected our advertisement because of its "doubt as to the propriety" of printing it as requested. Had the "Mass Meeting" been called to defend Bible-reading in the schools, would any such "doubt" have suggested itself? What "impropriety" was there in printing our notice where similar notices are habitually printed, except that supposed to lie in the object of the meeting? Putting this "doubt" by the side of the subsequent defence of "free discussion," the former contradicts the latter, and the latter will pass for what it is—mere buncombe. We judge the Commercial by its works, not its words. There was no "impropriety" in advertising the meeting, if there was none in holding it; and there was none in holding it, except in the imagination of those who, like the Commercial, at heart dread all free discussion of the Bible-in-schools question.

The Commercial wonders why we did not send our card to itself for publication. Whether it would have published the card or not, we do not know. But if it means anything by this implied offer, we request it to copy the present note entire. The result will show how "liberal" its "practice" is.—ED.]

## SENSIBLE AND JUST.

[From the Watchman and Reflector.]

Ministers have their annual vacations, and this is well, but how about their wives? We confess that we do not like to see our ministers, so many of them, leaving their wives "at home to look after the children" and "attend to the house," while they are off having a good time. There is too much of this done. Wives need the rest and change just as much as the husbands, and their cares and labors would be as much lightened, and their souls as much cheered by a journey, a rest, a change, as their husbands. Ministers are too apt to use the singular number instead of the plural; instead of saying "I shall take a vacation so and so," or "my vacation," why not say "we" and "our?" The minister's wife deserves a vacation as well as her husband, and we believe that if clergymen would think of this a little more, their consciences would rebuke them for sins of omission in the past, and prompt them to due care in the future. Let parishes and churches also give this matter a little attention.

The following note, lately sent by HENRY WARD BEECHER to the proprietor of the New York Ledger, is good:—

My Dear Mr. Bonner:—I have just received a curious letter from Michigan, and I give it to you verbatim:

OWASSO CITY, Mich., 1870.

APRIL FOOL.

I have heard of men who wrote letters and forgot to sign their names, but never before met with a case in which a man signed his name and forgot to write the letter.

H. W. B.

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"THE INDEX seems to meet largely with responses from those who have not the means of paying for it. It would seem that the spirit of Free Religion should suggest, that those who have money should contribute towards keeping you constantly in funds for the purpose of sending the paper to such as hunger for its enlightenment and have nothing to pay.

I hear but one opinion expressed as to enlarging THE INDEX, and that is in opposition to it. Yet it were to be wished that it might be supported without much advertising, especially such as that headed 'Beautiful Women,' which we feel to be a desecration of its pages."

"The last of April I wrote to you (enclosing two dollars) saying, I would like another copy of THE INDEX sent to my address. As my one copy comes again this week alone, I fear my letter never reached you. I will wait a few days longer when, if I hear nothing, I will again remit, for I must have the paper, one copy proving wholly inadequate to the demand for it. Then again the numbers that survive the circuit they are compelled to make, come home to me so completely worn out, that I can not preserve them. However, I am glad it is so, for this fact convinces me that they furnish what is indeed 'bread to the perishing,' or they would not be so thoroughly devoured. I do most heartily rejoice in your success, and trust it will continue. If you please, make no change in THE INDEX—a perfect little gem as it is. Can perfection be improved?"

"And now a few words in regard to THE INDEX. It contains many articles that are very acceptable and highly approved by all the friends of a free and pure religion, but there is a portion of the paper which will not meet with general approval by your readers, that is, the large space occupied by the political questions of the day. There is a new problem of government presented to the American people, which nothing but time can solve; and any amount of puffing by its friends and advocates will not change in the least its final solution; and in my opinion the principles of Free Religion do not require any aid of this kind. In your lecture on Jesus and Socrates, you say they resemble each other in this,—that they did not mingle politics with either of their systems; and I think it is to be regretted that in this you should not follow their example."

"I have time to write only a few words. I must say I think more of your paper, THE INDEX, than any paper I ever read; and have done the best I could to call attention to it. And although many of us here buy it at the News Room, I think many see it there and become interested in it, who would not if we subscribed to you, or if it was not kept for sale in the News Room. I gave a few copies to my brother in—3 few days ago, and he requests me to have it sent to him for six months."

"Please count me a subscriber for one of the bound copies of Vol. I of THE INDEX. I send away most of the current numbers, after reading, and want the whole together. I think I'll not trouble you with any advice or caution as to the manner of conducting THE INDEX, as you seem to be able to act so as to please yourself—which is success."

## LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are suspended during the months of July and August.

RADICAL CLUB.—The Club will meet Sunday, Aug. 14, to discuss the following question:—"Should there be any special legislation for the observance of Sunday?" Arrangements will probably be made for a public meeting in the Park; but a fuller announcement will be made in the Toledo Blade on the day before.

## RECEIVED.

THE LYCEUM: Containing a Complete List of Lecturers, Readers, and Musicians, for the season of 1870-71. Agents: the Boston Lyceum Bureau. Boston: Redpath & Fall, 36 Bromfield St. 1870.

A MINISTRY IN FREE RELIGION. A Discourse delivered on the occasion of resigning this relation, to the Free Church at Lynn, on Sunday, June 26, 1870. By Samuel Johnson. Published at the request of the Society. Boston: Printed by Rand, Avery and Frye, 8 Cornhill. 1870. pp. 35.

JESUS—MYTH, MAN, OR GOD: or, The Popular Theology and the Positive Religion Contrasted. By J. M. Peebles. London: J. Burns, Progressive Library, 15 Southampton Row, W. C. 1870. pp. 108.

THE APPROACHING CRISIS AND REVOLUTION, and the Triumph of Religious Liberty. By Dr. D. Winder. Cincinnati, O. Printed and Published by the Author. 1870. pp. 128.



## Poetry.

THE LITTLE WHITE CROSS:  
IN MEMORIAM.

From her brow, so pale and smooth,  
Brush the silken hair;  
There is no more need to soothe,—  
Peace herself sleeps there.  
From its perch the bird has flown,  
And we hold the cage alone,  
And the music all is gone  
From the empty air.

Lay each dear, thin, tiny hand  
Gently by her side;  
None will e'er their aid demand,  
While the seasons glide.  
Little hands have naught to do;  
Little feet are idle, too;  
All their baby task is through,  
Ere life's toil is tried.

Must the fringed curtain draw  
O'er each sweet blue eye,  
Where the nestling soul we saw  
In the days gone by?  
Now the bird has winged its way—  
Tenderly the coin-weights lay;  
Father, thou hast spared for aye  
Weights that heavier lie!

Lay her in the cradle-bed  
That no rocking needs;  
Pure and white the blossoms spread,  
As her beauty pleads.  
O thou Shadow of the Pall!  
Shall the Gardener of all  
Into nothingness let fall  
Even his least of seeds?

Silence be the requiem sung  
O'er our slumberer there!  
Grief that kneels and finds no tongue  
Be our only prayer!  
O the beauty childhood gave,  
Lavished on the eyeless grave!  
And the all that love can save—  
One dear lock of hair!

Vanished in Night's vast inane  
Is our tiny spark,  
And its silvern gleam again  
Never shall we mark;  
But, though soon its gentle rays  
Paled and perished from our gaze,  
Even as in the noontide blaze  
God is in the Dark!

1867, Aug. 13.

ASTERISK.

## The Index.

AUGUST 13, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

SPECIAL NOTICE.—Persons wishing a file of THE INDEX, bound and complete for the year, at \$3 50, will please forward name and address immediately. No money should be enclosed. Only TWO HUNDRED AND FIFTY COPIES can be supplied. If these are all ordered, the missing numbers will be reprinted and the orders filled at the end of the year. For further particulars see THE INDEX, No. 20.

The following, appended to the column of "Current Religious Views" in the last *Independent*, promptly corrects an omission which we were sure was accidental:—

CORRECTION.—By a strange mistake, the article on the "Bramo Somaj in India," in this department of *The Independent* in the issue of July 21st, was not credited, as it should have been, to the department of the Free Religious Association in the Toledo INDEX.

A private letter recently received from a Unitarian minister at the West has this passage:—"Isn't the *Independent* a brave and generous fellow? Our *Register* and *Liberal Christian* seem weak, narrow, timid, pitiable,

beside it. I wonder how the *Register* ever dared to publish that exceedingly just criticism of Freeman Clarke's book, so contrary to its habit. I'll venture the reply was written when the criticism appeared." In popular estimation the *Independent* stands at the head of the liberal element in Protestant Christianity, and the Unitarian papers are falling fast to the rear. They distrust Liberty, and she has left them.

## A SUICIDAL ARGUMENT.

In its report of the "Mass Meeting of Liberals," held in the Park on Sunday morning, July 17, the Toledo *Commercial* made certain criticisms on the object of the meeting which proved either an inability or an unwillingness to do it justice. The report to which we refer was printed in THE INDEX, No. 31, and we propose to say a brief word in reply.

The *Commercial* says that "the challenge to the best and most effective educational system the world ever saw is plain and direct." The implication is made that the meeting had its origin in hostility to this system. On the contrary, as even the brief abstract of the opening address, on which the *Commercial* based its criticisms, clearly showed, the meeting had its origin in a desire to avert the "alarming danger threatening this system," and to "preserve, develop, and improve it." The attempt thus made to prejudice the public against the movement by a glaring misrepresentation of its object, is too transparent to require further comment.

Twisting, furthermore, the frank statement of Mayor Kraus that even American liberty "needs some improving," the *Commercial* declares that the proposed improvement of our liberty amounts to "an entire change both in its mode of manifestation and its basis," because it would leave unrecognized "the religious principle in man." If American liberty requires the distinct recognition of religion in our common schools, then the American principle of the utter separation of Church and State is incompatible with American liberty; and the sooner the *Commercial* goes back to the Romish theory of education, the better for its self-consistency. Mayor Kraus desired a more faithful application of recognized American principles, for the sake of "improving" American liberty; while the *Commercial* would surrender these principles for the sake of bolstering orthodoxy.

Lastly, the *Commercial* asserts that "neither human nor divine power has produced" (or presumably can produce) a system of education which shall exclude whatever is a grievance to any class of the community. If this be true, every possible system of common schools must rest on injustice to some class or other. Once convince the American people of the truth of this position, and how long will it be before the common school system will be abolished? The *Commercial* here surrenders at discretion to the liberals. Starting with the premise that the schools must "recognize religion" (i. e. retain Bible-reading as a religious exercise), it is forced to admit that they must oppress some class or classes of the community. Precisely so. That is the very objection against Bible-reading in the schools,—the very reason why the liberals insist on its exclusion from the schools. Exclude the Bible, and what class is aggrieved? None but the Catholics—whose grievance is that the Catholic religion is not taught authoritatively in all the schools. But this is

no real grievance at all, unless it be a real grievance to the Pope that we refuse to be his contented and submissive slaves. Such a grievance as this, we fancy, he must bear with what fortitude he may. But the *Commercial* has here put itself on record as deliberately defending a palpable injustice, on the ground that no system of free public schools can be maintained without injustice, and that the idea of maintaining a free school system which shall be just to all is a "vision" and an "illusion" which must "disappear." According to the *Commercial*, either injustice must be intentionally and persistently committed, or else the free school system must be abolished. Let all sincere friends of popular education make careful note of this position, and judge for themselves whether the liberals or the *Commercial* must be charged with the most dangerous "challenge" to the "best and most effective educational system the world ever saw." "I thank thee, Jew, for teaching me that word."

The long and the short of this whole matter is that the exclusion of the Bible from the schools will remove every reasonable cause of grievance from all classes of the community; and that is why the liberals demand it, with the conviction that they thereby approve themselves the truest friends of our common school system. If the *Commercial* is ambitious of becoming the champion oppressor of Toledo, and the worst enemy of her free schools, let it persist in its present "protest" against justice and equal rights.

## MEETING OF THE RADICAL CLUB.

According to public announcement, the Radical Club of Toledo met in Lyceum Hall, Sunday evening, August 7. The attendance was large, embracing many citizens who have never formally connected themselves with the organization. Judge Ritchie was elected chairman. After a protracted debate, the petition for the exclusion of the Bible from the public schools, reported by the Committee, was adopted as follows:—

TO THE BOARD OF EDUCATION OF THE CITY OF TOLEDO.

We, the undersigned, inhabitants of Toledo, respectfully petition the BOARD OF EDUCATION to pass regulations discontinuing the reading of the Bible, singing of hymns, offering of prayer, and all other exercises of a religious character, in the public schools of this city.

For this request we would assign the following reasons:—

1. Because universal education is the only guarantee of universal freedom; and the preservation and improvement of our common school system is the only means of ensuring universal education.
2. Because the preservation of our common school system requires the removal of every just cause of disaffection towards it.
3. Because the public schools are supported by taxes levied upon the entire community, no exemption being made on account of any religious opinions; and it is manifestly unjust that money thus raised should be used, directly or indirectly, to propagate the sectarian opinions of a part of the community.
4. Because the public schools are not a fit place for religious worship or instruction. The school funds are raised awkwardly for educational purposes alone, and it is manifestly improper that they should be diverted to religious purposes.
5. Because the utter separation of Church and State is a fundamental principle of republican government; and it is a plain violation of this principle to permit public religious worship or instruction in any national, state, or municipal institution.
6. Because the reading of the Bible without note or comment is a peculiarity of Protestant Christian worship; and, when practised in the public schools, it makes them Protestant Christian schools to that extent.
7. Because the Protestant Christian character thus given to the public schools is as truly a just cause of grievance to all who are not Protestant Christians, as the Catholic Christian character which would be given to them by the daily practice of saying mass would be a just cause of grievance to all who are not Catholic Christians.



8. Because the present Protestant character of our public schools affords a plausible pretext for the dangerous demand of the Catholics for a division of the school funds; and the only way to avoid the obligation of complying with this demand is to make the schools neither Protestant nor Catholic, but purely secular.

9. Because it is essential to the very existence of our common school system, that it should scrupulously respect the equal rights of all classes of the community, and should cease to manifest the partiality which it now does manifest to Protestant Christians.

Copies of the above petition were ordered to be printed in English and German for circulation in the city. Will our liberal exchanges please give it the benefit of an insertion in their columns, and thus help to mould public opinion on this subject in the right direction?

## Communications.

### A WOMAN'S PROTEST.

I have been boiling over ever since I read in the *Woman's Journal* the account of the ordinance passed by the city government of St. Louis, in regard to the women in the houses of prostitution. It is infamous, and I should think every man that is a man would want to hide his head for very shame, that such a thing could be done by anything in human shape. Isn't it enough that the women must bear all the suffering and the shame, without being forced to pay for their own degradation? If such things must be, let the men (if men they can be called) who make the women what they are pay their part, too. If these women only supply a necessary demand (and is it not recognizing it as a necessary demand to license such places?), they commit no sin, and should be looked upon as saints and martyrs rather than as outcasts; for they sacrifice all that is most precious to woman, when they enter upon such a life. And women do not do it willingly; they are forced into it, driven into it, by the very men who pass such laws against them. If it is sin, and every true man or woman believes that it is, let the penalty fall on both alike. Do not make the woman an outcast and a shame, and leave the man free to go where he will, into our homes and families, yes, even to our beds, while we can say nothing, do nothing, only be thankful that we are not forced to be like those he has already ruined. If every man who visits such places was forced to tell his true name, and have it publicly recorded, as the women are, how long would there be a need for such houses? It is because a man knows that he can go and be thought none the worse of, or that he can conceal entirely his going, that he does it. Treat the men as the women are treated, and how long would the "social evil" be the curse that it is? If I had ability to write or speak, I would not let that subject rest till I had waked up both men and women to a sense of their duty on that point.

### IMPRISONMENT AND ESCAPE.

ADRIAN, MICH., July 18, 1870.

MR. ABBOT:—Before having heard of THE INDEX, it accidentally fell into my hands. I read it carefully and thoughtfully, especially the "Fifty Affirmations." Your definition of the true or right religion meets the approval of both my head and heart. Such a religion is intelligible and stimulating, and must eventually commend itself to every rational and unprejudiced mind. Free religion—I like the sound. It has an exhilarating effect upon the mind of, at least, one who has felt for many years the crushing weight of superstition, and experienced the ostracism sure to be visited in some shape upon him who shall dare openly to dissent from the prevailing opinions that surround him.

In my boyhood (nearly sixty years ago), Calvinism was the popular religion. The pulpit and the catechism taught vehemently the supposed important doctrines of the "covenant of particular redemption," "election," and "reprobation,"—in short, all the terms of a bargain made by word between the persons of the supposed Trinity of the Godhead ages preceding the origin of man. These doctrines, including "total depravity," made up the staple of long sermons. They were dwelt upon with pertinacity and emphasis. A sermon without them was considered by leading members of the church flat, pointless, and destitute of vitality. The fear of that dreadful hell that I was made to believe awaited and was the certain doom of the non-elect, filled my mind with terror. I wished, as well I might, I had never been born. Such doctrines chilled my soul. I floated on an iceberg in full view of a lake of fire and brimstone, into which I should be plunged at the end of my present voyage. I could get no evidence of my election, and gave up in despair.

At the age of twenty-five, having passed through many revival scenes without being converted, I began to doubt in spite of myself of the justice, and finally of the truth, of the whole scheme of salvation through a crucified Savior, or man's need of one. While absorbed with reflection upon these things, suddenly this idea flashed across my mind:—"If these doctrines be true, the whole thing is a farce played off upon mankind." I was alarmed at the thought, and

quite unhappy. Years rolled by before I dared to think freely or whisper such thoughts to others. Diligent and careful study of the Bible, comparing its different and inharmonious doctrines, reading church history and other books, with thirty years of controversy and free thought upon the rights and duties of men, has prepared me for the reception of Free Religion, and THE INDEX as a teacher of it.

On immortality a celebrated writer says:—"It appears more probable to me that I shall continue to exist hereafter, than that I should have had existence as I now have before that existence began." Here I rest the subject with no fears of the future, and endeavor to adapt myself to the present state as the best preparation for the next.

[This simple narrative, so full of pathos to one who can comprehend it, reminds us of the similar experience related by Horace Mann, whose early life was embittered and darkened by the same terrible influence of Orthodoxy. Such cases are almost numberless. Who shall say that Free Religion has no beneficent work to do, so long as Orthodoxy continues to cast a pitchy gloom over the sun in heaven and extinguish all the light and beauty of human existence? In vain do we seek to throw off all responsibility for others. He who has light owes it to his race; he who is free violates a sacred duty, if he is contented with his own freedom alone. It was the favorite text of old John Brown—"Remember those in bonds as bound with them." Every great life marches to the same grand music.—Ed.]

### PIOUS FRAUDS.

MR. ABBOT:—

Lying for the glory of God, and the welfare of the Church, is a practice of long standing in this lower world. Moshelm, the standard ecclesiastical historian, informs us that in the first century of the Christian era spurious gospels and epistles, ascribed to Apostles and other holy men, were forged, and had great currency among the ignorant and credulous. To such an extent had this practice been carried that at the Council of Nice, when the canon of Scripture was settled, the apocryphal writings were almost as voluminous as the others. Men never seemed to doubt that, if ever the good of religion appeared to require it, lying to the ear and forging to the eye were pious acts. The Catholics, who derive great spiritual good, in their way, from contemplating the relics of dead saints, have in the various churches of Europe no less than five heads of John the Baptist, and it is said miracles of healing have been wrought by each of them. In like manner, and on the same authority, wonderful things have been done by the sacred toe-nails of Saint Bridget, as well as by the liquefaction of the blood of St. Januarius of Naples.

One would suppose that the Protestants, sickened at the universal and unscrupulous lying that prevailed in the Church for 1500 years under the guise of holy zeal, would have given it up as a means of grace, and for the advancement of Christianity; and would have trusted God and Truth. But they did not. This part of the Popish system they retained. When Luther, in his translation of the New Testament, notified the world that in his judgment the Apocalypse had no claims to inspiration, and warned all who reprinted it to say so, his successors practised the pious fraud of suppressing the truth in the case; and so, when in his grave and unable to protest against the wrong, he is made to endorse an error of the greatest magnitude. The authorities of the Episcopal Church, in altering the picture of Ary Scheffer, "*Christus Consolator*," to make it agree with the tone of American pro slavery religion—the American Tract Society and the American Sunday School Union, by altering and interpolating the works of living and deceased authors in the service of slavery,—all practised unblushingly the sin of pious frauds.

Two instances of this kind of religious lying have recently occurred. The first is the case of the Convention of Young Men's Christian Associations which met at Indianapolis, and adopted a policy in regard to the colored people which was clearly atheistic and anti-Christian, declaring in effect that to be *unclean* which God and the Constitution of the United States had pronounced *clean*. And then, when detected and exposed in their treason to humanity, instead of revoking their action with confession of wrongdoing, they persisted in their iniquity; and yet, for all that, got down on their knees before the Press like a set of white-livered cowards, and begged it not to notice their dereliction of principle and blazon it before an ungodly world.

Now what kind of morals do these young men inculcate upon their fellows? What kind of a God do they worship? Is he any better than Baal? Evidently they think he can be hoodwinked and cajoled. For when, in their worse than infidelity, their hearts became as ice towards their black brethren in Christ who were struggling out from under the load of two centuries of oppression, and needed sympathy and help, did not God see them refusing both? Elijah at Mount Carmel told the Prophets of Baal, when their god seemed to disregard them,—"*Cry aloud: for he is a god; perhaps he is gone on a journey, or is asleep and needs to be awakened.*" Was the god of the Young Men's Christian Association sleeping when they turned a deaf ear to the cries of his black children? How true it is that every man makes his own divinity, and then worships him! And if so, what a mean, dirty, sneaking, lying god the Young Men's Christian Association worship!

The other case of religious forgery and counterfeiting is that of the officers of the Evangelical Alliance in publishing the following document:—

WASHINGTON, May 10th.—Having heard of the intended general conference of eminent divines, learned professors and others, from foreign countries and our own, to be held in New York in September next, under the auspices of the Evangelical Alliance, we have great pleasure in expressing our interest in that important assemblage of great and good men, our approval of the objects contemplated by it, and the hope that its deliberations may tend to the advancement of civil and religious liberty and the promotion of peace and good-will among men.

U. S. GRANT, President of the United States.  
SCHUYLER COLFAX, Vice-President.  
HAMILTON FISH, Secretary of State.

Now, although it was a most unwise act in Messrs. Grant, Colfax and Fish to sign such a paper at all, the paper itself is a *forgery*, as clearly as it would be in a man who would alter a ten dollar bill by annexing three noughts and making its value ten thousand. Three zeros don't amount to anything, and how can they increase the value of a note? But let a man try it, and, if justice has its way, he will in due time have the privilege of conversing with his friends for some years through the grated doors of the penitentiary. So the President and Vice President of the United States and the Secretary of State *did not* sign the document presented to them. Messrs. Grant, Colfax and Fish, however, most inconsiderately *did*. But the officers of the Alliance practised the pious fraud of forging the official titles of these men, and affixing them to their signatures. The titles themselves are mere printed words, and of no more account than the three noughts of the counterfeit; but by publishing them as they have, they have given *official* importance to an act the bad effects of which will be seen after many days. For when the Hon. Patrick O'Flaherty shall be elected President of the United States, and Dennis McGuire Vice President, and Charles O'Connor shall be made Secretary of State, and a Provincial Council shall be called by the Catholic Archbishops to meet in New York, and a similar document to the one I criticize shall be published, giving the *official* countenance of the highest functionaries of the Government to the Roman Catholic religion, in opposition to Protestantism and other forms of belief or disbelief, what a howl there will be from Protestant Dan even unto Beersheba!

I read the papers generally, and am astonished to see that in none, either secular or religious, has there been a proper reproof of the conduct of the three highest officers of the Government for this tremendous blunder except by the wide-awake and brave *New York Independent* [and THE INDEX for July 16.] The Catholics have quietly laid away the rod in pickle for the backs of the Protestants, when they get the upper-hand, as they vainly suppose they will in process of time; while the short-sighted Protestants, apparently thinking there are not going to be many more years before the second coming of Christ to put down the Pope as the Man of Sin and the Son of Perdition, are congratulating themselves in Europe and America that their fraudulent zeal will rebound to the glory of God, and the good of the Evangelical Church. And Messrs. Grant, Colfax and Fish, although they must have seen the forgery, and must know that it establishes a precedent full of evil to the country in the future, connive at the outrage and let it pass unrebuked!

But the point I make is this, that the *moral turpitude* of this act of forgery is greater than if they had forged the signatures to a Government Bond and given it currency. In the case of a bond for a thousand dollars, these gentlemen in England, had they lived in the days of the Rev. Dr. Dodd, would have met his fate on the gallows; and by our laws would now be sent to the penitentiary to learn the art and mystery of weaving rag-carpet. But having *only* committed the forgery for the glory of God and the welfare of our beloved Zion—having *only* obliterated the eternal distinction between truth and falsehood, and taught the world the innocence of lying,—these clerical gentlemen will wipe their mouths as if they had done nothing amiss, and receive the plaudits of their Jesuitical brethren for their zeal. BEZA.

### THE COALITION OF SECTS.

ED. INDEX:—In the editorial columns of one of your contemporaries there recently appeared the following:—

The London *Times* calls attention to a significant occurrence recently in Henry VII. Chapel in Westminster Abbey. The company of learned men called together to revise the authorized version of the New Testament participated, with a few exceptions, in the Holy Communion. Of those who had come together for that purpose, twenty joined in the solemn services, among whom were Bishops of the Established Church, ministers of the Established and of the Free Church of Scotland, and representatives of nearly every Non-Conformist Church in England—Independent, Baptist, Wesleyan, and Unitarian. This union of the Church and of Non-Conformity suggests the charity and the advanced views of the times, and the decay of old religious feuds. There is, of course, such a thing as being too liberal, and of admitting away Christianity and being at peace with infidels, but this is not the purpose or tendency of liberal Christians, and the more charity there is between those who belong to the class called "orthodox," the sooner will come the triumph of the religion which is revolutionizing and vitalizing the world.

This tendency to union is shown probably as much by the fact that over forty men from different branches of the Christian Church have come together to revise the King James version of the Bible, as from any other event or movement of the times. It is true, Dr. Newman, the learned Catholic convert, and Dr. Pusey, the High Churchman, declined to join the army of revision; yet a Committee composed of representatives of most of the Protestant churches is earnestly engaged in a revision of the accepted version of the Bible.

The revision was proposed by the Convocation of Canterbury, and has no authority whatever except such as this body can



give it, for the Convocation of York, which is equal in authority, refused its assent to the revision with great unanimity.

"The union of the Church and Non-Conformity." This "significant occurrence,"—the more remarkable because the door of Christian fellowship was so widely opened as to allow even the Unitarian black sheep, heretofore wandering among outcast goats, to enter,—suggests to the writer of the above the "charity and advanced views of the times," and the "decay of religious feuds." Christians, it would seem, content with the blood already plentifully spilled in the service of the Prince of Peace, are to quit quarrelling among themselves, and henceforth exhibit the harmony and enjoy the bliss of a "happy family." But let no deluded mortal consider the charity spoken of as sufficiently comprehensive to include infidels in its generous embrace! Is it not enough for Christians to be at peace with themselves?

Probably the "advanced views of the times" may suffice to save the infidel from being murdered, imprisoned, plundered, and shown other such gentle attentions, for the "love of Christ" and "glory of God," as in by-gone times; but ere the hour let him not presumptuously hope for charity and peace which shall witness the lying down together of lion and lamb! That, indeed, would be "too liberal." And, besides, how much of the occupation of our clerical Othellos would be gone, if there were to be a truce to the petty persecutions covertly incited against unbelievers, the manifold misrepresentations and stale slanders heaped upon the head of Voltaire, Volney, Hume, Gibbon, Paine, *et id genus omne*? Or if the death of noted infidels by lightning, drowning, and other casualties, even by a sudden attack of heart-disease, could not be "improved" as a "special visitation from Providence!"

Nevertheless, while the writer of the paragraph quoted sees nothing that promises peace for unbelievers in the "significant" assemblage of divines to revise God's Word—to which the addition, or from which the subtraction, of even one jot, dot or iota is therein forbidden,—he does perceive, in the unsectarian character of the gathering, a "tendency to union shown probably as much as from any other event or movement of the times." But what of the declaration to share this revision of the Bible by Dr. Newman, Dr. Pusey and the Convocation of York? Is not the hypothesis of this tendency to re-union,—is not, at any rate, the supposition that it will eventuate in union among Christians, rather a fiction of imagination than an inference of reason? For, after the revision of the Bible, they will have, as in the past, substantially the same book. And has their use of it heretofore, the "sure word" though it be, united them? On the contrary, it is a notorious fact, and one often remarked upon, that the believers in the plenary inspiration and absolute authority of the Bible have found therein almost countless causes of difference and contention. Thus, to enumerate some of them, they have deduced therefrom a belief alike in one God, and in three equal, co-existent, co-eternal Gods in one; in total depravity and partial depravity; in election and free grace; in salvation by the blood and death, and salvation through the life and example of Christ; in faith as opposed to works and in works as opposed to faith; in the presence and absence of the veritable body of Christ in the sacrament of the Lord's supper; in baptism by sprinkling and by immersion; in standing and sitting in prayer; in the first day of the week and in the seventh as the Sabbath; in revivals and no revivals; in one well-nigh almighty devil and no devil at all; in heaven for a few and heaven for all; in hell for many and no hell for any; and in many other different and contradictory observances, rites and dogmas. So the rejection of riches and the pursuit of wealth; amusements and asceticism; total abstinence and the taking of a "little wine for thy stomach's sake;" war and peace; resistance and non-resistance; slavery and freedom; aristocracy and democracy; no government for any and the most despotic government for all; the divine right of kings and the divine right of the regicide; the having of many wives, of only one, and of none,—these have all been advocated, vindicated, and justified, as unerringly revealed in God's law! Well might Shelley exclaim—"If God has spoken, why is not the universe convinced?"

Thus it has been in the past, so it will be in the future. Even if it be admitted that the Bible is the infallible word of God, still it is fallible man who interprets and expounds it. The book is to every man what his understanding of it is. When, therefore, he believes in it as infallible, he believes in his own understanding of it as infallible. But the minds of men differ. They cannot reason wholly alike. There must, therefore, be different expositions of what the Scriptures teach. And because the distinguishing doctrine of every sect is the result of its own reasoning, its dogma becomes, in the last analysis, the absolute authority to which it submits as the very word of Jehovah. And thus there are and must be many different standards of authority drawn from the same source. There is, then, no escape from disagreement and discord among Protestant sects, except by providing for them what the Catholics have at last secured, one infallible interpreter and expounder of the Bible. Even then disunion would exist between Protestants and Catholics. We may conclude, therefore, that the "tendency" toward it will not effect a real union among Christians.

What, then, is the meaning of the tendency which is indicated by the meeting of the forty gentlemen to inspect and revise the Almighty's Word, by the formation of Christian Associations, Evangelical Alliances, &c.? Simply that all Orthodoxy is alarmed, and is making a desperate effort to rally and concentrate its forces to oppose the irresistible movement of man-

kind toward mental freedom. What of it? "Mr. Stevenson, suppose your locomotive at full speed encountered a cow upon the track, what then?" "So much the worse for the cow." SPECTATOR.

#### THE GERMAN WAR.

"There is no remission of sins save through the shedding of blood,"—is the declaration of the Bible, and nations at least seem to attest its truth. Of all the hopes sent out like doves across the wide waste of waters least likely for many a long day to bring back any olive branch, of all the plans with which this effervescing generation restlessly struggles for human improvement, none seems to me more Utopian and hopeless of speedy results than Peace Societies, or schemes for universal disarmament.

Once more the tocsin has sounded to arms, and peals across the Atlantic. France and Prussia are the active combatants, with more than a chance that other nations will be drawn in. Like a sudden flash of lightning on a summer's day, came first the declaration of war, and almost as soon the thunder of immense moving armies,—France with 400,000 troops under arms, and 260,000 reserves, Prussia with 200,000 and a reserve force of 600,000.

The most significant fact elicited by the war, and the most complete revelation of Napoleon's character, is the secret treaty of which our papers have been full. If anything had been needed to make complete the sympathy of all Liberals with Prussia, this would have completed it. A little volume by Victor Hugo, describing the *coup d'état* by which the Emperor ascended the throne, should be read now, and in connection with it the pledge he took in 1848:—

"I appear before you as a warm and true Democrat and Republican. I take the shadow of the man of the century as the symbol of the promise which I now solemnly make. I will be, as I always was, a child of France. In every Frenchman I will ever see a brother. The Democratic Republic is the object of my adoration, and I will be her Minister. Never will I try to clothe myself in Imperial robes. May my heart cease to beat on the day when I forget what I owe to you—what I owe to France. May my life forever be closed, if I say a word against the Republican Sovereignty of the French people. May I be cursed if I suffer doctrines to be taught in my name contrary to Democratic principles and the government of the Republic. May I be condemned if I lay a treasonable hand upon the rights of the people, either with their consent or against their will by force. And now trust me, and I trust you, and may this call from me be like a prayer to Heaven. *Vive la République.*"

And yet, at this man's bidding and on the flimsiest of pretexts, this great French nation have rushed into a long war,—at least the Emperor promises it shall be such. Every telegram for several days came laden with accounts of their enthusiasm. In nothing do we more clearly show our brute parentage than in the instinct with which nations spring to arms, with the roar with which we fancy tigers meet and, clinching, roll together in the dust. And so great masses of men, the most expensive product of nature, become mere food for powder. Only a great cause makes such things endurable; but what does France fight for? What idea causes the enthusiasm with which she has rushed to arms?

Something of the feeling that, having begun the war, the Glory of France demands that it be vigorously carried on; something of the conflict of races; but most of all, it seems to me, the savage instinct which, in the earliest history of our race (whether myth or revelation it is all the same for our purpose), appeared in the killing of the second man born by the hand of his brother—the childish, savage instinct, which glories in the pomp and tinsel of war, and the perilous craving of every soul for intense excitement. One of the saddest of sights is the facility with which a tyrant can use a people's love of country, its prejudice against another nation, and the primal instinct of war to advance schemes of conquest which every wise man deprecates.

Meantime the troubled nations stand around necessarily partaking more or less in the shock and disaster. Whatever Napoleon may say about long wars, yet the intimate union of all countries to-day, their interdependence, and the great evil to all of war against any, is the pledge that insures to us its speedy ending. Long wars are too costly to our modern civilization, and commerce protests. It is no longer possible for nations to issue like feudal barons from their castles, and, leading their subjects into war, bear alone the losses and defeats. As once they kindled fires upon the mountains, and fiery tongues that cried from hill to hill told the people that war was commenced, so to the watchful eyes of the world this war seems to spread from nation to nation, or, like volcanoes bursting suddenly forth at places far asunder, hints at some fire near the centre that is thinly covered, never quenched.

In Spain a Carlist outbreak is momentarily expected, and every preparation is made to meet it. England, professing strict neutrality, declares through her papers that no attempt shall be made to redistribute European territory or reconstruct the map of Europe without her consent; and men in Parliament talked with bated breath of the secret treaty, till war seemed at their very door. The French troops are leaving Rome, and a rising among the loving subjects of the Pope is already threatened. Never was anything more timely than the declaration of Papal infallibility just now. More than human wisdom will be required for the old gentleman to keep his throne; and this, happily, has been voted him by the Ecumenical Council. I can but think, however, that a vote of bayonets would have been more to the purpose. The hour so long delayed for Italy has struck at length; she has but to will it to be free and united. There is a great unrest among the nations; this new effervescing wine cannot be put into the old bottles. It seems as if in this upheaving of life some new

form would be put on,—as if the institutions and forms that belonged to old, dead centuries would fall off, and leave the new idea free to run its course. The danger is that, like Samson, with eyes put out by their cruel masters, they may pull down the temple on their own heads.

Napoleon himself sits to-day on an unsteady throne. Partly to keep his hold on France this war is made; but, beside that, he desires to prevent a united Germany, the great hope of Bismarck. The weakness of Germany has always been in her division; divided, she can never be free.

Germany was once a power in the councils of Western Christendom. From the 10th to the 14th century, from Henry the Fowler to Charles the Fourth, especially with the Suabian Emperors, Germany was the supreme secular power. Why did that power decline? Because the process of consolidation or gathering together which made England out of the Saxon Heptarchy, and Spain out of Castile and Arragon, and has made the strength of all modern nations, was never till now attempted in Germany. Strong as she is in science and art, the teacher of the world, she has not yet learned the secret of political success, or at least has not applied it. Bismarck is now eager to try consolidation. As a political power, the very existence of Germany depends on its success. As a nation she must accept the modern method of the would-be strong. That success Napoleon is determined to nip in the bud.

A learned professor in Göttingen, arguing with Dr. Hedge, said that Germany was destined to be a *Bundesstaat*—that is, a bundle of states. Said Dr. Hedge in reply, "Mr. Professor, your country has had now a thousand years of *Bundesstaat*, and nothing but political weakness has come of it. Is it not worth while to try what virtue there may be in consolidation?"

But there is something real behind this disunion; it is simply the expression of religious differences. All efforts towards the union of North and South Germany have always been frustrated by the differences of confession, and because the German Reformation was arrested in its career. All thoughtful men have long acknowledged that, before the Germans can be politically free, they must be spiritually free; before they can be united some common ground must be found to unite on. Towards this position the spirit of the age is fast hurrying them, and this war is the inevitable conflict of ideas, which work themselves out with unerring logic. On one side Romanism, on the other side Protestantism,—on one side authority, on the other reason; and the terrible masked batteries of the gods work behind the shallow ambitions of men. It is significant that the Papal dogma of infallibility has just been promulgated to organize all the forces of the church, the solitary protest of Romanism voicing itself in Hyacinthe. By a sure instinct men have grouped themselves around the poles of religious thought; and, England and America with Prussia, Ireland and Russia with France, we stand waiting the result. For out of this stern agony we hope will be born at last a free and united Germany. But who knows what must be first? Sure of ultimate success, I do not look forward to speedy results. If Judaism had first "to be pounded in the terrible mortar of history," and so many nations pulverized, that by the union of the particles a soil sufficiently rich might be obtained for the seed of Christianity to grow in, how many currents and counter currents must there be, how many bloody revolutions and wars, how many tides that bring in only phantom ships and solitary mariners, before the world or even this small corner of it is ready for free thought and religion!

Heine, with his incomparable wit, said:

"The Englishman loves liberty like his lawful wife: the Frenchman loves her like his mistress; the German loves her like his old grandmother. But yet, after all, no one can ever tell how things may fall out. The grumpy Englishman, in a ill temper with his wife, is capable of some day putting a rope round her neck, and taking her to be sold at Smithfield. The inconstant Frenchman may become unfaithful to his adored mistress, and be seen fluttering about the Palais Royal after another. But the German will never quite abandon his old grandmother; he will always keep for her a nook by the chimney corner, where she can tell her fairy stories to the listening children."

Grand, imaginative, pedantic Germany! something more than fireside tales must liberty tell to you, before the stern hold of your master relaxes.

"For thou, my people, art the true Kaiser, the true lord of the land; thy will is sovereign, and more legitimate far than that purple *Tel est notre plaisir*. . . . Though now thou liest down in thy bonds, yet in the end will thy rightful cause prevail; the day of deliverance is at hand, a new time is beginning. My Kaiser, the night is over, and out there glows the ruddy dawn. Hush, that is the saw and the carpenter's axe, and soon the doors of thy prison will be burst open, and thou wilt be free, my Kaiser!"

In the whistling of shot and shell, in the noise of musket and cannon, we hear the axe which is battering down the prison door that keeps you slave, oh Kaiser. "The people have time enough, they are immortal; kings only are mortal."

L. PECKHAM.

President Lincoln's religious opinions have been discussed in many quarters since the publication of Mr. Herndon's paper in THE INDEX, attempting to prove him an unbeliever in Christianity. It seems to be proved that in his early life such was his position; but that it was materially modified in his later life.—*Independent.*

A stranger in a printing office asked the youngest apprentice what his rule of punctuation was. "I set up as long as I can hold my breath, then I put a comma; when I gape, I insert a semi-colon; and when I want a chew of tobacco, I make a paragraph."



## Department

### OF THE FREE RELIGIOUS ASSOCIATION.

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#### DISCOURSE OF KESHUB CHUNDER SEN.

We gladly devote our space this week to a report of a discourse delivered in the Unitarian Chapel, Finsbury, England, by Keshub Chunder Sen. The report, with the sketch of the distinguished Hindu reformer, is taken from the *Borough of Hackney Express* :—

Babu Keshub Chunder Sen is the descendant of a respectable and well-known lineage in Calcutta, and his grandfather was the friend and coadjutor of one of the most profound Sanscrit scholars in this country—the late Dr. Gilchrist. He belongs to the section of the Hindu community which represents the physician caste. As an orphan he went to an English school, and afterwards to a Calcutta college, where he gained a full knowledge of the English language, literature, and history, with which it was impossible he could remain in idolatry. Early in his career he therefore learned to despise the worship of idols, and by degrees, by thought and prayer, he came to believe in the One God. He then joined the party which is known in Lower India as the Brahmo Somaj (Church of God). After a short time he became the head of the Reforming party which has now arisen in Bengal. The movement is leavening Hindu society, especially amongst the middle classes. It was impossible for these reformers to remain idolaters, and at present they consist of two classes—the Rationalistic and Theistic. Mr. Sen believes in pure Theism, but he does not ignore the teachings of Christ and His disciples. His visit to this country is not for pleasure, or to make money; but he has come (to use his own words) to tell Englishmen and women what they have done for India—to bring the heart-felt thanks of 180 millions of his countrymen for the great moral and religious reform which the English have commenced there and carried on during the last few years.

The service commenced with an invocation to the Divine Being, and singing by a choir, after which Mr. Sen read several selections from the Hindu, Jewish, Mahometan, and Parsee Scriptures, with a view, we presume, of showing the similarity of their moral teaching. Another hymn was sung, followed by a short but impressive prayer, and

Mr. Sen then said he should take as the basis of his discourse, two texts—one from the Indian and one from the Christian Scriptures: "As the bee gathereth from all flowers, so the truly wise receive truth from all scriptures great or small." "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." He proceeded to say that an impartial survey of all the religious ceremonies and practices of all nations, and a dispassionate study of their sacred writings, would convince us that truth is not, nor has it ever been, the monopoly of any school or sect. Like light and air, truth is to be found amongst all mankind, in all nations and in all climes. Man claimed it as his birthright, and there was nothing to prevent him having it if he was only willing to find it out himself. Truth, essentially considered, was neither Hindu nor European—neither Christian nor Mahometan; it is not a thing which belonged exclusively to the first century nor to the nineteenth. It is not a thing which belonged exclusively to the rich or to the poor; it belonged to both, and it is a thing in which the Englishmen and the Hindu might feel equal interest. When we came to analyse the sacred books of various denominations, we found that truth to be historically corroborated which we found *a priori* in our moral constitutions. The grounds of all truths were to be found in the human mind—they were inherent in our nature; and those moral teachings which came from conscience and which were the voice of God in the soul, were to be found in the sacred books of other nations and races as well as our own. The pure moral teaching of the New Testament, had its response in the earliest books of the Hindus; and one was led to wonder how it was that the same truth could have revealed itself unto men in such distant ages and in such distant countries. But all distance of space and time was absolutely destroyed and annihilated when we sat before our Divine Father and received from His

hand direct communication of truth. The fact of receiving a pound from the hands of a rich man did not enhance its value in the least; nor did the fact of receiving it from the hands of a poor man deteriorate its value. It was a pound whether it came from the rich or poor, Hindu or Christian, European or American, Jew or Gentile. So truth was truth whether found in the Scriptures of the Hindus or found in some modern books of sermons, or criticisms from the pen of Christian authors in England. All such books were to be respected by us because they contained truth. After enlarging upon this point, he said his subject was Theism in East and West—Theism in England and India. When he threw away all the prejudices and all distinctive doctrines of parties, sects, and schools, and all that was peculiar to country and race—when he stood upon the broad platform of truth and universal liberality, he found that India taught him Theism and England taught him Theism. As a member of the Brahmo Somaj, he stood between the East and the West. The true Theist found it morally and spiritually impossible, both for his own interests and the interests of mankind at large, to sell his heart to either the East or to the West. It was not for him to be anti-Christian or anti-Hindu, but a true worshipper and lover of God. The liberal-minded Theist must always ignore sectarianism, and must assume an attitude of brotherhood to all sects and nations. Wherever there was truth, there he must hear it, whether it came from Christian books or from Hindu books; then why should we reject books simply because they did not belong to our nationality? In every book, side by side with truth, there was a quantity of error; in each sect, mingled with the voice of God, there was the voice of man; and it was our duty to separate the chaff from the wheat—our interest to throw aside darkness, and prejudice, and sin, and accept that only which was true and which ennobled our hearts. In the Hindu books there were many errors and prejudices, and there were frightful and injurious customs inculcated; but he was bound to set his face against them, though they were time-hallowed—though they were to some extent grown into him because of his nationality. But what was true he accepted, and he humbly besought those present to do the same, even though it came from the East. The texts which he had read showed that even the Hindus were alive to the importance of gathering what was true from all Scriptures; they were taught to harmonize the teachings of Scripture, the counsels of good and great men, and their own intuitions. According to the light of the Hindu Scriptures these three teachings were to be brought into harmony with one another. Many Christians had accused his countrymen of teaching idolatry. He admitted there was a great deal of idolatry in India; but if they turned to the early books of the Hindu Scriptures, they would find a statement to the effect that those objects which were worshipped by men were not the true objects of Deity. Those early writings positively asserted that the Lord our God is one, and there is no other God but one. That passage most clearly protested against the finite objects which were worshipped in India. Between that statement and the passage in our Old Testament—"Hear, O Israel; the Lord our God is one Lord"—there was no difference; both were true; both taught the same God, and that He is one. In Hindustan there was the system of caste, which created barriers between man and man, and woman and woman. It set up a line of demarcation between sect and sect, and race and race. But men whose hearts were catholic looked upon all as their kinsmen. The Hindu books were inimical to caste; and though caste had sprung up and had proved most mischievous and injurious to the physical and moral interests of the nation, yet there was a statement calling upon men to look upon one another as brethren. Similar statements were to be found in the Christian Scriptures. Some admitted there was Theism in India, and that there were doctrines teaching brotherhood; but urged that there was no pure theology in such books. He believed that pure Theistic morality was to be found in Hindu Scriptures, and a few passages from them would convince his hearers that that was true and indubitable. The Christian Scriptures said "Whatsoever ye do, do all to the glory of God;" and it was said in the Hindu Scripture "That the householder should do everything to the glory of God; he should give to God all his works." That showed that in our domestic life every work we did must be done to the glory of God. That was the highest aim of our existence. What did we live for in this world? Was it that we might worship God once in the course of the week, and give a portion of our life and love? No; but that every duty we did might be to the glory of God, whether it were eating or drinking, whether engaged in philanthropy or patriotism, in the reading of books or the acquiring of riches—everything was to be done in the name of God and to His glory. Thus the Christian Scriptures harmonized with the Hindu Scriptures. Truth was valued above all things in the Hindu Scriptures; truth was God, truth was the only eternal prayer, truth was the only religious ceremony, truth was the only eternal Scripture. It had been said "that the highest kind of love was not to be found in the Hindu books—that love to God was inculcated but not the highest kind of love to man. That there was no true philanthropy, no forgiveness; that the love to an enemy was a doctrine not preached in India, that it was only to be found in the Christian Scripture." There was in the Hindu Scriptures, he said, a passage, the sublimity of which he had never been able thoroughly to grasp. It said, "When an enemy comes to your house, show him the utmost hospital-

ity; for the tree does not deny its shade to the man who falls it." When a man cut down a tree, he continued to enjoy the shade which it afforded even whilst engaged in the work of destruction. So should a man treat his enemy. He should show hospitality, he should continue to give protection to the man. Even when another was trying to destroy us, we should not keep from him our loving-kindness and hospitality. In the epistle to the Romans we were told to be not overcome of evil, but to overcome evil with good. A similar passage was given in the Hindu Scripture, "Conquer anger with kindness; conquer malevolence with kindness; conquer untruth with truth." We were not told to return anger for anger—not to follow the law of retaliation, "An eye for an eye and a tooth for a tooth." Both passages breathed the same spirit—the sublime spirit of forgiveness and universal love. Some complained that the Hindu Scriptures taught dry and hard moral duty, but that there was no tenderness. His opinion was that they overflowed with tenderness and love. Love to God in all its fulness was to be found in the Hindu books. They taught that the Lord that dwells within our hearts is dearer to us than all things else, and that he who wishes to worship God must worship Him not as an abstraction, not as an intellectual duty, but as a God to be loved, a God who is dear to us. We must worship Him as some one dearer to us than son, or father, or mother, or our best friends on earth; dearer than luxuries or anything in the world. We were not taught to believe that God's spirit was a sort of abstraction, having nothing to do with the arrangements of the world or the destinies of its inhabitants; but that the Lord regulates the physical machinery of the universe; that the same God is to us our friend, our Savior, our preserver, and our protector; and if we wish to draw near to Him, we must worship Him with our hearts, and not merely with the understanding. Thus as regarded the conception of God and our duty to Him there was Theism in India and Theism in England. What was the inference to be drawn from those facts? A perusal of the Hindu books would satisfy them that there was pure Theism in India. This was being developed by the Brahmo Somaj. They were trying to give Theism a tangible organization; they were trying to unite themselves into a band of lovers of man and worshippers of God. Might he ask those present to do the same thing here? It distressed him to find in this country so many who had drifted away from the Christian church. Thousands were going about here and there, wanderers; men who had no spiritual home where they could find comfort—where they could find peace to their hearts. Was it not our duty to bring these men and women together? If there were strife, and contention, and discord in the Established Church in England,—if there were sects warring against one another in Christendom,—if members of certain churches did not care to bring harmony amongst themselves, should he find the same spirit among liberal-minded Christians of the present day? Their duty was to convince others that their hearts were more loving,—that they had cast away so-called orthodox doctrines and narrowness of heart. Those present stood before the Lord their Father, and they desired to acknowledge Him not as a Lord of that small portion of Finsbury, but as the Lord of the universe. They desired to gather, not simply the five hundred souls there, but all races of men, and to acknowledge God as their one common shepherd. That was their duty,—that was the object they had in view; and he hoped that they would not mar that object,—that they would not sully that object, by mutual discord and antipathy, which he saw in great abundance among men who had a narrow creed. Such men were necessarily confined by sectarianism, because their creed was narrow; but if his hearers said they had accepted the truth as their only scriptures,—if they were willing to accept truth wherever it was to be found,—whether in Hindu, or English, or other books,—should not their hearts show a commensurate amount of catholicity? Should not their hearts grow as their minds expanded? Should they not receive an enlarging love to their hearts,—love that expanded the whole heart, and enabled it to embrace all the nations of the earth?

After enlarging on the evils of dividing into sects and cherishing a bitter dogmatic spirit,—

He urged them to be engaged in a holy crusade against sectarianism—not to establish a new church, for they had too many *isms* already, and they were determined to have no more. They wished to bring together the various sects, and incorporate them into a harmonious whole, so that a new life might be infused, a new kind of faith, and a new kind of worship might spring up—a form of worship which should gather together the truths which were to be found in the various books spread over the earth. Thus they would accept the truth of all, and whilst they were apparently hostile to other sects, inwardly and spiritually they would possess hearts loving and forgiving, which would extend to others the right hand of fellowship. Thus might the true Scriptures, the Hindu and the Christian, coalesce and harmonize; and thus might the English and the Hindu heart be united together in love and fellowship, and England accept the noble Theism. And thus might the East and the West be bound together in the enduring ties of brotherly love; and that would be the cathedral where all nations and races should sing the name of our common Father.

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### NOISE.

(Read to the Unitarian Society in Dover, N. H., July 15, 1866.)

"Be still, and know that I am God."

PSALM 46:10.

All barbarous nations and tribes are fond of noise. The greatest of their divinities is the god Racket. At their feasts and public assemblies their joys find vent in shrieks, cries, and universal uproar; in their war-councils every campaign is planned under the inspiration of wild whoops and terrific clamor. The Indians endeavor to cure their sick by assembling in crowds, and scaring away the disease by sheer force of noise. The Chinese, before contact with European troops had taught them better, are said to have put greater faith in their kettle-drums than in their swords as weapons of war. Some African tribes, when the moon is eclipsed, meet together in dismay, and with pipes, horns, drums, groans and yells, seek to drive off the dreadful beast they suppose to be devouring her. Noise seems to be the universal expression among uncivilized men for any strong emotion of joy, fear, rage, or grief; and even among civilized nations the same taste seems to linger, as if to remind them of their savage ancestry. Even in this highly-enlightened America we can find no better expression of our public happiness than the snapping of torpedoes and fire-crackers, the clangor of bells, the thunder of cannon, and the still noisier demonstrations of Fourth-of-July orators. There is no more sweet, natural, and appropriate interpreter of strong feeling than noise, provided it is organized and harmonized into music; it utters for us, far better than articulate speech, our rejoicings, our sorrows, our hopes, our despair, our aspirations. But noise, vulgar and unmeaning,—noise which is simply din, without pathos, beauty, or fire,—is not an expression of feeling, but rather a substitute for it. Beauty, whether in sight or sound, is the true symbol of our secret delights and pains; but a mere grinding of discord out of Nature's reluctant elements symbolizes nothing, and becomes the veriest travesty of feeling. In proportion as men learn to think truly and feel deeply, they also learn to shun the parade and ostentation of noise,—to understand and enjoy the eloquence of silence.

For every one who has outgrown the child and the savage, there is a commanding beauty in stillness, at least at certain seasons. Noise is superficial,—silence is profound. You know the old proverb—"Still waters run deep." It is the shallow soul that noisily rip-

ples all its experiences into every ear; the soul that ponders the great Sphinx-enigma of life is still. Some persons, after a fine song or grand strain of orchestral music, fly into a rhapsody of exclamation and rattle off adjectives like summer rain. Of course the next moment brings oblivion of that which was just now so glibly praised. Others before a splendid sunset, a lovely scene, or a great work of art, can find self-complacency enough with stereotyped phrases to simper forth their shallow admiration. There are times when to speak at all is insufferable impertinence. We feel ourselves outraged by him who has either no comprehension of the sacredness of the occasion, or else no respect for the emotions it calls forth. A well-meaning comforter, in hours of great and terrible bereavement, may put us to torture more sharp and excruciating than that of the rack. Our best consolers are those who best know the healing power of silence, and never venture to talk about things too deep for words; whose hearts are so full of sympathy that it can find no outlet in set phrase or formal speech, but only in looks and tones and delicate acts of kindness. The droning commonplaces of professional or conventional comforters are harsher to a wounded spirit than the creaking of rusty hinges, or the dull cawing of a November crow. No noise is so harrowing to the nerves as mere words. It is truer than ever in times of trouble that "speech is silver, but silence is golden."

The need of stillness grows out of our highest nature. The glimpse of great truths does not come to us in a riot or tumult, but only in the deep hush of a pondering and reverential spirit. God never reveals himself to us with a flourish of trumpets; he has never issued an official proclamation. When our hearts are still, the great Presence is known. If you are inwardly filled with a clamor of passions or ambitions, you live in a hubbub, although outwardly all is hushed as the grave; your hearing of the eternal word is stunned and deafened, not by the roar of business or the clatter of trade, but by the importunate outcries of selfish plans, policies, and lusts. The only uproar which drowns the whisper of the still, small voice within is the terrible concert of the wild beasts of the breast. The howlings of the passions make worse confusion in our souls than the shouts of a hundred hack-drivers in a New York railroad station.

Jesus knew well the conditions of a true communion with the Infinite. "But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which seeth in secret." "Thy closet"—what is that? The stillness of a soul at peace with itself, in which every evil thought and disorderly impulse and ignoble purpose are shut out, and the door bolted and barred,—that inward retreat from the tyrannies of life in which, loud as may be the noises round about us, we may always feel the deep pulsations of the Infinite. Friends, this noise of the world would drive us crazy, if we could not flee away at intervals into the absolute solitude of our own souls. The keen chaffings of trade, the loud rivalries of business interests, the din and clack of vociferous tongues, the shrill pipings of penny-whistles blown by boys of all ages from seven to seventy years, the noisy scrambling after a pile of greenbacks or a public office or an enviable position, the deafening competition of men and women, aye, and children too, for the so-called "prizes of life,"—how utterly tiresome, perplexing, and unendurable would be this ceaseless noise, if there were no closet for quiet thought and silence and secret refreshment in the still chambers of the soul! The meaning of life is not on its surface, and we should fail to seize it, if we never descended to its depths. In the profound hush of meditation, we learn that there is more of human life than meets the eye or ear; we catch the murmurs of truth's mighty ocean, the distant rush of the surf on some curving beach;

and we return to our constant struggle in the midst of noise with a stronger faith in the divine origin and goal of this strange existence of ours.

"Be still, and know that I am God." There is no sublimer word than that between the two lids of the Bible,—few words so sublime. It is the far-off echo, the precious legacy of an age when men were still. Modern civilization is very swift and noisy; it seldom stops to understand itself or to inquire whence it cometh or whither it goeth. The almost miraculous industrial development of the times (the direct or indirect result of the wonderful progress of modern science) encroaches on men's leisure, and hardly leaves us time to be ourselves. The world, like Saturn, devours its own children. We are almost machines, and are in danger of becoming fixtures in our own railroads, steamboats, factories, foundries. The rush and impetus of the age is tremendous; it makes us giddy, and we cling to the tangible in fear of looking up or down. But we must learn to keep our equipoise, without merging our nobler part, our individual being, in the great whirl of modern society. After all, there is something more important than the prosperity of corporations and firms,—than the accumulation of fortunes and the acquisition of civic honors,—than any of the bright and gaudy baubles that the world holds up so temptingly to our pursuit. We must learn to resist the contagion of the times, and take leisure to be men and women; we must learn to resist the gravitation of the multitudes, and set a profounder value on the formation and development of private character. We must oftener fall back on the primitive solitude of our own souls, seek the stillness of grave and high thought, and forget the wearying distractions of the Many in the unfathomable attractions of the One.

In any season of quiet in our outward surroundings, if we listen very intently for a while, we shall catch a mysterious sound which seems to be a mere singing in our ears,—a very faint, shrill, tiny sound, probably produced by innumerable small vibrations of the atmosphere confusedly reaching the tympanum of the ear from all directions. When lying awake at night, it sometimes becomes all at once audible, and we wonder we have not heard it before. But it is so constant and unvaried that we ordinarily quite fail to notice it; it is always sounding, but we rarely attend to it. Pause at any moment and strive to hear it, and it never eludes our listening. Now I can give this perpetual sound, unnoticed except in hours of still attention, no better name than the voice of silence. It is a teacher of fruitful truths. The voice of silence is to our corporeal hearing what the "still small voice within" is to our spiritual hearing. This always sounds, but, because it is so still and small, we suffer it to be drowned by the clamorous voices of our daily experience. These are very near and urgent, and engross our time and thought. Yet we shall never reach the normal stature of manhood and womanhood, until this voice of silence, this voice of God in the soul, becomes to us the most real and living of all realities. Jesus seems to have always heard it, and hardly to have distinguished it from himself. On the one hand he says—"Verily, verily, I say unto you,"—on the other he says—"I have given unto them the words that thou hast given me." The words of God are always our own words, if they utter themselves in our own hearts; they are the natural expression of our own best and truest selves. Those only have heard the voice of God who have learned to be still,—learned to listen in rapt attention for this inward utterance of the Divine,—learned to silence the din of their own selfishness, and make their lives a perpetual word of God.

It sometimes costs us a great and fearful struggle to be still. There are times when to reduce to quietude the noisy inmates of our hearts becomes that conquest of self which is greater than the conquest of a city. The enticements of temptation are loud-



tongued and stubborn, and he who can crush them into silence is a hero. The noise of human willfulness and selfishness is very hard to quell; but the heart must be freed from all this turmoil before the still, small voice is audible. In the great separations of life, when friends must part to meet no more on this side of the grave, the wild and passionate cry of anguish echoes and re-echoes through the soul; who can hush its piercing note of wailing, and make a stillness for the knowledge of God? The struggles are fearful; they tax the power of human nature to the utmost; yet in these fearful struggles there have been victors, and it is these victors who have been the great beacon-lights of all the ages. Out of the fierce and harsh and angry tumults of the breast they have educed harmony and self-control; the discords have died away in music, and the uproar of the battle has passed into spiritual peace. Every one whose triumphs over himself have made him a friend of man has learned this supreme lesson of stillness before God. It is not the stillness of idleness or inaction, but the stillness of a life that moves without noise or friction to the accomplishment of divine aims. Unobtrusive, unostentatious, yet full of power, such a life revolves about the great thought of duty as the earth sweeps around the sun,—resistless as gravitation, noiseless as the planet in its pathway through the sky.

## Miscellaneous.

### RATIONALISM IN GERMANY.

[From the Liberal Christian.]

BERLIN, May 28, 1870.

MY DEAR MR. LOWE: You ask me to write you anything likely to be of interest in theological matters. I should take more pleasure in giving you an account of what I have seen and heard in this direction, if things were a little different. You know I have been in Heidelberg, until within a fortnight. I have been studying German with all diligence—not theology; but my intercourse has been largely with theological studies. I have also attended many of the lectures of the theological faculty, and had conversations with some of the professors. My German has not been strong enough to enable me to follow entirely the lectures, but I have got the general drift, I think, and I got much in my conversations.

You have been abroad and know the German ways of course. How odd it seems in the theological *Verein* to find the place of assembling in a beer-house, and the intervals between the exercises filled with beer, cigars, and convivial songs! How odd to see a man of the position of Hitzig reading Hebrew in the midst of the smoke and uproar of a noisy *Wirthshaus*, and be told that regularly, every evening from eight to ten, the old man sits there with his mug and book! But you will not care for these external things.

Of course you know the Heidelberg theology. Schenkel, to whom I brought letters, received me very politely, and has shown me much kindness. He was glad to know I was a Unitarian, and said we were one with his party. You know his positions, of course, from his book. I have heard him often, and so far as I could follow him, a good part of his teaching does not differ much from that given in our own theological schools. He spoke to me of the faculty in Jena as being also Liberal, and of that in Zurich as going beyond his positions. I had much more conversation with a young professor lately from Holland, than with Schenkel. His name is Pierson—a man of excellent ability and scholarship, I thought, and likely to exercise considerable influence on the students, with whom he is very popular. I had a number of conversations with him, and heard several of his lectures, which were clear, strong, and often quite eloquent. He described the Heidelberg professors as going generally beyond Schenkel, certainly Hitzig, and Holtzman, who has the New Testament exegesis. If I understood Pierson right, these men reject the supernatural element in Christ, and so, of course, the miracles. So does Pierson also, and I regret that I did not press him more carefully to describe his own position. He seemed familiar with Channing and Parker, saying that once the latter had interested him much, though now he had come to think slightly of him. He spoke of Channing's influence as being great, particularly in Holland and France, though lately his prestige has been hurt by a depreciatory essay of Renan, whose influence the professor described as great. With regard to the general theological condition of Germany, he described the Orthodox party as having more power than formerly; partly through the great influence of Prussia, whose government is strongly Orthodox, making it even difficult for a Liberal man to get a place in the countries controlled by Prussia. A stronger influence, however, than this, is the fear coming to prevail among religious people before the widely extended skepticism which pervades cultivated German society. It is hardly right to call this materialism. All we know of the world, says the prevalent philosophy, is of forces which act upon the senses. What they come from, whether they inhere in any substances or not, is beyond our ken; and so, too, as to God, the soul, the future life,

they are matters beyond our ken. As I understand this philosophy, there is not positive denial, but simply an ignoring of all that belongs to the district of religious faith, as something of which we know nothing through any faculty we possess, and therefore, something to which it is best to be indifferent. How wide-spread this I need not write you. The Heidelberg professors in general, particular the scientific, who are very distinguished, probably hold to this no-faith, some in an outspoken way; and everywhere in Germany, in the universities and in the most thoughtful classes, my impression is, this style of thinking exists and is spreading. I should like to think it was otherwise, but my impression is, that although the old Orthodoxy loses its hold every day, the tendency is not toward our position, but towards this utter skepticism with regard to the objects of faith. Just now, Orthodoxy, helped by the great power of Prussia, rallies against this tremendous enemy; and, as I understand my well-informed friend to say, and as I conclude from what I see myself, the Liberal position, our position, and that of those who stand upon it, who reject Orthodoxy and yet cling to positive faith, is suffering in the great war.

There are at Heidelberg about sixty theological students, mostly strongly Radical, I thought, and yet studying with rather inconsistent zeal, it seemed to me, the Greek and Hebrew text, going into Arabic, and into the refinements of the New Testament Greek as if they really believed it was all inspired. There was among them a good degree of scholarly rather than religious earnestness.

For instance, I did not attend nor hear of religious meetings among them. Their *Verein* appeared to exist rather to help them in intellectual and scholarly directions, and sometimes it was a little too convivial to suit entirely the American notion of strict propriety. I am bound to say, however, I found them always most heartily kind, and interested to be helpful in the world. Their conviviality I thought quite innocent.

Probably in writing you thus, I am saying to you nothing new. My impression is, the condition of things on our side of the water is a reflection of the European situation in its essential features. As here, so in America, there exists the vast and increasing body of persons indifferent to religious faith; only among us this body is not dignified as here, by the presence in it of a multitude of serious, hard-working scholars. Against this "indifferentism," the religious world is fighting hard; and many who under different circumstances would stand with us, frightened at the threatening aspect of the enemy, lend their influence to the party with the stricter views.

That it would be pleasant to see the current of dissent from superstitions setting toward us, is a thing of course; and yet that it passes by both wings of Unitarianism, as well the left as the right, in the direction not so much of positive denial as of quiet, cool doubt with regard to immortality, to a God that can be prayed to, perhaps sometimes to human accountability, I fear is the fact. With us in Antioch, for instance, we have no trouble from over-strictness of faith; but the trouble is all from the other way—to awaken any religious interest in the hearts of those who sometimes are our best young people, moral, diligent, desirous to find the truth. It is the influence of Helmholtz, Mill, Comte, etc., filtering down gradually into the ranks of the people, who often are entirely unconscious what the power is that is dissolving the hold of faith upon their souls.

I write you, my dear Mr. Lowe, with great frankness. Of course you desire to have me give my true view. I wish, with all my heart, I could give a more pleasing picture of the prospect; but it seems to me that, in the world of thinking, cultivated men, God is permitting a notable cooling-off of religious faith. How long it will last, who can say? And what is there for Unitarians to do but this—continue to offer our philosophy to the world that turns aside from old superstition, even though the mass choose instead the state of cold, passive, dangerous doubt? It belongs to us to make the offer; and if what we offer is, in a strange degree, as we think, despised and rejected by men, bear it with patience and hope and faith, in the conviction that God is ruler, and will bring his kingdom to pass in His time.

I shall be pleased to hear from you again, and if I can serve you personally in any way, or the Association, I shall be most glad to do so. For the next two months I shall be in Berlin, and a letter addressed to the care of I. Bleichroder & Co. will reach me.

Most truly yours,

JAMES K. HOSMER.

### A BLIGHTED LIFE.

To the Editor of the Independent:

Your article in *The Independent* of the 26th May, entitled "The Agony of a Life Mistake," is the most startling I have ever read in the columns of that paper. Startling both to those who know and to those who do not know the truth of what you allege. There are, no doubt, many clergymen who have read it with eyes full of tears, because it describes their condition, which they thought only God and themselves knew; and, while it offers no help to them in their distress, it tenders a noble sympathy. A convict in prison, conscious of his innocence, is hardly in so pitiable circumstances as a minister who has outgrown his creed, and is yet expected to preach it with as much zeal as ever; and who has come to regard as useless and tasteless, ceremonies which his

congregation deem it all important to observe. The following, I think, is the usual history of such cases as you describe. It is the history of one case, I know.

Impelled by the enthusiasm of a revival of religion, a young man leaves the profession of law or medicine, to which he has devoted his life, and enters a theological seminary. There he is pushed through a three-years' course of study—not of *theology*, which is the science of God, but merely to fit him for the work of saving souls; for the fields are white for the sickle, and the Lord needs laborers to gather the harvest. His constant association all this time is with orthodox men, and his studies are all one-sided. The library of the seminary has volumes on polemic theology, but not one of the original works of the *heretics* whose opinions they profess to refute. His mind is in a state of perfect receptivity. As a nest of young robins open their mouths wide and take down without scruple whatever their parents bring them, whether an angle-worm or caterpillar, so a class of theological students, with unbounded confidence in their professors, receive from them and their textbooks anything that is labelled "orthodox"; for the only becoming word on their lips is *Credo*, and the attribute of infallibility is not ascribed exclusively to the Pope of Rome.

After leaving the cloister of the seminary, where only one kind of atmosphere circulates, and that of the warmest and murkiest kind, the young man is ordained and settled as a minister of the Gospel. Now he begins, for the first time in his religious life, to mix with the world, and to meet the chilling breezes from the Northeast and the Northwest, as well as the soft zephyrs of the seminary. He becomes personally acquainted with "heretics" and "infidels"; and instead of seeing horns and hoofs on them, as he expected to be the case from the representations of his instructors, finds them to be intelligent and religious men. Profiting by this experience, he begins to read, as well as to see, on the other side of the question. After awhile, suspecting that he has been hoodwinked, he gets works of criticism, and after a year's secret reading while other people are sleeping becomes convinced that his theology, like a bottomless tub, will not hold water. The more he examines, the more he loses confidence in the creed and corresponding customs of the church.

Now, what is he to do? Respect his convictions; announce to his people his change of opinion; get the heresy-hunters, with their keen scent, like sleuth-hounds, on his track; lose caste with the brethren, and become as a heathen man and a publican to all his evangelical friends, (and he has none other)? He has a wife and five children dependent for bread on his pittance of a salary; and these constitute six weighty reasons why he should suppress what he now believes to be the truth, and go on in the old way. He don't dare to reveal the secret of his unbelief to the wife of his bosom: for she might not sympathize with him, and would cry herself to death. Urged on, however, by his love of truth, he pursues his inquiries; for, Mr. Editor, a man who has brains enough to be a Congregational or Presbyterian preacher, when he once gets upon the track of investigation, cannot switch off at will, but must go on to the terminus of the road. Before he gets half way, however, the creed and the ceremonies become first a straight-jacket, and then, alas! as the shirt of Nessus. Oh, the humiliation of being forced by circumstances to preach what one don't believe, and to practice forms which an enlightened judgment pronounces, for him, to be mere mummery! No South Carolina slave ever groaned under such a bondage.

But I am asked, "What would you have?" Why, I would have theological professors tell the student at the start that the truth of nominal Christianity has been questioned by some of the ablest and most honest minds in the world, and that it must not be taken for granted. I would have them, as brave lovers of truth, instead of skulking cowards, put such books into his hand as Curtis's "Human Element in Divine Inspiration," Newman's "Phases of Faith," Gregg's "Creed of Christendom," "Essays and Reviews," Parker's and Renan's works, urging a severe and impartial examination of them, saying that, if the creed of the church cannot be defended against just criticism, so much the worse for the creed, and so much the better for the student; for it is not too late then to be saved from "the agony of a life mistake," and to enter upon another calling.

Instead of this, however, the student pursues his courses of "training," is thrust into the pulpit blindfolded, the ordination vows are imposed on him, and he is committed to preach, and does preach for twenty years, perhaps, a set of doctrines he has never examined, and therefore has never believed. For no man has a right to say he believes a system of opinions, unless he examines them in the light of opposing propositions and is convinced of their truth.

Do you suppose that, if a young man of ability had had at the seminary the least chance in the world to know his right hand from his left in these matters, he would furnish you the material for writing such an editorial as you have? I knew of a case where a single reading of Brown's lecture on Cause and Effect was enough to alarm a theological student at an orthodox seminary, and drive him back to the bar, where he saved his conscience and self-respect and achieved both fortune and distinction.

Mr. Editor, I belong to the class of men you have described; and the object of this communication is to express in the columns of a paper where they see it, my indignation at the policy which my theological professors pursued toward me at a time when my confidence in their ability and honesty was un-



bounded, and when I was as plastic under their influence as clay in the hands of the potter. I feel, to the very centre of my being, that they have inflicted upon my soul the deepest and most remediless injury that one man can inflict upon another in this world. They have blighted and blasted my life; and, whether they know better or not, my loss is so great that I am not Christian enough in my spirit to forgive them. They have created in my bosom a feeling of bitterness toward them and their systems which, although not publicly and personally expressed, is as deep as the sea, and which only he can understand and excuse who also has had the best years of his life squandered, and who carries with him the humiliating conviction that he has been made a fool of by his teachers, to subserve mere ecclesiastical purposes.

As I have been a reader of *The Independent* from the beginning, and never before asked a favor, I hope you will gratify my feelings by publishing this communication.

ZWINGLE.

### THE POPE AS A THAUMATURGIST.

[From the Protestant Churchman.]

If we are to believe recent accounts from the continent, we must believe in the infallible power of the Pope to work miracles, as well as to teach the truth, and propound dogmas of unerring certainty. We learn from the *Gartenlaube*, "that soon after Easter an event occurred in Rome which throws an interesting light on the state of things in the Eternal City, and on the views of the Pope regarding his own person and office. The scene is at Monte Mario, in the neighborhood of Villa Melini. Leaning heavily on the arm of an attendant, the Pope climbed the steep ascent, the impersonation of corporal weakness and decrepitude. Among a troop of mendicants there was one lame of both feet, who seemed to have a particular claim on the compassion of the benevolent. As his Holiness drew near, the withered countenance of the beggar brightened up; he raised his hands, and every feature seemed to say: 'Master, have pity on me!' Pope Pius went up to him, and when we recollect his very decided penchant for miracles, and his firm conviction that he himself is a wonderful instrument of Divine Providence, we can easily comprehend the sequel.

Profoundly agitated, he raised his hand, and said to the infirm mendicant, 'Arise, take up thy bed and walk!' It is hardly possible to form an idea of the effect produced on the poor sufferer by these words issuing from the mouth of infallibility. He stood a moment as if electrified, and then, with sparkling eyes, sprang up, and advanced two or three paces. The countenance of the Pope beamed with rapture, but in a few seconds the seemingly healed beggar fell heavily to the ground. Like a soldier pressing forward with desperate energy to the attack of an impregnable fortress, the Pontiff cried a second time, 'Arise, and walk!' but when the patient sprang up again only to fall down anew, the hands of the Pope trembled, his voice became hoarse, and he repeated the command a third time stammering. Yet another convulsive effort, and the eyes of the half-savage and filthy Lazarus revealed all his sufferings and his disappointment. The face of Pope Pius became deadly pale, and he was borne, half-fainting, to his carriage. In another moment the vehicle was rolling away at a furious pace, while the unfortunate mendicant lay writhing on the street and groaning."

### A JUST REBUKE.

[From the Toledo Blade.]

On Monday last a novel foot race occurred at Cleveland. The contestants were two women, who ran for a purse of \$50. Nothing was wanting, which is generally attendant upon events of this kind. The gambling fraternity speculated upon the points of the contestants, as they would upon horses, "betting two to one on the little woman." Of such is the woman's rights movement.—*Toledo Commercial*.

The "woman's rights movement," whatever may be its merits or demerits, is entitled to decent treatment, and to be met by reason and argument, and not by contemptible flings like the one above quoted. There are many estimable ladies who believe that they ought to be at liberty to accompany their husbands, brothers or sons to the ballot, there to vote as their views of duty to their country may prompt. What logical connection our cotemporary can see between that opinion and a foot race between two women with the accessories of betting, and other objectionable things, we can not imagine. The "woman's rights movement" has no legitimate tendency toward exhibitions of this sort, and it is a slander to say "of such is the woman's rights movement." It is a cowardly way of dealing with any cause to load it with undeserved reproaches.

If ladies degrade their womanhood by engaging in athletic contests, do not men dishonor their manhood by doing the same thing? If it be shameful for women to furnish occasion for betting, or other forms of gambling, by such exhibitions, is it any less shameful in the stronger sex, who, by virtue of their superior strength, ought to set them the best possible examples? We shall be glad if such exhibitions shall give men to see their own vices in a more vivid light. So far as we can see, that which looks morally repulsive when done by a woman, can not be very justifiable when done by one of the male sex. We shall be glad when it shall look as bad in the eyes of both men and women for a man to disgrace himself

as it does for a woman. But we fail to see that the "woman's rights movement" has any tendency whatever in the direction of leading the sex into questionable courses. We therefore insist on fair, courteous and decorous allusions only to a cause which commands the approval and sympathy of many of the purest and most refined women of our land.

### TARNED AND FEATHERED.

[The *Seaside Oracle*, of Wiscasset, Me., which, although very small, is one of the very best of our exchanges, reprints the following pungent rebuke of an outburst of religious spleen which has already been published in *THE INDEX*, No. 32, in the "Department of the Free Religious Association."—Ed.]

The Hon. Lewis Barker, of Stetson, writes this indignant letter to the *Gospel Banner*:

STETSON, July 14, 1870.

MY DEAR MR. QUINBY:—I am pained beyond expression to find you copying from the "*Covenant*" (I don't know what nor where nor by whom published), a dirty little fling at "Free Religion" and its believers. It was in your last week's issue, under the heading of "Other Churches."

The spirit of the thing was in harmony with nothing I ever saw from your pen, or heard from your lips. It was the self-complacent grunt of a full-fed boar as he rolls over in his church sty. "It don't pay!" Is that your test? "Higginson was starved out—Wasson driven to the Custom House—and Parker had to eat his own bread!" and therefore, Free Religion is "without root" and a failure! In that coarse sense, did your own Murray run a *paying* business, when he smashed the crockery of the old theologies? Was Christ's mission a *paying* one? Who among the image-breakers has made money out of his iconoclasm?

"Is the dollar only real?"

Are God and truth and right a dream? and is that man's mission a failure who fails merely to secure bread and breeches for his labors in behalf of his race?

The loathsome moral leper who wrote that article deserves to be booted by every man in the land.

Yours in disgust,

LEW. BARKER.

### RELIGIOUS OPINIONS OF FREDERICK THE GREAT.

[From "Frederick the Great," in Harper's Magazine for June.]

It is perhaps not strange that Frederick should have imbibed a strong feeling of antipathy to Christianity. In his father's life he had witnessed only its most repulsive caricature. While making the loudest protestations of piety, Frederic William, in his daily conduct, had manifested mainly only every thing that is hateful and of bad report. Still, it is quite evident that Frederick was not blind to the distinction between the principles of Christianity, as taught by Jesus and developed in His life, and the conduct of those who, professing His name, trampled those principles beneath their feet. In one of his letters to Voltaire, dated Cirey, Aug. 26, 1736, Frederick wrote: "May you never be disgusted with the sciences by the quarrels of their cultivators; a race of men no better than courtiers; often enough as greedy, intriguing, false and cruel as these."

And how sad for mankind that the very interpreters of Heaven's commandment—the theologians I mean—are sometimes the most dangerous of all professed messengers of the Divinity, yet men sometimes of obscure ideas and pernicious behavior, their souls blown out with mere darkness, full of gall and pride in proportion as it is empty of truths. Every thinking being who is not of their opinion is an atheist; and every king who does not favor them will be damned. Dangerous to the very throne, and yet intrinsically insignificant.

I respect metaphysical ideas. Rays of lightning they are in the midst of deep night. More, I think, is not to be hoped from metaphysics. It does not seem likely that the first principles of things will ever be known. The mice that nestle in some little holes of an immense building know not whether it is eternal, or who the architect, or why he built it. Such mice are we. And the Divine Architect has never, that I know of, told His secret to one of us."

Talking of the Church, there has been a curious controversy in Dublin between the National Board of Education and Cardinal Cullen touching the morality taught to children in the school text-books. For instance, the Cardinal denies that it is right to teach children that concealing the truth to avoid unpleasant consequences is lying, or that "we are commanded by God to speak every man truth unto his neighbor." But to the following statement, which is made to children in school, he specially objects: "We may say things which are not entirely false, but may bear a double meaning, or are true in themselves, but not true in the sense in which our hearers understand us, in which case we lead people to believe what is false. This is called equivocation, and is to all intents and purposes the same as a lie, and equally criminal." "This teaching is," he says, "not correct, and such doctrines ought not to be infused into the minds of children."—*N. Y. Nation*.

A Sioux who wishes to compliment the Quakers has named himself after William Penn, which he translates Bill Quill.

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"I intended to enclose five dollars to have the *Radical* and *THE INDEX* for a year; but I am sorry to learn I cannot. If I do not send much money at a time, yet count me a subscriber to *THE INDEX* for life—its life or mine, or both—so long as it stands for freedom and fidelity to truth, at all events. If I can not agree with you *fully*, I certainly do *mainly*, and stand pledged to welcome and defend all of your truth that I can make my own. Certain from the first that the American people would respect the fearless utterance of a sincere soul, however unpopular it might be with the creed-bound, I have not been disappointed at your success, and feel sure of its continuance. I welcome your boldest word, and am sure that truth will triumph the sooner for it, be you correct or in error. The timid, who wrap up their convictions, and tremble at the revelations of their reason, are the ones to be dreaded, for they delay truth's triumph, although they cannot prevent it. God speed you in your efforts to proclaim the Absolute Religion. I hope to be able to send you more subscribers. If you can spare me a few odd numbers of *THE INDEX*, I will put them where they may help on the work."

"This is the anniversary of our independence, reminding us of our spiritual birthright as well as temporal. Your course seems to me justifiable, the only reasonable one, on the question of authority. Believing in the common idea that all men are born free and equal, the miraculous-born finds no place in the understanding, cannot come into our sphere of thought, because it is outside of anything we know. If we accept it, confusion of ideas is the result. A 'thus saith the Lord,' may be authority to the one addressed, but not to another. A Mormon elder said to me some twenty five years ago, 'The Lord has sent me to bring you out of Babylon.' 'Very good,' said I; 'but I have seen the Lord since you have, and he told me to look out for you and see whether you were true or false.' If we admit this assumption to impose on us, there is no end to it. Brigham Young is as good as any, if we are to lay aside reason."

"I have taken your paper from the beginning, and I do not think I can possibly do without it now. I wish I could send you the names of some new subscribers, but the people of this place are too much bound up in the creeds of their fathers even to tolerate a liberal journal. I am a native of Massachusetts, but I have spent most of my time for the past five years in this place, being sent here by the — as a teacher. We have a large school here, of which Miss —, of —, is the Principal. We are debarred from all intelligent society here on account of our occupation and principles; but with my school and the free thoughts of great minds, which come here in such papers as *THE INDEX*, I scarcely feel it to be a loss."

"Becoming imbued with radical thought, given in its bravest, tenderest manner by that young apostle, I long to put in simple words of my own its beautiful, helpful teachings. Will you further this wish? Each tender expression of the new faith is better than many expositions of it, is it not? A late comer to the 'New Faith,' I am more enthusiastic than old Unitarians; and may be what seems very beautiful and comforting to me, is but an 'old story' to most of you. However, I am in hopes to do my little bit of work in the right direction. I am delighted with the success of *THE INDEX*, and find it for myself full of meat. Hoping it may grow into all you desire it to be, I remain, &c."

### LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are suspended during the months of July and August.

RADICAL CLUB.—Notice of the next meeting of the Club will be given in the *Toledo Blade*.

### RECEIVED.

CATALOGUE OF THE IOWA STATE UNIVERSITY, at Iowa City, for 1869-70. Des Moines, Iowa: Mills & Co., Printers and Publishers, Register Building. 1870. pp. 80.

RULES, REGULATIONS, AND LIST OF PREMIUMS OF THE UNION AGRICULTURAL SOCIETY, for the Tenth Annual Exhibition, to be held by the counties of Clinton, Scott, Cedar, Jones, and Jackson, at Wheatland, Iowa, September 20, 21 and 22, 1870. Clinton, Iowa: Printed at Clinton Herald office, 1870. pp. 47.

MEMORIAL LESSONS.—A Sermon preached at King's Chapel, Boston, on Sunday, May 29, 1870, with a List of the Sons of the Church who entered the service of the country. By HENRY W. FOOTE. Printed by Request. Boston: 1870. Barker, Cutter & Co., Printers, 14 State St. pp. 28.

SCHOOL AND MISSION SERIES, or Plain Answers to Plain Questions. No. 1. The Great Question: What Must I Do To Be Saved? By the Rev. JOHN PAGE MORRIS. Price One Penny. London: Truebner & Co., Paternoster Row. [&c.] pp. 4.



## Poetry.

## DOUBLE STARS.

Two burning souls, earth's rarest bliss to prove,  
 The height and depth of human love explore;  
 Yet still unweaved and isolate they move,  
 And, having all, unsated pine for more.  
 Though eye court eye, and arm with arm inweave,  
 And soul to soul flame forth the inward fire,  
 From Fate's decree yet win they no reprieve,—  
 Fools of unfed and infinite desire.  
 Thus in yon star-lit dome twin-mated spheres,  
 Drawn by sweet influence strange, yearn each for  
 each,  
 And each round each revolve through endless years,  
 Yet the longed union seek in vain to reach:  
 Sundered yet linked, their lonely course they run,  
 Two stars forever that would fain be one.

1858.

ASTERISK.

## The Index.

AUGUST 20, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

SPECIAL NOTICE.—Persons wishing a file of THE INDEX, bound and complete for the year, at \$2 50, will please forward name and address immediately. No money should be enclosed. Only TWO HUNDRED AND FIFTY COPIES can be supplied. If these are all ordered, the missing numbers will be reprinted and the orders filled at the end of the year. For further particulars see THE INDEX, No. 20.

## FREEDOM OR FATE?

A few weeks ago we published a striking article entitled "A Plea for Necessity," to which we promised a reply. It criticised a previous editorial of our own with great subtilty and analytic skill. We regret that the highly metaphysical character of the subject prevents a thorough discussion of our correspondent's arguments point by point. Such a discussion would require more space in our columns than we deem it wise to devote to questions of pure metaphysics. It is the general aspect of this great problem which we mean to touch upon to-day, and we shall pass over the special criticisms made, being more concerned to vindicate the reality of spiritual freedom than merely to defend what we have written. It is enough to say that we still think the points we made to be well taken.

In his *Cogitata Metaphysica* (I, 3, 10), Spinoza says that "we clearly and distinctly perceive, if we attend to our own nature, that we are free in our actions;" but that, "if we attend to the nature of God, we clearly and distinctly perceive that all things depend upon him, and that nothing exists except what has been decreed to exist by God from all eternity." This statement of the father of modern radicalism, fairly interpreted, is true; for by the decrees of God must be understood in modern phrase the immutable laws of Nature. If we consider the moral nature of man, we see that man is free, morality being impossible without freedom. This "L. T. I." in fact admits, when he says:—"I see no virtue save love of right, no vice save love of wrong, and no merit and demerit in either; but great good fortune in the one and great bad fortune in the other." Virtue, if reduced to "great good fortune," is annihilated in any real, distinctive sense. If, on the other hand, we consider only the omnipresent and single Force of the Universe, we seem to see that all human actions are effects of one eternal cause, and that freedom must be a pure illusion.

This is the hypothesis, and the sole hypothesis, which can justify the doctrine of Necessity or the conclusions of "L. T. I."

In other words, there are but two positions which are logically tenable on this subject:—

1. The law of causation is absolutely universal, and applies as rigorously to human actions as to physical phenomena. No man could by any possibility act otherwise than exactly as he does act, every action being the necessary result of pre-existent causes. This is pure Fatalism,—the unconditional denial of all human freedom.

2. The moral nature of man is a universal fact of human knowledge. The power of free choice is the ground of all moral approbation or disapprobation. So far as capable of free choice, man is not under the law of causation, but is himself a free cause. This is the doctrine of Freedom,—the affirmation of man's moral nature.

We admit the requirements of logic,—we must deny the applicability of the law of causation to moral actions. In fact, it has surprised us that "L. T. I." has not pressed this point, which would have been his strongest weapon. But to claim that man cannot be free *because the law of causation is universal*, would simply be to beg the question. The question at issue is really this,—*is man in all his actions under the law of absolute causation?*

Yes? Then man is neither free nor a moral being.

No? Then he is both.

Fatalism or Freedom—these are the only alternatives. All attempts to discover a mean between them are futile. If human actions are always absolutely caused, Fatalism is true in its most absolute sense. If they are not thus caused, Freedom is true to the extent we claim for it. That is, man has a power of free choice limited by his organization and his circumstances; with his organization and under his circumstances, he is always free to make for himself a higher or lower moral character.

Now we claim that Fatalism, to which the doctrine of Necessity is logically pushed, has no basis but a speculative theory of causation,—the *a priori* assumption that the law of absolute causation must cover all moral as well as all physical phenomena. And we also claim that the doctrine of Freedom rests on the fact of man's moral nature, and cannot be denied without denying man's moral nature. This "L. T. I." has denied, in reducing virtue to "great good fortune." There is no virtue in fortune, good or bad. Our assertion is thus made good that his doctrine rests only on speculation, while ours rests on facts.

Fatalism reduces the sense of shame to an inexplicable anomaly. It teaches that we cannot help doing whatever we do; and why feel ashamed of what we cannot help? Shame, on the one hand, and self-respect, on the other, are absurd on this theory. But on the theory of Freedom they are great incentives to virtue, and hold a large place in every ethical system. "A man may not be without shame," says Mencius, the great Chinese moralist; "when one is ashamed of having been without shame, he will afterwards not have occasion for shame." This is the testimony of all who have profoundly studied the moral nature of man,—the great indestructible fact on which rests our faith in spiritual freedom.

Freedom! Why, this is the inspiration of the nineteenth century, the very breath of life

of our American civilization. Free government, free thought, free development, free religion,—are these words meaningless? Yes, if the doctrine of Necessity be true. It takes the philosophy of spiritual freedom to explain the life of America and the modern world. No philosophy will hereafter find acceptance which begins by denying it. Turkish fatalism and Genevan Calvinism may deny it; but their day is passing away, and humanity with one voice affirms it as the eternal corner-stone of the future.

Who can help rejoicing in the success of the German cause, even while deploring the bloodshed and anguish that it costs? With the people, whether German or French, we deeply sympathize; and may the day soon come when ambitious tyrants shall lose their power of plunging nations that ought to be friends into the horrors of mutual hate and murder! It would be cause of exultation for all mankind, if the present earthquake should topple into eternal ruin every throne in Europe, whether imperial or royal, and clear the ground for a new brotherhood of the nations. For such a triumph of humanity, would even the sickening slaughter of battle be too terrible a price to pay? There are thousands of noble men who would willingly be the victims of such a holocaust.

Rev. Mr. Fulton does not believe in damnation for all sinners in general but for no one sinner in particular. He is for applying the general rule to special cases, and therefore sends Charles Dickens where evangelical doctrines certainly send him. He has good reason to be disgusted with the wily brethren who will not, in the case of a popular man, commit themselves to the particular application of the "Divine decrees." They are certainly like the man (was it Doesticks?) who "was in favor of the Maine Liquor Law, but opposed to its execution."

The evangelical exultation over the supposed demise of the *Radical* was premature, as appears below. Perhaps it would be in accordance with orthodoxy, however, that the *Radical* should "rise from the dead."

The publication of *The Radical* will be resumed at the commencement of the new year. Subscriptions should be sent in early in the fall. During his vacation the editor hopes to perfect measures for increasing the merits of the magazine by the addition of appropriate Scientific and Literary Departments, and of careful selections and translations from foreign writers. The free and thoughtful character of *The Radical* will be maintained. Copies of Vol. I. will be ready for sale early in the fall. Orders should be promptly sent, as the number for sale is limited to one hundred copies. Price, \$5.00 per volume. Address *The Radical*, 25 Bromfield St., Boston.

We are indebted to Mr. Warren Chase, western editor of the *Banner of Light*, for repeated kindly and cordial notices in that paper. Mr. Chase belongs to that large class of spiritualists who, while firmly believing in the fact of "spirit intercourse," refuse to make it a dogma, and disapprove all attempts to build up a close religious fellowship on it as a basis. Among spiritualists of this liberal character, Free Religion has many of its most earnest friends; and we cordially reciprocate the good will which they so frequently express towards our attempts to promote universal and lasting brotherhood on the ground of reverence for our common humanity.

We are glad to learn that the *Wocheentliche Express*, the excellent German weekly of Toledo, will soon be issued as a daily. It deserves the most liberal support from the public.



## Communications.

## A SUGGESTION.

FAIRMOUNT AVENUE,  
HYDE PARK, MASS., August 6, 1870.

Dear Brother Abbot,—Herewith you may find my name and address for a file of THE INDEX, bound and complete for the year.

Your paper is so good,—the matter it contains and the questions it raises are so important, and so fairly, ably, and honestly discussed,—that I hope you will have a somewhat minute and thorough Table of Contents, an Index to THE INDEX. The volume must be of standard value for a long time to come among religious thinkers, and a pretty full Index to it will enhance its value.

Yours in the unity of a nobler than Christian faith,

A. E. GILES.

P. S. Friend Wasson has a very acute, and in some respects a very peculiar mind. In discussing your definition of religion in the *Radical*, he seems to me to have gone off at a tangent, taking and grinding very fine a subsidiary matter, very much like the man who wanted to find out the essence of flour, and accordingly took a grain of wheat, selected the husk, triturated that, and then exhibited the dust of the husk as the essence of flour!

My definition of religion is, "the unity of self with God;" in other words, "one's consciousness of God." In still other words, "the unity of an external consciousness with our most interior and potential being."

A. E. G.

[It is part of our plan to carry into effect the excellent suggestion of our correspondent as to an index to the volume. It will be made as complete may be.—Ed.]

## A PEACE MEMORIAL.

PHILADELPHIA, 8th Mo. 5, 1870.

ED. "THE INDEX."

Esteemed Friend,—I like the August 6 number, and I like especially the articles—"Weighed in the Balance," and "The persecution of the colored cadet at West Point." And why? Because I took the trouble to draft and forward the following memorial. The Peace Society got hundreds of names, and mark the result.

We have now an additional reason for abolishing West Point Military Academy.

Respectfully,

ALFRED H. LOVE.

"Quite a number of the following memorials on West Point Military Academy have been sent from time to time to Congress, some of them very numerous signed, and they have been promptly presented by Hon. Charles Sumner to the Senate, and Hon. Leonard Myers to the House of Representatives. They were regularly referred to the Committee on Military Affairs and its chairman, Hon. Henry Wilson, recently reported that they had received attention and (not unexpectedly to us) were recommended to be indefinitely postponed, which on vote was done.

TO THE SENATE OF THE UNITED STATES OF AMERICA IN CONGRESS ASSEMBLED:

Your Memorialists, members of the Universal Peace Union, and Friends of Peace of America, regarding with serious apprehension the Military System, and encouraged by the efforts in Europe for a General Disarmament and Settlement of difficulties by Arbitration, respectfully and earnestly petition your Honorable Body not to sanction the proposed enlargement of West Point Military Academy, which, apart from all other considerations, has not been productive of loyalty, security, or economy. Many of the Generals in the recent rebellion were its graduates, and the amount already spent since its establishment is \$3,332,339, which amount, had it been devoted to giving the poor of our country a Common School Education, would have greatly increased loyalty, security, and economy."

## THE NEW MOVEMENT AT SYRACUSE.

THE RADICAL CLUB.—The Radical Club will meet at their Club Room, No. 30 Clinton Block, to-morrow afternoon at 2 o'clock. An address by F. E. Abbot, on "The Bible in the Public Schools," will be read, after which there will be a free discussion of that question.—*Syracuse Daily Standard*, Aug. 6.

SYRACUSE, Aug. 8, 1870.

DEAR MR. ABBOT:—Our effort to establish a Radical Club and free reading room, to be open on all days of the week, succeeds finely. We have rented a pleasant room that will accommodate from fifty to seventy-five persons, and for the last four weeks have held Thursday evening meetings that have been well attended. We have desired to hold Sunday afternoon meetings at our Club room for the purpose of discussing radical questions.

The first of these meetings was held yesterday, and the subject of discussion was the Bible in schools. The meeting was opened by the reading of the address entitled "The Bible in the Public Schools," published in number thirty-one of THE INDEX. The discussion was very earnest and was participated in by some eight or ten of the members, two or three taking the ground that the reading of the Bible without note or comment was beneficial. Those who opposed its reading presented a variety of reasons for their opposition, and all agreed that it was a question of justice. Rev. Mr. Mundy (Independent Minister) stated that he individually was in favor of reading from the Bible and from other books of a moral and religious nature; but if any one individual objected, justice would require that such books be excluded.

Two Methodist ministers were present Sunday afternoon, but declined to take part in the discussion. One of them, Rev. Mr. Crook, is the editor of a Methodist paper published in this city, and a man of very decided abilities.

During the discussion, a very able article, written by James G. Clark, of this city, which appeared in last week's *Independent* on "State Religion and the Bible as a School Book," was read.

Mr. Clark is a young man of fine intellectual abilities, and is known throughout this and many other States as a distinguished concert singer, composing his own pieces. If your space would permit, I should be pleased to see this article copied in THE INDEX. At least, friend Abbot, I hope you will call the attention of your readers to the article. Mr. Clark is an earnest friend of THE INDEX.

Pardon this long letter, and allow me to thank you in the name of the Club for your liberal contribution of INDEXES.

Yours truly,

H. L. GREEN.

[The article of Mr. Clark deserves all the praise bestowed, and more. Although too long to be copied entire, we had cut from it the following passage for THE INDEX, as worthy of very sober reflection.

"Roman Catholicism usually carries its points by strategy, and seldom by direct assault. I believe that future events will prove that the Bible question was opened at this early day for the sole purpose of committing Protestants to a principle which Romanists do not yet dare advocate.

If the precedent of nationalizing Christianity be once established, we may look for a most rigid application of the principle when Rome holds the balance of political power, and numbers six churches and convents where she now does one.

Disguise the fact as we may, the difference between the creed of the Catholic and that of the Protestant is simply incidental, and not fundamental. And those men who approve of acknowledging the deity of Jesus in the Constitution, and who, like Dr. Cheever, favor a state religion, are blindly acting as skirmishers for the Pope of Rome, and unconsciously forging weapons which will yet be used in warfare against the true spirit of Protestantism."

The great advantage of forming Radical Clubs consists in their adaptation for efficient agitation of needed reforms in the direction of spiritual freedom. We are much gratified to see the Radical Club of Syracuse taking such earnest hold of one of these reforms. It will be all the better if they follow it up by starting a petition similar to that just adopted in Toledo. Local agitation alone will produce local enlightenment; and it is quite time for liberals to throw off their short-sighted indifference, come down from the clouds, and put their shoulders to the wheel of practical work.—Ed.]

## AN OPEN LETTER TO ROBERT COLLYER.

INDIANAPOLIS, IND., August, 1870.

REV. ROBERT COLLYER, Pastor of Unity Church, Chicago:

Dear Sir and Brother,—Having observed your career and read your sermons and essays with much interest for several years past, I have become convinced that with perhaps one exception (and I do not refer to Beecher) you are exerting more influence over the religious thought of this country than any other man. In view of this fact, I am sure you will agree with me that it is of the utmost importance that from your pulpit and pen you give only live thought and sound counsel, such as shall quicken the best emotions and strengthen the best energies of humanity. It is no less important, you will admit, that your position before the world be an unequivocal one, sustaining the right and condemning the wrong by action as well as by words. I do not question your honesty and entire devotion to what you conceive to be the best interests of humanity. I cannot, however, avoid the conclusion (and in this I am corroborated by many of your most ardent admirers) that much of your influence for good is neutralized by your tacit acceptance of the Bible as a book of authority above other books, and still more by your sectarian connections. I assume that you have by exercise of free thought come to regard the story of the fall of man, as recorded in the Bible, as a mythical legend; and the whole system of redemption based upon it is to you only interesting as a superstition of the past. Further, I assume that you believe that all claims of Jesus to a special Messiahship, whether made by himself or by his friends in his behalf, arose from the fact that he and they accepted without question the superstitions of their age and race; that Jesus, therefore, although a good man and great religious teacher, is still only a man whose words are to be accepted at their real value alone; and that to be influenced by reverence for his person or respect for his imaginary office is to be unjust to ourselves and to do violence to truth. I deem myself justified in the above assumptions by your sermons, lectures and writings. If I have misapprehended you, I shall be glad to be corrected.

I also understand you to believe in personal responsibility; that each one must save himself by developing the higher and holding in subjection the lower faculties of his being; that all the aid we can render each other must come through precept, example, or sympathy; and that to the extent that they taught the truth and exemplified the same in their lives, and showed themselves in sympathy with the great heart of humanity (and no further), are Jesus, Confucius, Socrates, and other great reformers, helpers and saviors of their fellows.

If I have correctly interpreted your views, on what grounds can you justly claim to be a Christian? Do you not by such claim subject yourself to the

necessity of continually explaining your views, and still find it impossible to get the people to understand you?

A Christian is a believer in the Christ. I do not understand you to be a believer in the Messiahship or Christly office of Jesus; therefore I cannot regard you as a Christian. A disciple of Jesus you may be, so far as you accept him as a teacher and example; but this does not entitle you to the appellation of Christian, if we are to accept authority in definitions. In this country, the authoritative definition of the word Christian is one who accepts Jesus of Nazareth as the only "Son of God," and relies upon his vicarious sufferings and mediatorial offices for salvation from sin or its consequences. If you do not accept this creed, do you not do yourself an injustice by permitting the title of Christian to cling to you? And do you not, in calling yourself a Christian, practically endorse dogmas which you hold to be odious and injurious? If a stranger should ask your political views, and you should reply,—"I am a democrat,"—would you not be under the necessity of entering into a long explanation of your definition of the word democrat to save yourself from the injurious inferences he would be sure to draw from it? Now I am sure that, although your Christianity may be justly questioned, your democracy cannot. Yet you call yourself a Christian in religion, but take no special pains to advertise yourself a democrat in politics.

Again, while claiming to be a disciple of Jesus, whose chief effort was directed against sectarianism and in favor of a universal brotherhood, you cling to a sect, and give the weight of your great influence in its favor. True, you have left the narrower for the broader sect, and in this you have acted wisely. But do you not see that all creeds and organizations based upon them foster antagonisms and divide the people, and render impossible the state of society for which Jesus hoped, prayed, and died? Had Jesus attached himself to one of the sects of his time and country, he would have been promoted to a position of honor and profit; and, instead of holding forth to the rabble in the village street and mountain pass, he could have dispensed the gospel to the aristocracy in a fashionable synagogue. His success would have been more apparent to his contemporaries, had he pursued this course. But do you believe it would have been so real? On the contrary, do you not think such a policy would have been fatal to him as a great reformer, no matter how radical his preaching, how pure his life?

In conclusion allow me to assure you that my sole object in addressing you this letter is to promote truth and human welfare.

Believing you devoted to these, I shall expect a candid reply through THE INDEX at your earliest convenience. In the meantime I am

Very respectfully and fraternally yours,

T. A. BLAND.

## NEARER TO TRUTH;

A WORD TO L. T. L. ON NECESSITY.

It is not a question of Freedom or Necessity, but Freedom and Necessity. I was made with a white skin, blue eyes, brown hair, a male. Over these I had no control before birth. My father and mother, before I was conscious, might have tried to control in a measure my "make-up," physically and mentally. If I was born to health and sense, I may thank them for it. At my birth, air rushed into my lungs. This I could not prevent, though the doctor or my mother might have put a *qui-tus* to the little lump of flesh, and prevented this article for THE INDEX. I was born on American soil, and educated in the Christian religion.

Over the above conditions I had no control. What I am, the above and other numerous conditions indicate. My loves, desires, feelings, are produced within me; they are a part of me. I am the percipient of external facts. I am moved by oxygen gas, the foe to my organism, which continually tears it down, wasting and destroying it. How moved in this way? By hunger and pain, through a law of Demand and Supply. Waste in the body moves the animal to supply the waste. Waste creates every love, desire, feeling, action of the animal. This is necessity. The forces which cause man to act are as blind as the steam which pushes the piston rod in our engine, and the law of their action is as irrevocable.

But—"How shall I act?" This question could never have been asked by the steam in the boiler of an engine, nor by oxygen gas in the lungs. Yet it has been asked a million times by the animal. It also could never have been asked without the conception of choice. This is a great moral question. It lies in fact at the base of all morals. The *How* comprehends the *Ought*. The *Ought* is dimly visible to the scientific moralist. The *How* enters into every action.

There is diversity in Nature. No two things are alike; no two aims, no two incentives to choice, are alike. Among many unlikes, which will you take? You cannot possess all. Which road will you travel? You cannot travel all at the same time. Necessitated as we are to choose, yet Reason dictates the choice. If the choice results in good, it is moral action; if not, immoral. When a person acts without choice, no question of morals can arise, any more than in the action of any other blind force.

Do you ask—"What is good?" I answer, when I benefit myself and do not injure any other person. This is the test of virtue and merit. The greatest satisfaction of my life is, that I merit the approbation of the good men and women with whom I am associated. This merit, felt within, is the mainspring of



all noble endeavor. I cannot degrade myself into that half-intellectual, sickly modesty which says—"I am nothing." "I merit nothing." This is born of the old theology. I am *something*! And I am determined to be *more*. I do merit something, and I am determined to merit more. This is the language of great and meritorious character.

The truth is, Nature is an infinite paradox; and to the superficial eye is a bundle of contradictions. This arises from the duality of the universe,—Matter and Force. Matter is infinitely divisible. Force is infinitely unitary. It is the function of Force to move matter, and in this we have all the phenomena of the universe. The grand fact of Nature is, DIVERSITY IN UNITY.

In the organic world one great law governs; it is the law of DEMAND AND SUPPLY. We rise one step higher in conscious existence and say—FREEDOM IN NECESSITY. Necessity or Freedom, is but half of the fact; as well try to make a scientific explanation of Nature by affirming Force to be the cause of all things and denying the existence of matter, or affirming matter and denying Force.

We are both free and necessitated. We are compelled to act. We may choose the method of action; plan our actions, control and guide them. Breathing is a necessity of life; yet I can refrain from breathing fifty seconds. I can begin to hold my breath at a given second, determined beforehand. Yet the limit is absolute beyond which I cannot go. It is false to talk of "free will." It is necessitated will and free choice.

JOEL MOODY.

MOUND CITY, KANSAS, Aug. 2, 1870.

#### HUMAN FREEDOM.

SYRACUSE, N. Y., Aug. 5, 1870.

MR. F. E. ABBOT:

*My Dear Sir,*—The reading of the very able and interesting discussion of Free Will, and the various remarks touching creation of or by natural law, have begotten in my mind an ardent desire to say a word upon both topics. The diversified faculties of the human mind are so related to each other as to secure the proper discharge of all its functions without the loss of its freedom, unless this is necessarily destroyed by their relations. If their relationships destroy their freedom, then nothing can be free, as all things are related. The mind is a beautiful epitome of a well organized government, consisting of the co-ordinate legislative, judicial, and executive departments, and gives the race the best type of such a government. But I do not regard the human will as an arbitrary power, planted by the Divine hand deep down in the human mind, there to rule with despotic sway; but rather as a subordinate force, giving efficiency to the intelligent faculties, which subjectively investigate motives presented both by objective realities and their own suggestions, and use the will as a blind instrumentality, like that of steam or police, to carry out their own ends. The subtle difficulties in the way of a clear conception of this abstruse question seem to be the faulty definitions of Will and Freedom. But the view above imperfectly expressed, makes it comparatively easy to analyze the mind, and discern the function and relations of the human will. I see a wide difference between the necessary fall of a raised weight and the rejection of the wine that sparkles in the eye of Alimentiveness. Both are related, but the latter only is free. Relation is unavoidably involved in any true idea of freedom.

In regard to creation, I deem it the Omnipotent activity of Omniscience, and have no doubt it would be eminently just and proper, in transferring all of the attributes of the Deity to Law, to let his name go with them.

Fraternally thine,

W. T.

#### INFORMATION WANTED.

DELAVER, WIS., July 25, 1870.

ED. INDEX:—Can some of your readers give me any reliable information about the problem of immortality? Out here in Wisconsin we are anxious to know more about it. If we were satisfied that there is no individual remembrance beyond death, we would try and become reconciled to annihilation; for it cannot be a very bad place. Squire Church has said that we should have plenty of books to read there (i. e. the books and writings that have gone to oblivion before us). And yet I cannot quite relinquish immortal hope, while Spiritualists have such seeming success in demonstrating it. I give them this credit, because I am not aware of any other society that makes the least effort to solve this matter. Like the Irishman, "I love solitude most when I have some one to tell it to." Prof. Varley, the electrician, says there is more in Spiritualism than our philosophy has ever dreamed of. Prof. Phelps, of Andover, admits its so-called supernaturalism, but says he can prove from the Bible that the Devil is the operator and communicator every time. James Freeman Clarke says that during the early years of his ministry he concluded that the narratives about Jesus casting out devils were errors in reporting, but that he has now sufficient evidence to convince him that devils have been cast out in Boston, and hence that Jesus may have done the same. Do not the efforts of orthodoxy to discredit Spiritualism also throw discredit on the supernaturalism of the Old and New Testaments? Are not the phenomena of both identical in their probability, possibility, and credibility, so that they now must stand or fall to-

gether? If they can disprove Spiritualism, then, like Samson, they will destroy the Philistines and themselves together.

Those matters, however, cannot be decided by faith, but by facts. Do the alleged phenomena occur as claimed? Eye and ear witnesses are alone admissible in this matter. How can we prove those things for ourselves? Must we all send five dollars and four three cent stamps to J. V. Mansfield, at New York, and then be no better satisfied than before? Cannot the spirits induce some medium to convince the poor of this earth without money and without price? Where is the Jesus or Peter, Luther or Wesley, of this new gospel?

W. G.

#### FROM THE OLD TO THE NEW.

LIMA, ALLEN CO., OHIO, July 25, 1870.

*Dear Sir:*—Your paper is valuable to me, not because it is an exponent of my own thinking (for if it were, I should have but small necessity for it), but because it suggests new and valuable thoughts about subjects as old as the universe. And of these I have need. My own views at present (so far as I have definite thoughts) are a growth, irregular and imperfect, as to what is true in religion,—using this word as comprehending all human efforts to realize and improve our ideas of self-advancement as a part of our complete existence—our duty to do good to others and to learn and render obedience to the laws of God, as the Infinite Wisdom who demands duty from us as our sole good. What you call Free Religion seems to me to be what is discovered of the Universal Religion of Humanity, verified by the experience and enlightened conscience of good men of all nations and ages. What this is, I do not think can be now seen, except as "through a glass, darkly;" but you are doing your part to discover and make it visible. It is largely hid in all past "historical religions" (to be allowed your expression), but obscured in these by the accretions and corruptions of time and original imperfections. The "historical" part of Christianity may and will pass away; but its special reverence for charity, holiness of life, and the dignity of humanity, "separated from its accidents," never can be lost, any more than modern discoveries as to the relation of our earth to the Solar System can become lost to astronomy. They form a part of the discoveries of religious truth which accumulate with the advancement of mankind, forming the genuine inspiration in Humanity of God.

Your work in THE INDEX, largely destructive, is partly reconstructive, and both are necessary,—the last the more so. It is very painful to have what is best for us to aim at in life, uncertain. Trained in the strictest form of the Christian Church, by which it gives outward manifestation of its inner sense of religion, from peculiar circumstances I became early restless about its truth and sufficiency. The result has been that a mental struggle to realize what is true has, for forty years, been going on in my mind; and as, with added knowledge, I have been compelled to tear from my beliefs what of them came to appear error, the mental separation from the old customary creed or usage has been painful in the extreme. The rules of life and belief taught in childhood by loved relatives are not changed or modified at will; and I confess to a strange, but I think natural, regret at parting from many habits and associations that were a part of my old religious belief, even while compelled to do so by better thinking. And I have had to make the separation with little help from friends or associates. It is a solitary work, and a thankless duty. Doing right in this world, as Shaftesbury says, brings no reward, unless the doing so is its own reward. And surely this is eminently true of those who have to adopt unpopular religious principles.

It is disagreeable, I may add, to live in a transition period in politics or religion; and we live in both. And I must be content, therefore, to continue to strive for a better knowledge of our life-purpose and duty, laboring in hope. And it is because your Free Religious Ideals and thoughts, in our brief acquaintance of editor and subscriber, have helped me to clearer views, that I thank you for intelligent, needful and useful suggestions for my better guidance in this class of inquiries. And for this it is that I still want your Journal.

Very respectfully yours,

JAMES MACKENZIE.

The city of Philadelphia, it may not be universally known, exists principally for the glory of Mr. George W. Childs. The *Public Ledger* of that city is supported by him as a convenient advertising medium, and whenever George makes a speech or gives away a few dollars in charity, the speech or the gift is duly reported in the *Ledger*, and copies of that paper with the important article surrounded with heavy red lines, are distributed to all the newspapers in the land. All public events are judged of in Philadelphia solely by their influence on George W. Childs, so we are not surprised that the dispatch from the Quaker City announcing the reception of the information of Mr. Dickens' death begins in this wise:—

"Mr. George W. Childs of the *Ledger* was deeply affected at the news of Mr. Dickens' death. The lamented author was his guest the last time he was in this city, and the strongest ties of friendship existed between them—even stronger perhaps, than in the case of Mr. Childs and the late George Peabody."

Note now delicately the statement is introduced that Mr. Childs once knew Peabody. We fear another such bereavement would be too much for him. —*Port. Daily Adv.*

## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

#### OFFICERS OF THE FREE RELIGIOUS ASSOCIATION.

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#### NOW READY!

The Report of the annual meeting of the Free Religious Association, held in Boston last May, has been printed in pamphlet form. This Report contains addresses by O. B. Frothingham, D. A. Wasson, Mrs. E. D. Cheney, F. E. Abbot, Samuel Johnson, Rabbi Isaac M. Wise, Thos. W. Higginson, Wm. Henry Channing and others. The price of the pamphlet is fifty cents; in packages of five or more, thirty cents each. It can be obtained by addressing the Secretary, Wm. J. Potter, New Bedford, Mass.; also in Boston at Crosby & Damrell's, 100 Washington street, and at the office of *The Radical*, 25 Bromfield street; in Cincinnati of Bloch & Co., 150 West Fourth street, and in Toledo at the office of THE INDEX.

The address of Mr. Channing on the Religions of China, which is a word specially adapted to the times, has also been printed separately, and can be obtained as above for twenty cents a copy.

This is what the *Boston Traveller* says of our Annual Report:

Crosby & Damrell have sent us a handsome 8vo pamphlet, of 122 pages, containing the third annual report of the Free Religious Association, held in Boston in May last, containing the address and essays, and an outline of the discussions which marked that extraordinary meeting of all sorts of religionists—Jews, Christians, Mohammedans, half-believers, disbelievers, and scoffers. It is, without a very instructive pamphlet; showing, as it does, to what the human intellect—even the highly cultivated and refined—may be brought, when once the divinely inspired and authorized guide in matters of religion is rejected. These cultured men and women, many of them with the most kindly natural impulses, having thrown aside the Bible, are now blindly groping about in darkness of their own making, to find out what is true and good; when one flash of light from the Word of God would instantly show them.

We suppose that Col. Higginson must be classed as "Mohammedan," since he it was who contributed some interesting facts about that faith. But we have not yet learned that he has publicly declared himself a Mussulman.

The *Boston Transcript* says that the Report gives evidence of a compact and lasting organization.

#### ANOTHER RELIGIOUS SIGN FROM ENGLAND.

A meeting was to have been held in London on the 20th of July, for the purpose of forming a "Theistic Society." At the time of this writing we have not learned the result. Keshub Chunder Sen appears to have



given his influence for the movement, and other Hindus together with several English gentlemen and ladies are interested in it. The London *Inquirer* (Unitarian) gives the following account of the proposed meeting, but predicts that the movement "will never come to anything":—

A proposal is now in circulation under the auspices of Babu Chunder Sen, together with other Hindus and a number of English gentlemen, for the formation of a "Theistic Society" in this country. The "objects" of the Society are stated as follows:—"1. The objects of the Society are to unite men, notwithstanding any difference in their religious creeds, in a common effort to attain and diffuse purity of spiritual life by (1.) investigating religious truth; (2.) cultivating devotional feelings; and (3.) furthering practical morality. 2. The Society seeks to attain these objects by the following means:—(1.) By holding meetings for the reading of papers, and for conference. (2.) By holding and encouraging meetings for the united worship of God. (3.) By helping its members to ascertain and discharge their personal and social duties. (4.) By the formation of similar societies with the same objects in various parts of the British empire and other countries. (5.) By correspondence with those who may be supposed willing to assist in the objects of this Society. (6.) By the issue of publications calculated to promote the above purposes, this Society is offered as a means of uniting all those who believe in the fatherhood of God and the brotherhood of man, in the endeavor to supplement their individual efforts towards goodness and truth by mutual sympathy; to intensify their trust in and love to God by fellowship in worship; and to aid each other in the discovery and propagation of spiritual truth, that thus they may attain to the more complete observance of the Divine laws of human nature." A meeting is to be held at the Freemasons' Hall, Great Queen street, London, on Wednesday, the 20th of July, at 7 P. M., "for the purpose of definitely constituting the Society." Among the names appended to the circular are Miss S. D. Collett, Miss Blackwell, Mr. W. Shaen, Mr. M. D. Conway, Mr. E. Vansittart Neale, and two Unitarian ministers, the Rev. J. E. Odgers, of Bridgewater, and the Rev. P. W. Wicksteed, of Dukinfield.

#### IS IT A FAILURE?

It is to be hoped that all persons who think that Mr. Samuel Johnson's ministry and the Free Church at Lynn have been a failure, because after seventeen years of service he has resigned and the society proposes to disband, will read his farewell discourse, entitled "A Ministry in Free Religion." In this discourse he states clearly what has been attempted in the Free Church and what has been done. We have no hesitation in saying that we wish the Society might not dissolve; but no work can be considered a failure into which have gone such rare ability and earnestness, and such a pure, single purpose to serve truth and humanity. In a part of the discourse he thus sums up the main principles of his teaching:—

Here, then, I have spoken, during these eventful years, to whomsoever there might be that would hear. I have taught Natural Religion: its intuitions of God, and duty, and immortality, and freedom; its cares and disciplines; its processes of integral growth; its adequacy for all human needs; its strong arm in the sorrows of life, and its upward look through death; its acceptance of all pure pleasures and becoming cultures; its lordship over forms and days and written commandments; the sweetness and strength of its life in God; its gospel of the soul's essential relations to eternal rectitude, and to the sovereignty of nature and life; its root in present Deity, an inspiration that interprets and judges the past.

I have taught that there is no other Divine Word than Essential Humanity, and that this is shadowed forth in symbol by the order, beauty, and use of the universe; in those meaning of outward nature which I have so often sought to interpret in sermons from the mountains and the sea.

I have taught the Natural Religion of Character, which knows no difference of Christian, Parsi, Mussulman, or Jew; a deeper insight, that sees both how often the title, or even the claim, of Atheist may be but a misunderstanding of terms, and how far it is from affecting the realities of being and worth.

Thus teaching Natural Religion, I have welcomed all special faiths, Christianity included, only in so far as they contain elements of this Universal Religion, are free of exclusive masterships, and harmonize with the liberty and science of this better day than either Plato or Jesus saw. It has often been asked, and especially by those who have not chosen to hear me for themselves, to what religion I belonged, and where I was to be counted? My only answer could be, "You shall count me nowhere; but you shall exclude me nowhere. I will have the freedom of all times and all hearts; but I will, of my own motion,

take on the special bonds, and wear the special labels, of none."

I have taught the adequacy of the human faculties, and that all ultimate authority is given in and through them alone. I have urged the unity of our three-fold moral relation,—to God, to ourselves, to others: in other words, of Worship, Culture, and Love; and I have set forth, as I could, the mischievous separation of these ideas and spheres in the prevailing creeds, and the re-action thereof upon the theory of human justice and the character of penal laws. I have taught the fallacy of believing either in a mediator between the soul and God, or in the perfection of Jesus; of whom we know little with certainty, and that little marked with error as well as with wisdom, and who in many important respects is no safe leader for any man now: the fallacy, also, of believing in the attestation of spiritual truths by miracle or special providence, or any form of interference with natural law; or in one historical plan of salvation, in some way intended to turn upon the pivot of the Christian religion; or in any prescriptive authority in the name of special revelation. And these fallacies I have sought to refer to their true origin in natural needs ill-understood, in the half-lights of spiritual instinct; and set their errors aside to make way for the positive teaching of the immediateness of Deity, in the best ideals of the mind and the heart, in the constancy of revelation, in what was really great in Jesus and in others, and in the universality of religious and moral truth. I have pointed to the noble elements in every error, as the ground of the currency it has had until better light has made adherence to it an anachronism and a superstition. It is of little value to break up old foundations without laying broader ones. And if I have emphasized anything, it has been the truth that positive culture is the final purpose of all right negations. Doubtless this is not so easy as to destroy. And I do not claim to have escaped the fate of standing, even in many well-wishing minds, associated rather with what I have done here in removing old errors, than with what I may perhaps have done to implant new faith and broader life. The limits of personal influence I have spoken of already have not failed to appear; and the satisfaction at escaping superstitions has, I think, sometimes hidden the path that should lead onward from the vantage-ground to a more ideal interest and culture. But in the barren field of mere negation it has been no habit of my own to linger. I would, if I might, make one and the same breath say, in every one of us, to the error, "Vanish!" and to the truth, "Come clear!"

NOTICE.—The REPORTS, in pamphlet form, of the Annual Meetings of the Free Religious Association for 1868 and 1869 (at 40 and 50 cts. respectively), REV. SAMUEL JOHNSON'S Essay on "THE WORSHIP OF JESUS" (50 cts.), and an Essay on "REASON AND REVELATION," by WM. J. POTTER (10 cts.), all published through the Association, can be obtained by addressing the Secretary, WM. J. POTTER, New Bedford, Mass.

The Report for 1868 contains addresses by O. B. FROTHINGHAM, JAS. FREEMAN CLARKE, ROBERT COLLYER, CHARLES H. MALCOLM, JOHN P. HUBBARD, OLYMPIA BROWN, JOHN WEISS, T. W. HIGGINSON, F. E. ABBOT, A. B. ALCOTT, and others, each presenting some distinct aspect of the religious tendencies of the times; also a long address by WENDELL PHILLIPS, specifically prepared for the Association, on "THE RELATION OF RELIGION TO PHILANTHROPY;" Essay by F. B. SANBORN, on the same subject; Essay by W. J. POTTER, on "PRESENT TENDENCIES OF SOCIETY IN REGARD TO RELIGIOUS ORGANIZATION AND WORSHIP;" the specific Reports of the Executive Committee of the Association, and Letters from M. D. CONWAY in England, and KESHUB CHUNDER SEN, of India.

The Report for 1869 contains addresses by FROTHINGHAM, WEISS, ABBOT, HIGGINSON, PROF. DENTON, J. H. JONES, RALPH WALDO EMERSON, C. A. BARTOL, LUCY STONE, HORACE SEAVER, ROWLAND CONNOR, and others; Essays by JULIA WARD HOWE, DAVID A. WASSON, and RABBI ISAAC M. WISE; and Annual Report of the Executive Committee.

Some of these addresses are as conservative in their theology as others are pronounced in their radicalism,—the Association having offered a free platform to all phases of religious thought.

ROBERT MOLESWORTH, who was created Viscount Molesworth in the Irish peerage, A. D. 1716, was for many years the English envoy in Denmark. After resigning his post, he wrote an account of the country and its institutions that proved very offensive to that Government, particularly as the author's conclusions were incontrovertibly true. The Danish Ambassador in England went in full court dress and magnificent indignation to St. James's. He told the King (William III.) that if a Dane had dared so to speak of the English system of Government, the Danish monarch, on catching him, would have cut off his head. "Ah, I can't do that," said the less absolute King of England, "but I tell you what I can do—I will let Molesworth know what you say, and he shall put it in the next edition of his book."

Mrs. ISABELLA M., of Dundee, is one of the smartest of her sex. A gentleman remarked to her, "What fine dark hair you have got, Miss M. My wife, who is much younger than you, has her hair quite gray." "Indeed," rejoined Miss M., "if I had been your wife, my hair no doubt had been gray too."

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THE ETHICS OF PULPIT INSTRUCTION, by F. E. ABBOT. Price 15 cents.

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# The Index.

VOLUME 1.

TOLEDO, OHIO, AUGUST 27, 1870.

NUMBER 35.

## The Index,

PUBLISHED EVERY SATURDAY

BY THE

INDEX ASSOCIATION,

AT

TOLEDO, . . . . OHIO.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

Those columns of THE INDEX headed DEPARTMENT OF THE FREE RELIGIOUS ASSOCIATION are edited independently by the Secretary of the Association. The Association is not responsible for anything published in any other part of THE INDEX.

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FRANCIS ELLINGWOOD ABBOT, EDITOR.

THE HUMILITY OF FREE RELIGION.

[Read to the partially formed "Independent Society," Dover, N. H., July 28, 1868, just before the summer vacation.]

When the little band of Pilgrims were on the eve of departure from Holland, and looked forward to a long and dangerous voyage across the Atlantic in the little Mayflower of only one hundred and eighty tons burden, John Robinson, their venerable and venerated pastor, bade them farewell in a most memorable discourse, from which I extract the following noble passage:—

"Brethren, we are now quickly to part from one another; and whether I may live to see your faces any more, the God of heaven only knows; but whether the Lord has appointed that or no, I charge you before God and his blessed angels that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveal anything to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded that the Lord has more truth yet to break out of his holy Word. For my part, I cannot sufficiently bewail the condition of the Reformed churches, who are come to a period in religion, and will go, at present, no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our God has revealed to Calvin, they will die rather than embrace it; and the Calvinists, you see, stick yet where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for, though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received."

Let this glorious avowal of faith in progress serve as a text for what I have to say this morning. The spirit which breathes throughout the entire passage has been the spirit of genuine radicals in all ages. John Robinson, Christian and Puritan though he was, believed devoutly in the inspiration of his own times, and looked to the future for fresh unveilings of spiritual truth; he bewailed the tendency of the church to follow its great leaders so slavishly as to stop where they stopped; he perceived the limitations of them all, and urged his own flock not to imitate this slavishness, but rather in the spirit of independence to obey the inward revelations of God.

Doubtless John Robinson believed that the new truth he yearned for would "break out of God's holy Word," that is, the Bible; and he saw not that he himself followed Jesus as slavishly as the Reformed churches followed Luther and Calvin. Do not, then, misconceive my meaning. I am very far from saying that Robinson completely broke the yoke of human authority,—very far from claiming him as upholding in all their breadth the principles I would

myself uphold. No, he only discarded human leadership so far as he saw it to be slavery; and it was reserved for later times to see that all human leadership in spiritual things, no matter who claims to be leader, is slavery, and slavery alone. But I do claim that Robinson and his little handful of brave, determined hearers represented in their day, although imperfectly, the great principle of spiritual freedom; and that the radicals of to-day are fighting in the same most noble cause. It is true that, in these times of higher civilization, there is no longer danger of the extreme persecution that well-nigh destroyed our forefathers; but is the spirit of persecution dead? There is need to-day of the same calm, inflexible, self-sacrificing devotion to liberty that led our ancestors into the wilderness; there is need of the same determined protest against spiritual bondage that first planted the seed of a free commonwealth on the wintry coasts of Plymouth. The battle of to-day is not about the authority of Luther or Calvin, but about the authority of the Master of these. A deeper issue, and a more desperate warfare, friends,—let us not disguise it from ourselves or others. We are not, like our forefathers, throwing off the yoke of underlings to accept the yoke of their Superior, but we are throwing off the yoke of the Superior himself, that we may serve God in perfect freedom. We are resisting the outward law, that we may obey the inward law; for this is the use of liberty, to work out UNIMPEDED the natural development of our humanity. No human leader, high or low—but the Divine Leader dwelling in our own souls! Is not this the completion of the Pilgrim's struggle,—the ripening of the seed so heroically planted by Robinson himself,—the real "breaking forth" of that truth for which he looked, not out of the Bible, but out of the "holy word" of the human spirit itself?

Assuredly I believe it; and to read the grand prediction of that veritable prophet makes my own heart throb with sympathy and fresh faith in our common cause. Here, my friends, I believe that we have found a new Plymouth Rock,—here are we landing on the shores of a new and higher civilization—here, if we are faithful, will come our children and our children's children to rejoice in this place of small beginnings, and to thank God that out of the tiny acorn has sprung the magnificent, over-arching oak. Let us bear the heat of the day, and bide our time; the harvest of ideas is tardy in proportion to its worth. The world sees not the meaning of our work; but silently, faithfully, reverently, let us build on the corner-stone of free Humanity the temple of a nobler future. I wish no better blessing for you than that you may all realize the profound religiousness, the eternal and supreme value, of the truths upon which we, a little and unpopular company, have taken our stand. Depend upon it, they are the Plymouth Rock of a new era.

In reflecting on the parting words of John Robinson to the Pilgrim Fathers, I have been equally struck with two traits of his character, which most persons would say at first are incompatible,—his exceeding boldness and his exceeding humility. On the one hand, he leans not at all on those great masters of the churches, Luther and Calvin; he scruples not to be expectant of insight into larger truths than they beheld, which must be accepted solely on testimony of the inward witness. Here we have that calm reliance on the native greatness of the soul, as superior to all its instructors, which is characteristic of the true radical. On the other hand, he relies with the trusting docility of childhood on the teachings of the spirit of Truth itself, as identical with all private insights. In other words, he has attained that central verity of radicalism which proclaims the absolute oneness of Nature and Revelation. God's truths are the soul's intuitions. To realize this in conscious experience is to be saved from all self-conceit,—is to be made humble in the inmost recesses of the spirit.

Hence I see that the equal boldness and humility of Robinson are but different sides of his profound radicalism, since his faith in the native power of the soul to perceive new truth is at bottom faith in the ever-revealing God of truth.

There was never yet a genuine radical who did not exhibit these two extremes of deep humility and impregnable independence,—of self-assertion and self-surrender,—of manly faith in his own soul as against all external dictation, and of modest trust in God as against all seductions of spiritual pride. There is no more striking proof of the common saying that "extremes meet," than in the union of these apparently incompatible traits of independence and humility. Faith in self and faith in God become one and the same, when God is found to be that which is universal in the very life of self, the secret fountain of all our powers. Thus the radical spirit of self-reliance, of faith in the soul as perfect master of its own thought and act, is the realization of devout and tender dependence on the Universal Life as inwardly made known. Therefore by perfect independence of man and perfect dependence upon God is the true radical in religion characterized. This is the secret of the true greatness of Jesus. Was there ever a more notable instance of self-confidence conjoined with faith in God? Obedient to the inward law, what cared he for the law of man, even though it pretended to be the law of God? Well he knew that the law of God was within, and not without; and how majestically he put his foot on the arbitrary usurpations of his fellow-man! Therein was he a radical of the radicals; and if he had forborne to assert his own claim to Lordship, thereby denying to others the freedom he had so magnificently won for himself, and thus in some measure impairing the beauty and perfectness of his own character, he would not now stand in a false relation to the progress of mankind. Yet, despite this claim, the influence of his two-fold faith in himself and in God has been so mighty, that the world owes him an incalculable debt, which none is more prompt to appreciate than he who declines to bow the knee before him, deeming it a part of religion to stand upright before his fellow-men.

The humility which is thus born of independence or spiritual freedom is the only humility that deserves the name. There is a false humility which is simply want of faith in self,—which takes on trust the teachings of another, and adopts them as laws of conduct without daring to test them, or to bring them on trial before the inward tribunal of the soul. Is it humble to stifle all doubts and choke down all inward questionings, when these doubts and questionings originate in our own God-given faculties? Is it humble thus to distrust God, and in his stead to trust the claims of a fellow-man? Is it humble to put greater faith in a book of human origin than in the instincts of the soul which can have no origin but God himself? Humility of this sort is not humility, but mock humility, fear, cowardice, want of faith in God. When the Christians thus bind themselves hand and foot in blind acceptance of gospel precepts, they may honor the Christ, but they dishonor God. They profess to believe that God has created the soul with all its powers; true humility would teach them to accept his creation as good, and not to fear that the use of powers thus bestowed would involve impiety or lead to spiritual harm.

The noble course is the reverse of theirs. If a doubt occurs naturally, follow it as a guide-post to higher truth. To fear the natural working of the soul is to fear that God blundered in making it what it is. Fearless and free employment of all our faculties in pursuit of truth and in ascertainment of duty is the only way to accept the workmanship of God as perfect. The moment we overrule the inward verdict of reason or crush a single scruple of conscience, even though it be in deference to the authority of the Christ himself, we set the work of man above the



work of God, and silence the whispers of his spirit. Man made the Bible, God made the soul; a true humility bids us to trust God more than man. There is, therefore, no real humility in distrusting our own faculties out of reverence for other people's faculties, in questions of spiritual truth; but true humility and true independence point in one and the same way.

There was as much religion as wisdom in Robinson's anticipation of "more light"; for this was but another mode of saying that God is neither dead nor dumb, but an ever-living Revealer of truth to man through the constant inspirations of his indwelling spirit. How profound a faith throbs in the old man's words! And how wonderfully has that faith been justified! Bidding you now good-by for a brief season, as I trust, and yet remembering how uncertain are all human expectations, what better can I do than, in the spirit of his words, to bid you watch ever for the breaking of more light into your souls, and to charge you to follow me no farther than you have seen me follow the spirit of truth and love? Were those the last words I should ever utter here, how could I better them? I seek no disciples of my own, —I seek but to help you all to become disciples of the truth in your own souls. Here and everywhere, now and at all times, may we grow daily more and more profoundly convinced of the reality and sufficiency of this transcendent faith! With mingled humility before God, and independence before man, may we prove the truth of our ideas by the beauty of our lives, knowing that, after all, by that test must our faith be judged! Follow, then, not me, but that inward guide, into higher truth and grander peace and purer life and larger love!

### Miscellaneous.

#### THE ROMAN CATHOLIC POSITION ON THE EDUCATIONAL QUESTION.

[The April number of the *Catholic World*, the leading Catholic publication of the country, contains the following statement of the position of the Catholic Church on the question of education.]

"Hitherto the attempt has been made to meet the difficulty by excluding from the public schools what the State calls sectarianism—that is, whatever is distinctive of any particular denomination, or peculiar to it—and allowing to be introduced only what is common to all, or, as it is called, 'Our common Christianity.' This would, perhaps, meet the difficulty, if the several denominations were only different varieties of *Protestantism*. But this solution is impracticable where the division is not between Protestant sects only, but between Protestants and Catholics. The difference between Catholics and Protestants is not a difference in details only, but a difference in principle. Catholicity must be taught as a whole, in its unity and integrity, or not taught at all. *It must be all, or nothing.* To exclude from the schools all that is distinctive or peculiar to Catholicity, is simply to exclude Catholicity itself, and to make the schools either purely Protestant, or purely secular, and therefore hostile to our religion, and such as in conscience we can not support.

"The exclusion of the Bible would not help the matter. If some Catholics, in particular localities, have supposed that the exclusion of the Protestant Bible from the public schools would remove the objection to them as schools for Catholic children, they have fallen into a very great mistake. The question lies deeper than reading or not reading the Bible in the schools, in one version or another. We object to them, not merely because they teach more or less of Protestant religion, but also upon the ground that we can not freely and fully teach our religion, and train up our children in them to be true and unwavering Catholics.

"Three solutions have been suggested: 1. To exclude the Bible and all religious teaching, or recognition, in any way, shape or manner, of religion from the public schools. This is the infidel or secular solution, and so far as Catholics are concerned, it is no solution at all. It is simple mockery. 2. To adopt in education the voluntary system, as we do in religion, and leave each denomination to maintain schools at its own expense. We could accept this solution, as Catholics, without any serious objection; but we foresee some trouble in disposing of the educational funds held by several of the States in trust for common schools, academies and colleges, and in determining to whom shall belong the school-houses and academy and college buildings and fixtures, erected at the public expense. 3. To divide the schools between Catholics and Protestants and to assign to each the amount proportioned to the number of children each has to educate. To the Israelites we would grant separate schools, if they demand them. To each Protestant denomination, not at all, unless each denomination can put in an honest plea of conscience (!) for such a division. As to what shall be done with the large body of citizens who are neither Catholics or Protestants—such citizens, we reply, have no religion, and they who have no religion have no conscience that people who have religion

are bound to respect. If they refuse to send their children either to the Hebrew schools or the Catholic schools, or, in fine, to the Protestant schools, let them found schools of their own, at their own expense."

After these solutions, we have the following statement:

"First. The American State is as much Catholic as it is Protestant, and really harmonizes better with Catholicism than Protestantism. We hold that, instead of decatholicising Catholic children, it is far more necessary, if we are to be governed by reasons of this sort, to unmake the children of Protestants of their Protestantism. We really believe that, in order to train them up to be, in the fullest sense, true, loyal and exemplary citizens, such as can alone arrest the downward tendency of the republic, they must become good Catholics."

"Second. Before God, or in the spiritual order, we recognize no equality between Protestantism and Catholicity. Before God, no man has any right to be of any religion but the Catholic."

"Third. We place our demand for separate schools on the ground of conscience, and therefore of right—the right of God as well as of men. Our conscience forbids us to support schools at the public expense from which our religion is excluded, and in which our children are taught either what we hold to be a false or mutilated religion, or no religion at all."

"Exclude Catholicity, and what is left? Nothing of Christianity but Protestantism, which is simply Christianity minus the Catholic Church, her faith, precepts and sacraments."

#### THE GERM THEORY.

[From the *London Lancet* for July 9.]

It has been the lot of Professor Tyndall, by his lecture on *Dust and Disease*, to excite or to quicken in the public mind an interest about a scientific problem of the deepest importance, but of such a nature that, until then, its very conditions were known only to the scientific. It has since been discussed, with more or less display of ignorance of these conditions, by a large proportion of the general press. Amid or beneath all this turmoil, and quite independently of it, the work of real investigation has been going on; and Dr. Charlton Bastian has put forth, in *Nature*, what is perhaps the most important contribution yet made towards the solution of the great question that really underlies all controversies about germs. That question is, to determine whether there is any line of demarcation between animate and inanimate matter—any essential difference between vital and mere physical properties—any such thing as life except as the sum of actions depending upon forces that are strictly correlative with motion, and that, like heat or light, are merely the expressions of the conversions of motions under given conditions. Dr. Bastian himself states the problem by comparing the commencement of a low organism to the commencement of a crystal; and argues that we have no more reason to infer the pre-existence of a germ in one case than in the other. He details an elaborate series of experiments, seemingly performed with all due care, and showing, as far as they go, that low forms of life become developed in organic fluids without the presence of air, absolutely *in vacuo*, and in fluids that have been previously raised to temperatures that are universally believed to be destructive to the vitality of all known germs. And not in organic fluids only, but in saline solutions, and in saline solutions containing no carbon, and in which that element has been replaced by silicon. Such results, when the experiments producing them have been properly repeated and tested by other observers, will go far to strike at the root of whole systems of thought that are at present cherished by large numbers of earnest people. And yet, as we have often had occasion to maintain, the doctrine of germs, and especially of the germinal origin of disease, almost requires the doctrine of spontaneous generation as its complement. A germinal theory may serve to explain the occasional rapid or extensive diffusion of epidemics; but it encounters overwhelming difficulties when called upon to explain their commencement. The facts of life point almost irresistibly to the conclusion that epidemic diseases may originate *de novo* from certain combinations of conditions; and it is hardly possible to believe that the germs of all past or present pestilences were coeval in their beginnings with the peopling of the earth by man; and yet, if not, and if these pestilences do indeed depend upon living and organic self-multiplying poisons, the doctrine of spontaneous generation would be at once established. The conditions which called such poisons into existence must be themselves capable of precise repetition; and the cause being present, the effect will surely follow. To our minds, this mode of considering the question gives to sanitary work a far higher aim, and a far more definite object, than it would otherwise possess; and points to the permanent maintenance of a high standard of physical or moral cleanliness as the only means of preserving a high standard of public health. We do not, of course, in any way pledge ourselves to the correctness of Dr. Bastian's conclusions; but we desire to call the attention of our readers to their importance, and to the original paper in which they may be found. Dr. Bastian has a work upon the subject in progress; and his papers in *Nature* may be regarded as pilot balloons, sent up to show him the directions in which his views will be criticized, and the nature of the attacks to which they will be subjected. We confess to a hope that they may hereafter be proved to be true. Their complete establishment

would greatly simplify some of the most difficult problems by which life is beset; and would confer lasting fame upon an earnest and truth-seeking worker.

#### GERMAN UNITY.

SPEECH OF REV. DR. F. H. HEDGE

At the German War-meeting, in Faneuil Hall, Boston, Wednesday evening, July 27, 1870.

Mr. Chairman:—In a meeting of Germans, assembled in the interest of Germany, I, an American, am invited to take part. For this honor I am indebted, not to any special vocation for the platform, but to the interest which all who know me are aware that I feel and have always felt in the good estate of the German people and the glory of the German name. [Applause.] For, though an American by birth, by citizenship, by civil obligation, and loving loyalty, I am a German by intellectual descent. Your country in one sense is also mine. It is the fatherland of my mind. It was there I first drew the breath of intellectual life; it was there I imbibed my first ideas of poetry and philosophy; it was in German that I made my first essays in prose and verse. All that I am intellectually I owe to your country, to her schools and her books. When, therefore, I received your invitation to be present at this meeting, I felt in gratitude and honor bound to obey the call, though conscious of my inability to add anything but the unit of my voice to your cause.

When civil war raged in this country, a German, advanced in years, a scholar and professor, offered his services as a private soldier to the government of the United States. I am not in a condition to imitate such gallantry. I can give to the cause of Germany only my voice. My heart is with you. Unreservedly I side with Prussia in her struggles against France. [Applause.] It seems to me that every patriotic American must do the same. And I believe it will be found that those of our people who most ardently embraced the cause of the Union in our own recent war are with you in yours. They are consistent in their espousal of your cause, for this too is a war in defense of a union; a war on the Prussian side for the union of Germany, on the side of Napoleon a war against that union. A united Germany, the grand inspiration of Bismarck, is the real aim of Napoleon's iniquitous assault. Prussia, under Bismarck's lead, desires a strong united Germany; Napoleon wants Germany to continue politically weak as in years past, and hence the war he is waging against her. He has the impudence to pretend that he is not warring against Germany, but against Prussia. We know what that means. If the States of North Germany, which Prussia is seeking to unite, will separate themselves from her, Napoleon will not bombard their cities nor lay waste their lands. But I say that to war against Prussia is to war against the German States; it is to war against the interest which they all have in common. It is to untwist the cord which Bismarck has been twisting. It is to lick the cement from national union. It is to pulverize Germany. [Applause.]

The weakness of Germany in former times has been her division into petty States. Mr. Chairman, I need not remind you of the history of your country. You know there was a time when Germany was a power, and the strongest secular power in the counsels of Europe, or rather, I should say, of Western Christendom; for Europe there was not. Metternich declared Italy to be a "geographical expression." From the beginning of the tenth century to the beginning of the fourteenth, from Henry the Fowler to Charles IV., and especially in the days of the Saxon emperors, Germany was the supreme power among the secular sovereignties of the West. Why did that power decline? How was the secular overweight of Germany lost? The cause is not far to seek. Other nations, England, France, Spain, grew relatively strong by consolidation, and outstripped her, outweighed her. That process of concentration which made out of many petty sovereignties one France, one England, one Spain, was never accomplished, was never until now attempted in Germany.

Germany remained disunited, and therefore relatively weak. Foremost in science and art, she is politically weak. In Goettingen, two years ago, a learned professor, chafing, as a Hanoverian, against the absorption of Hanover, pleaded with me, who ventured to rejoice in that consummation, that Germany was designed to be a "*Bundesstaat*," which you will allow me to translate liberally, a bundle of states. [Laughter and applause.] Said I, "Mr. Professor, your country has had now a thousand years of *Bundesstaat*, and nothing but political weakness has come of it. Is it not worth the while to try what virtue there may be in consolidation?"

The experiment of consolidation Bismarck and Prussia are now trying. As a political power, Germany stands or falls with the success of that experiment. Napoleon hopes to crush the attempt; to destroy that union in the bud.

I have no fear for the result of the conflict. Prussia is fighting as we fought, in self-defence, in defence of the Union. She has right on her side, and is strong in the consciousness of that right. Napoleon is the aggressor. If an unjust cause is weakness, that weakness cleaves to his banners. It is in vain for him to say that the responsibility of war rests not with the nation that declares it, but with the nation which makes that declaration necessary. No such necessity exists in this case. The pretext is a lie! Before high heaven it is a lie! [Applause.] The final judgment of mankind will declare it to be such, and will pro-



nounce this war of aggression to be one of the most wanton and wicked that ever arrayed nation against nation.

I have no fear for the final result. The French may win some first successes, but in the long run German valor and German steadfastness and German patriotism will prevail. [Applause.] And this will prove to be once more, as against the first Napoleon, the "Deutsche Jagd Auf Henkersblut und Tyrannen." [Applause.] The Emperor has tauntingly reminded Prussia that the French have not forgotten the way to Jena. It is true there was a Jena, a disastrous battle of Jena, in the history of Prussia; but let the imperial braggart remember, and let France remember, that there was a Leipzig, which more than retrieved the misfortunes of Jena. [Applause.] There was a Leipzig, and after that what? After that Elba, and Waterloo, and finally St. Helena! [Applause.]

It was said of Pope Boniface VIII. that "he came in like a fox, ruled like a lion, and died like a dog." Napoleon III. came in like a fox; he stole the diadem he wears, if ever diadem was stolen by usurper. [Applause.] He has ruled like a lion by intimidation and brute force; and if, to complete the parallel, in the issue of this conflict which he has provoked he shall die like a dog, neither you nor I will quarrel with the course of events, and I doubt if France herself will greatly lament that doom. [Applause.]

### THE FATHERLAND.

[From the German of Arndt.]

Where is the German's fatherland?  
Is't Prussia? Suabia? Is't the strand  
Where grows the vine, where flows the Rhine?  
Is't where the gull skims Baltic's brine?  
No; yet more great and far more grand  
Must be the German's fatherland!

How call they then the German's land?  
Bayaria? Brunswick? Hast thou scanned  
It where the Zuyder Zee extends?  
Where Styrian toil the iron bends?  
No, brother, no; thou hast not spanned  
The German's genuine fatherland!

Is then the German's fatherland  
Westphalia? Pomerania? Stand  
Where Zurich's waveless water sleeps;  
Where Weser winds, where Danube sweeps;  
Hast found it now? Not yet! Demand  
Elsewhere the German fatherland!

Then say, where lies the German's land?  
How call they that unconquered land?  
Is't where Tyrol's green mountains rise?  
The Switzer's land I dearly prize,  
By freedom's purest breezes fanned—  
But no, 'tis not the German's land!

Where, therefore, lies the German's land?  
Baptize that great, that ancient land!  
'Tis surely Austria, proud and bold,  
In wealth unmatched, in glory old!  
Oh! none shall write her name on sand;  
But she is not the German's land!

Say, then, where lies the German land?  
Baptize that great, that ancient land!  
Is't Alsace? or Lorraine—the gem  
Wrenched from the imperial diadem  
By wiles which princely treachery planned?  
No; these are not the German's land!

Where, therefore, lies the German's land!  
Name now, at least, that mighty land!  
Where'er resounds the German tongue—  
Where German hymns to God are sung—  
There, gallant brother, take thy stand,  
That is the German's fatherland!

That is his land, the land of lands,  
Where vows bind less than clasped hands;  
Where valor lights the flashing eye;  
Where love and truth in deep hearts lie,  
And zeal enkindles freedom's brand;  
That is the German's fatherland!

That is the German's fatherland!  
Great God! look down and bless that land!  
And give her noble children souls  
To cherish, while existence rolls,  
And love with heart, and aid with hand,  
That universal fatherland!

### NAPOLEONIC BOMBAST.

[From the Boston Commonwealth.]

Of the ridiculous fustian which the Emperor Napoleon telegraphed to the Empress at Paris concerning himself and his son Louis at the battle of Saarbrücken—

"Louis has received his baptism of fire. He was admirably cool and little impressed. A division of Frossard's command carried the heights overlooking Saar. The Prussians made a brief resistance. Louis and I were in front, where the bullets fell about us. Louis keeps a ball he picked up. The soldiers wept at his tranquillity.—NAPOLEON."

the New York Democrat very worthily says:—"Suppose Abe Lincoln had taken his boy 'Tad' out to Arlington Heights at the beginning of the war, and got on a barn and witnessed a little picket-firing a mile off, and then telegraphed to his wife that 'Tad' had received his baptism of fire, and that the soldiers blew their noses to see how tranquil he

sat a-straddle of the roof of the barn—it would have been as sensible as Napoleon's dispatch."

The world at large is now joining in the laugh which the Democrat illustrates.

### THE LA CYGNE INSTITUTE.

[From the La Cygne (Kansas) Journal.]

Last Sunday at 11 A. M., Joel Moody delivered a discourse in Heath's Hall, on "The Old and the New." This struck the key note to a new organization. Notice was then given that there would be a meeting at 8 o'clock in the evening for the purpose of considering the question of organizing a society for the promotion of liberal religion, and of social intellectual improvement.

Considering the rain storm, the meeting was well attended, but adjourned from the hall to the residence of Dr. Heath.

A temporary organization was had by calling Mr. Moody to the chair, who briefly stated the object of the meeting. G. V. Demorest was elected Secretary.

The following resolution was introduced and discussed at length, which fully brought out all the phases of new and old organizations:—

Resolved, 1. That the time has come for those in La Cygne who can no longer find the wants of their moral and intellectual nature satisfied in the Christian church, to organize.

2. That the basis of such organization be broad and scientific, welcoming all to membership who are in search after truth, and accepting the conclusions of science on all subjects.

3. That the object of such organization shall be to advance the social, moral and intellectual culture of its members.

The resolution was adopted as a declaration of principles of the organization.

It was then unanimously voted that we organize under the statute of Kansas as a corporate body. Articles of association were then adopted, specifying the name, purpose, place of business, term of existence, &c., &c.

The corporate name is the "La Cygne Institute," and the purpose for which this corporation is created is to promote science and the fine arts, the maintenance of a library and public reading-room, and the investigation and promulgation of truth.

It was also voted that the proceedings of the meeting be published in the La Cygne Journal.

G. V. DEMOREST, Secretary.

### CAN LIFE BE INDEFINITELY SUSPENDED?

[From Appleton's Journal.]

A distinguished Swedish chemist, Dr. Grusselbach, a professor of the University of Upsal, has come to the conclusion that these Egyptian mummies which are found in the ancient tombs on the Nile in a complete state—that is to say, without having been deprived of their brains and entrails, like most mummies—are not embalmed at all, but "are really the bodies of individuals whose life has been momentarily suspended, with the intention of restoring them at some future time, only the secret of preservation was lost." Prof. Grusselbach adduces many proofs in support of his idea—among others, his experiments during the past ten years, which he says, have always proved successful. He took a snake and treated it in such a manner as to benumb it as though it had been carved in marble, and it was so brittle that, had he allowed it to fall, it would have broken into fragments. In this state he kept it for several years, and then restored it to life by sprinkling it with a stimulating fluid, the composition of which is a secret. For fifteen years the snake has been undergoing an existence composed of successive deaths and resurrections, apparently without sustaining harm. The Professor is reported to have sent a petition to his government, requesting that a criminal who had been condemned to death may be given to him to be treated in the same manner as the snake, promising to restore him to life again in two years. It is understood that the man undergoing this experiment is to be pardoned. Of course, if a man can be kept in a state of suspended animation for two years, he may be kept for two thousand years, and, if the Professor succeeds, we may lay up a few of our contemporaries for exhibition in the thirty-ninth century.

A statistical genius declares that "more is expended in the United States for cigars than all the common schools in the country." A wag, undoubtedly a lover of the weed, seeing the statement going through the papers, gets off the following:—

"It has been estimated that the cost of washing linen that might just as well be worn two days longer, amounts to enough in this country to defray the expenses of the American Board of Foreign Missions. The expenses of buttons on the backs of our coats, where they are of no earthly use, is equal to the support of all our orphan asylums. It is estimated that the value of old boots thrown aside, which might have been worn at least a day longer, is more than enough to buy flannel night-gowns for every baby in the land. Also, that the cost of every inch on the full shirt collars of our young men is equal to the sum necessary to put a Bible into the hands of every Patagonian giant."

A LONG JOB.—An anatomical observer asserted a few days since that there were 480,981 feathers on the wings of a butterfly. "I don't believe it," said one of his hearers. "Then count them yourself," was the reply.

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"For some time I have been the delighted recipient of THE INDEX—your unerring pointer unto truth—and I have been censurably tardy in acknowledging it. Be assured I have not been the less gratified with its tone, course, and appearance—and with entire cordiality I wish it success, and mean not only to think the good word, but, just as soon as time permits, desire to send some thoughts that you may use or not as your judgment shall decide. I really hope it is as successful as your most sanguine expectations could desire. It is needed as the half-way house between our eastern and western civilization, and I trust will take a traveller in and 'do for him,' even though he be a radical peace man. What say you to upholding the principle of the right to life, right to freedom, right to conscience—right to all 'those things which make for peace?'"

"I have been a subscriber for Mendum's paper for many years, but I do not think it presses heavy enough on the main point, 'organization.' There are enough of us about here, but we are powerless to enlarge the area of mental independence. As a body, I think we might do something, but our opinions are generally so unpopular that singly we stand a poor chance. I have enclosed ten cents for two sample copies, which I beg you will send at two different times. I shall then stand a better chance of getting one, as my family make a merit of destroying all literature of that description."

"I trust the criticism of the Watchman and Reflector did not hurt you very badly, and hope they will only sharpen your pen for an honest and more vigorous defence of the true principles of our common nature. If a word of cheer from an humble source will afford you never so little encouragement, how glad we should be to afford that little! Go on,—you have struck the right chord, which is vibrating and discoursing fine harmony in all intelligent, unbiased minds."

"Enclosed you will find one dollar for THE INDEX to the end of the year. I find that I sicken of all other religious papers except the staunch orthodox. The leaders of Unitarianism are half fools and half knaves. I mean to stand aloof from all their conferences, and I expect the ministers about me in consequence will stand aloof from me. But there will be no loss without some small gain."

"I like the paper very much. It suits me the best of any I have yet seen—or rather, the views it advances harmonize with mine the best of any. I think it in advance of any other 'liberal' paper now printed. Am glad to know that it has received sufficient encouragement to make it an established thing for the future. May it ever prosper!"

"Your tardy notice of the oft 'damning by faint praise' of honesty, made me tingle. THE INDEX is a blessing sufficient for the week, each number bringing me some new thought."

### LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are suspended during the months of July and August.

RADICAL CLUB.—There will be no meeting of the Radical Club next Sunday, August 28.

A CALL ON OUR FELLOW-CITIZENS.—Under the most trifling pretexts, the perfidious despot governing France declared war against our Fatherland. It has arisen like one man to repel the threatened invasion. The valor of our countrymen has nearly vanquished the wily aggressor, but the wounds of thousands and thousands of the gallant defenders, the needs of the widows and orphans of the slain, appeal to the sympathy of the charitable of both hemispheres.

When this country was deluged by the waves of an unprovoked war, Germany responded with alacrity to the calls for aid from this side; her sons enlisted under the starry banner, regardless whether they owed allegiance to it or not; her savings were invested in our loans, trusting in the success of the cause of freedom for their security. The time has come to return her kindness and recognize their confidence.

The committees appointed by the Toledo German Aid Society will call upon our citizens for their mite towards alleviating the sufferings caused by the war in defence of German independence and honor. Let each respond according to his will and means.

In the name of the General Committee.

G. MARX, President.  
G. WITTSTEIN, Secretary.  
WM. KRAUS, Treasurer.



## Poetry.

## EPIGRAM ON A COUNTRY TOWN.

Here seven tall churches rear their towers in air,  
Here thirty grog-shops on the churches stare;  
Sinner and saint may both be happy here—  
Seven founts of grace and thirty-odd of beer!

## The Index.

AUGUST 27, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notices will be taken of anonymous communications.

SPECIAL NOTICE.—Persons wishing a file of THE INDEX, bound and complete for the year, at \$2.50, will please forward name and address immediately. No money should be enclosed. Only TWO HUNDRED AND FIFTY COPIES can be supplied. If these are all ordered, the missing numbers will be reprinted and the orders filled at the end of the year. For further particulars see THE INDEX, No. 20.

## A NEW RADICAL ORGANIZATION.

On our third page will be found a report of the formation of the "La Cygne Institute," at La Cygne, Kansas. This new association, which is to all intents and purposes a Radical Club, was formed immediately after a lecture by Mr. Joel Moody, whom the readers of THE INDEX will recognize as the contributor of some excellent articles to its columns. The movement commands our heartiest sympathy, as will also every similar movement, in whatever quarter and under whatever name. We cordially invite the secretaries of all such liberal bodies to transmit brief reports of their formation and proceedings for publication in THE INDEX. We shall be very glad to make our columns a medium of communication between these Clubs and the public, and have no doubt that radicals will be thereby encouraged to form similar clubs in many other places.

We are in earnest in this matter. The time has come for the organization of Radical Clubs all over the country. We have been idle long enough. Never before was there such a fermentation going on in the public mind as now. From all parts of the land we are in receipt of letters which prove a deep and wide-spread and constantly increasing interest in all questions connected with liberal ideas and liberal movements. The tide is setting strongly towards the realization of a higher social, intellectual, and religious freedom than is yet anywhere to be found. And this growing interest means more than a mere restless discontent with established institutions or prevalent superstitions; it means a positive hunger for ideas, for truths solid as science, for nobler objects and modes of life, for a freer and purer condition of human society. With all its excellencies and past services, the Christian Church has lamentably failed to satisfy these aspirations of mankind; and the time has come for the people to take their own highest concerns into their own hands. Priests are getting out of date, and so are clergymen, as expounders of a dogmatic system. Men insist to-day on thinking and speaking for themselves, and are no longer content to listen passively to authoritative teachers. "Lords" and "leaders" are at a heavy discount in America, and freedom is at par.

Now these Radical Clubs, starting up spontaneously in different places, and sure to multiply rapidly in the future, are organizations exactly adapted to the temper of the times. They are thoroughly democratic and unecclesiastical. If composed of earnest and intelligent people, they will accomplish incalculable good. We wish to offer a few practical hints on this subject.

HALF A DOZEN earnest and determined radicals are enough to start a Radical Club in any town. There need not be any expense involved, though of course money would be necessary to do all that might be done. Weekly meetings could be held at private houses. Let the members take turns in writing a short essay as the topic of a free discussion. Wherever there are five or six persons intelligent and interested enough to do this for any length of time, the Club will grow, and richly reward the members by the greater clearness of their convictions and the general enlargement of their culture.

The value of the Club, however, will be immensely enhanced, if a larger number unite to furnish a reading-room with liberal periodicals and books. *Radicals do not read enough.* They are too often shamefully ignorant on subjects that ought to enlist their strongest interest. A little library of first-class liberal literature (not the crude, prejudiced, bigoted stuff, full of false statements and half-truths, which is too often honored with that name) would be a public blessing to every town, and do it more real good than all the churches in it put together. Town libraries, which too often are controlled by Evangelical directors, will seldom admit liberal publications; and private individuals too often cannot afford to buy them. But a Radical Club, by combining the resources of many individuals, can purchase excellent works which shall give the real results of modern scholarship and educated thought. Every town of five thousand people, or even less, must to-day contain enough radicals to support a small but good library specially devoted to works of this class.

It will be still better if, besides the private meetings and reading-room, public discussions can be held in a hall free to all persons alike, or an occasional lecture secured from liberal speakers. Discussions well sustained by the people themselves, especially if based on previous reading by the participants, will be worth more than any lectures. Let living questions be proposed and earnestly debated. The following are a few of the subjects which have been discussed in the Toledo Radical Club with much profit to all concerned:—

- What is Christianity?
- What is Religion?
- What is the Relation of Christianity to Free Religion?
- The Immortality of the Soul.
- Corporal Punishment in Families and Schools.
- Has the Christian Church or the Community outgrown the Spirit of Persecution?
- What should be our National Policy towards the Indians?
- Should Radicals organize for the spread of Liberal Ideas?
- Is Conscience the Result of Education?
- Is Man in his Organization Progressive?
- Is the Plan of Co-operative House-keeping a feasible one?
- Ought the Bible to be Excluded from the Public Schools?

Such discussions will vary in interest, of course, and much will depend on the determination of all the members to do their part. Judging, however, from those held in this

city, we think that no person can attend and participate regularly without deriving more or less solid benefit. This has certainly been our individual experience.

But, after all, the chief good to be accomplished by Radical Clubs must be a public one. They cannot fail to exert a healthy and bracing influence in the community. They can be made a powerful agency in the education of public opinion. The only means by which the public mind can ever be liberalized is *agitation*. There are many questions, like that of the Bible in the schools, which need to be agitated,—many reforms which need to be urged in every locality,—many evils which ought to be boldly and publicly protested against, as the first step to their removal. By their flexible character, these free associations of individuals can undertake and carry many important measures, if only inspired by a resolute and earnest spirit. The simple fact of their existence will do much to embolden the timid to assert their individuality, to break the bondage of a false public opinion, and thus to achieve a higher personal character. Radicalism needs the enthusiasm of a crusade for the liberation of human minds and hearts from a real slavery, visible enough to those who have themselves escaped out of it. Indifferentism is selfishness. Apathy is a vice. So indissolubly linked are we all by the ties of our humanity, that no man can be wholly free while a single serf is left on the face of the globe. The breath of a single slave poisons the whole earth's atmosphere for the lungs of freemen. Whoever beholds a brother in bondage unmoved by pity and indignation is himself the most degraded of all slaves,—the slave of selfishness. It is because Radical Clubs, being equally adapted for *discussion* and *action*, are a two-edged sword in the war of spiritual emancipation, that we hope to see them multiply throughout the length and breadth of the land.

## CATHOLICISM VERSUS THE COMMON SCHOOLS.

In another column we print an extract from the *Catholic World*, the leading organ of Romanism in this country. In our address at the Park Meeting on "The Bible in the Schools," published in THE INDEX, No. 31, we said that the Catholics were hostile to our whole system of free schools, and sought to destroy it by dividing the school-funds. This statement has seemed harsh to some; but our extract from the *Catholic World* proves it to be true. We are aware that there are Catholics who approve the free school system, and will be content if it can be made entirely unsectarian. For instance, the following:—

THE BIBLE IN PUBLIC SCHOOLS.—Rev. Dr. McGlynn, a liberal Catholic priest, who succeeded Dr. Cummings at St. Stephen's in New York, said he did not believe that religion and arithmetic should be taught by the same person. He believes that our public schools are one of the chief glories of America, and that they should be made institutions where Christians and Infidels, Jews and Gentiles, may alike send their children without their being insulted by any book or prayer or hymn that is to them a badge of the ascendancy of a sect, and without fear of any sectarian bias whatever.

Such Catholics as Dr. McGlynn, however, are utterly inconsistent in their position, and will prove to be practically as powerless as Father Hyacinthe to modify the Catholic policy, simply because they are *liberal*. The Pope's infallibility is now an authoritative dogma of the Roman Church, and must be accepted by all good Catholics; yet the Pope



in his well-known "Syllabus," has, as we proved by citations, denounced "liberal Catholic" views on the school question as damnable errors. If the Church submits to the Pope's infallibility after this very denunciation, is any one simple enough to suppose it will afterwards rebel on account of it? The only course for "liberal Catholics" will be to submit or leave the Church. They are not Catholics at all, so long as they resist; and it is preposterous to call them so. No—the Roman Catholic Church is unequivocally committed against our school system; and no student of history will ever despise its power.

By the way, it is enough to make one rub his eyes in amazement to read the following statement, which according to the *New York Times* was recently made in that city by another Catholic priest, Rev. Thomas Preston:—

"In reference to education the Holy Father in the 'Syllabus' declared that all schools, even ecclesiastical seminaries, should be subjected to the complete control of the civil authorities, so as to accord with the ideas of the rulers of the State and the standard of opinion adopted by them. Nevertheless, education should not be separated from religion, and parents and pastors were responsible before God if the religious education of the child was neglected."

The reverend Father ought to cover his shaven crown with a cap-and-bells; for the "Syllabus," which he gravely quotes as the Pope's own declaration, is the list of heresies which the Pope denounces! His only escape from the charge of incredible stupidity would be to plead an intention of deceiving the American people into belief of the Pope's liberality. But we give him the benefit of the first horn of the dilemma.

The first four numbers of the *New York National Standard*, lately the *National Anti-Slavery Standard*, are of the same high quality that marked this honestest of journals before the *Anti-Slavery* in its name became an anachronism. It gives us unfeigned pleasure to learn that its old friends still stand by it, and that its subscription list is still increasing. Through its columns Wendell Phillips will continue to speak to a nation that might have saved its own back from the knout of retribution by heeding his words betimes. The other familiar and veteran workers for reform will also contribute to its pages; and there is still need of their utmost efforts. Not till the Golden Age is realized in human experience will the necessity for such a sheet be past.

As we suspected, the *Toledo Commercial's* "liberality of practice" is equal to its zeal for "free discussion;" and both are equal to zero. It ejects a mass of irrelevant verbiage and, like the cuttle-fish, runs off in a cloud of its own ink. But we do not wonder at its course. It would be expecting too much of the *Commercial's* human nature, even after its ostentatious professions, to suppose it would convict itself of gross misrepresentation in the eyes of its own subscribers by copying our note.

The death of Admiral Farragut is a cause of sincere sorrow to every patriotic heart. Of all the heroes of the great civil war, none leaves a purer fame than he to the custody of his countrymen. A brave old man, grandly true to America in the face of all dangers and seductions! Peace to his ashes and fadeless glory to his name!

## Communications.

A WORD FOR REV. J. D. FULTON.

MINBURN, IOWA, Aug. 7, 1870.

My Excellent Friend,—I am moved to say a few words through the columns of THE INDEX, if I may have the room, in defence of this Rev. Fulton, whose late bull against Dickens has so stirred the members of even his own household, and given newspaper men here and there the "indignation fever."

Of what crime has this Boston Dipper been guilty, that he should be snubbed in the council, peppered in the pulpit, and made the butt of such dainty-fingered conservatism as that of the *Springfield Republican*, a newspaper that was never guilty, in all its prosperous years, of uttering an opinion unless it was popular beyond a peradventure. What has this man said of Charles Dickens that has not been said, and proclaimed, and shouted to the ears, and written to the eyes of all men since Calvin's time who have not believed "the doctrines?" And why should not this Rev. Fulton send the author and poet and philanthropist to perdition without hope, when his religion teaches and has always taught that human virtues were but filthy rags, utterly powerless in the absence of "the faith" to save from the wrath to come? What has come over New England orthodoxy of the Baptist persuasion, that it drifts so weakly into the current of popular feeling, and allows the "right bower" of its creed to be pitched overboard by a popular enthusiasm? If Fulton is wrong,—if the fate he has apportioned to Dickens is a bit of malice, a slip of the fanatical tongue,—then the orthodox religion of this and other centuries is a lie, an imposition, an insult to sense, and a libel upon God. But if Fulton was consistent (and he was to the letter), then the Rev. Murdock & Co. who assailed him, and the Evangelical journals which join the hue and cry, are guilty of the meanest hypocrisy,—have forsaken their ancient faith at the summons of the flesh. Keeping their brimstone for the poor, the lowly, the brothers and sisters who are not in the fashion, the reformer and philanthropist who have no following, they give the wink of absolutism to genius, though it spends half its powers in holding them up to scorn and contempt.

I have not for a moment suspected that the clear-sighted editor of THE INDEX would fall into this trap. The warfare of true Radicalism is against the institutions that make these Fultons and Murdocks and their allies; with their consistency it has no quarrel, but rather it has respect and hope for the future of a man who dares to assert what he believes, though never so wrong. Honest earnestness is the salt of opinion, and will lead men sooner or later into all truth.

The name of Dickens is an honored name, and will be while our tongue is spoken; and that a company of intelligent men from any class should feel disturbed at the idea of his eternal damnation is natural enough, and a credit to their good sense. But their action in this case is a terrible commentary upon their religion; and while they should be rebuked for their recreancy, the friends of progress may see in it one of the "signs of the times."

[The above noble and just defence of Mr. Fulton's consistency was written by "a prophet and the son of a prophet;" and if we could append his name, which is modestly withheld, many an "old abolitionist" would rejoice to see it still the synonyme of chivalrous sentiment and love of justice. For some weeks we have intended to say a word in behalf of Mr. Fulton's fidelity to the premises of his creed, at a time when it makes him widely unpopular. It is true we are not a special admirer of this Baptist Bonaparte, and we suspect he rather enjoys the notoriety even of abuse; but we nevertheless meant to protest against the meanness and cowardice with which his Baptist co-religionists shirk the logic of their own professions, and we now consign our half-written editorial to the waste-basket only because our work has been better done.

"Warrington," however, whose piquant and caustic article we reprinted because we like to enjoy a good thing with our readers, would undoubtedly coincide with the sentiment of the above article. He really meant to satirize the creed itself, by showing what bottomless abysms of absurdity it plunges its adherents into.—ED.]

### WHERE IS CHARLES DICKENS?

And the same question may be asked in regard to Franklin, Jefferson, Thomas Paine, and the whole host of the world's reformers whose selfishness was not so great as to endeavor (Christian-like) to drag themselves into Abraham's bosom regardless of suffering humanity around them.

"In Hell"—the pulpit answers; which answer is truly edifying to those who have been benefited by the dissemination of light and knowledge for which we are indebted to these true heroes of our race,—to say nothing of the aid rendered by them in establishing the rights of man and the intellectual freedom which we enjoy to-day.

Now that the great Dickens is dead, Orthodox Christians denounce him from pulpit and rostrum. And in this manner only can some of these bigots succeed in clambering into notice by vainly striving

to rob these noble dead of the laurels they have so richly earned. They would bite the hand that gave them to drink from the intellectual fountains from which they have derived almost all they ever knew of what is really and truly great and good.

In the city of Boston, one of these defamers has recently made the awkward discovery of the actual truth of the matter,—namely, that he must either prove that Mr. Dickens is in hell-fire, or else that there is no truth in the Christian religion. Be it so; we heartily accept the latter alternative, and believe the world will be truly thankful to the Rev. J. D. Fulton for his discovery. And yet there is no good and true man or woman but would choose the companionship of such men as Dickens, either here or hereafter, in preference to that of his condemners. Mr. Fulton should not forget that a man's usefulness in this life does not depend on what or how much he professes to believe, but on what he has done for the benefit of his race. Never in this world's history has faith in a creed elevated any one man above his fellow; otherwise the ideal man would be found in the dark ages. And who dares to deny that it was *unbelief* that has brought men up out of that gloomy period of the supremacy of Christianity? Now, like sharks in the track of a vessel, these bigots follow in the wake of civilization, and pick up the scraps that fall from the rich stores of science and "infidelity." We know that man's truest heaven and happiness consist in the elevation of his fellow-man, regardless of all clap-trap theories of atonement and forgiveness of sin, according to which the most degraded wretch that ever escaped unhung has only to ask God for an eternity of happiness, and it is granted forthwith; while, if an honest man were only to ask him for a bushel of potatoes to keep his family from starvation, they would all starve together. Let a "believer" pick pockets, steal a horse, or cut his brother's throat, and—

"There is a fountain filled with blood,  
Drawn from Euzanuel's veins;  
And sinners, plunged beneath the flood,  
Loose all their guilty stains."

But the true benefactors of our race,—a Galileo, a Voltaire, a Gibbon, a Franklin, a Paine, or a Dickens, must suffer eternal damnation in the world to come, simply because they had no fear of a halter to drive them into repentance before they departed this life.

We have no doubt but that there are many old babies in the land who need some nursery tale to frighten them into proper subjection to the laws. To all such we would say,—*"Be ye steadfast in the faith."*

N. E. DOANE.

### A FRIENDLY WORD TO DR. CLARKE.

REV. JAMES FREEMAN CLARKE:

Dear Sir:—In your book entitled "Steps of Belief, or Rational Christianity maintained against Atheism, Free Religion, and Romanism,"—you say:

"One of these days we shall have a mind-cure, and then we shall send sick people to establishments where the body will be cured by well-arranged and properly administered mental stimulants and mental food. People will be talked into health, sung into health; and the wise physician, instead of poisons and pills, will prescribe great thoughts and beautiful ideas."

Yes, Mr. Clarke, this sentence expresses a "great thought and a beautiful idea," and I hope that the time of its realization may come soon! But apply it to theology. One of these days there will be a belief purified from dogmatic assumptions and speculations, and the wise theologian, instead of preaching dogmas and misty doctrines, will give us great thoughts and beautiful ideas. Then Free Religion and universal Liberty will be developed. I find that you do your best to free Religion from certain dogmas. Keep on! and you will land at last on the beautiful shore of Free Religion, the culmination of Protestantism and all other crude religious beliefs!

Yours very respectfully,

CARL H. HORSCH.

DOVER, N. H., August 11, 1870.

### SPONTANEOUS GENERATION.

SPRINGFIELD, ILL., Aug. 12, 1870.

F. E. ABBOT, Esq., ED. INDEX:

Dear Sir,—I enclose for publication, if you see proper, an article on the old and oft-debated problem of "Spontaneous Generation" from the London *Lancet*, a medical publication, as you are doubtless aware, of high reputation and ability, with decided conservative tendencies. As therein stated, the methods and results of the experiments pursued by Dr. Bastian are given at length in *Nature*. As Darwin by experimentation has rendered "Natural Selection" highly probable, thus showing how natural agencies alone may account for the earth's past and present flora and fauna; as the revelations of the spectroscopic and the laws of motion have established a strong likelihood of the nebular origin of the solar system; as Fresnel, Young, Tyndall, and other co-workers, have shown that the laws of light are inconsistent with any other than the undulatory theory; as Grove, Helmholtz, Joule, and others, have shown the correlation and conservation of the physical forces; so the "vitalists" have received a death-blow at the hands of Bastian. Is not this a grand consummation? What a flood of light is by the profound and brilliant researches of this experimental philosopher thrown upon the science of biology!

When even beyond dispute a single instance can be shown of the evolution of vitality by the ordinary, every-day physical forces acting upon matter, will not sensible and unprejudiced thinkers throw to the winds all hypothetical, supra-mundane agencies in accounting for life? I think so.



The theory that life is something *sui generis*, something entirely dissociated and unrelated with the known forces of the universe, a so-called spiritual entity, is of very low genealogy; born in a period of profound ignorance, belonging to a class of uncivilized conceptions long since abandoned by scientific minds, it has not a single fact to rest upon.

On the other hand, the doctrine that life is the result of the "molecular forces of the organism displaying it," is admitted by the first Biologists of the day as having strong probability in its favor; and the experiments of Bastian, should they be verified by other competent observers, of which from their simplicity and thoroughness there can scarcely be a doubt, will justify the deduction, and thus establish the grand fact that life, like electricity, magnetism and chemical affinity, is a natural force, and, like the other natural forces, convertible into other forces when the conditions are favorable; and as all natural forces are convertible, though indestructible, what becomes of the theological dream of an *individualized immortal soul*?

Very respectfully,

INQUIRER.

[The article referred to will be found on a previous page.—Ed.]

#### THE CONFLICT OF IDEAS IN BOSTON.

The *New Covenant*, of Chicago, having called attention to the illiberality displayed by the Young Men's Christian Association, in causing the alleged arrest of a Unitarian clergyman for distributing liberal tracts at the entrance to Tremont Temple, in which their rooms are located, the Boston *Congregationalist* denies the grave allegation, and calls upon the *New Covenant* to retract its unfavorable criticism.

With this demand, Mr. Hatch, the clergyman referred to, thinks the *New Covenant* ought not to comply; since the officers of the "Y. M. C. A." did, he says, repeatedly and persistently solicit his arrest, which was as persistently refused by the authorities. What has worried and distressed the Evangelicals still more, the authorities gave Mr. Hatch permission to deliver a series of liberal discourses on the Common on Sunday evenings. The fourth of this series was delivered Sunday evening before last to a larger audience than the "Y. M. C. A." succeeded in calling together in the same place an hour or two earlier.

As they have had the field altogether to themselves on the Common until now, they feel aggrieved, and look upon Mr. H. in the light of a poacher upon their preserves. But there is no help for it, the old elm (still standing) on which the Quakers were hung being now happily out of use in that way.

#### HEATHEN AND CHRISTIAN.

STOCKHOLM, N. Y., August 18, 1870.

MR. ABBOT:—If any *Christian Missionary* from our country, or from any Christian country to any heathen country, has ever delivered to them as good and as true a discourse as the sermon of the India missionary, Brother Ben, in the last INDEX, I have not seen it in print. Though, with you, I have renounced the name, I desire, for the honor of Christianity, that, if there be any such, it might be printed. Is it not possible for a Christian to be as liberal as that "heathen"? For some years I have declared that I could get no evidence that, on the whole, we were on a higher plane in our religion than those we have spent millions of money, and sacrificed many lives, to convert. In some things they and their books are wiser than we and our books.

Yours,  
AUSTIN KENT.

#### THE MIRACULOUS CONCEPTION.

A certain preacher of my acquaintance of "the Church of Jesus Christ," or what he assumes to be such, in a sermon lately published, remarks upon his text—"As many as are led by the Spirit of God, they are the sons of God"—as follows:

"As many as are led by the Spirit of God—not one more. But still the question is to be settled, how does the Spirit lead men? . . . I will attempt the settlement of this question by a direct appeal to the Holy Scriptures, premising only that, if we can clearly ascertain how one person was led by the Spirit of God, we can know how every other person was and is led by the Spirit of God; if we can ascertain how one grain of corn is produced, we can then know how every other grain of corn is produced; if we can know how one spire of grass is produced, we can know how every other spire of grass is produced. All that is necessary is to multiply the means for the production *ad infinitum*, &c." Now, Mr. Abbot, this is a pretty clear statement of a position; and, in view of it, may I not pertinently ask—If we know how *one child of flesh* is begotten, conceived and born, may we not know how *every other such child* was and is begotten, conceived and born? And if what my friend says is the truth with regard to one natural production, may we not assume that it is alike so of all others, including man? Certainly the natural man is not less a natural production than any other! Nevertheless I hold it as true that a man may be begotten of God without the intervention of man; but he cannot be born of woman without such intervention. If this, then, be incontrovertibly true, and it doubtless is so, what must be the fate of the miraculous conception story as a historic fact? It ever was, and ever will remain, a truth that flesh begets flesh, and spirit begets spirit. So saith the word, so saith nature, and so saith the spirit of both.

Truly yours,  
K. N.

## Selections.

### A TRANCE SPEAKER OF THE EIGHTEENTH CENTURY.

[From the first chapter of "Theobald, or the Fanatic. A True History," by Heinrich Stilling, Aulic Counsellor to the Grand Duke of Baden.]

There is one other remarkable person whom I must not omit to notice, whose influence on the people was exceedingly great, and still continues; I mean the well-known John Frederick Rock. He was a common, uneducated, but a very pious and devoted man, and a shoemaker by trade. He lived according to the best of my knowledge in Baden, at Isenberg, and supported his family in a respectable manner. The mystical and pietistic writings which were now poured profusely into the hands of the common people, were read by Rock with uncommon diligence and attention, and wrought in him a strong purpose to lead a new life. By his frequent exercises of devotion, and other zealous labors, he became more and more ardent on the subject of religion, until the fire of enthusiasm rose to such intensity, that he fell into paroxysms of a most singular nature. He was generally unconscious, and had a sort of mild, easy spasms, in which state he usually spoke with such fluency of language, and energy of voice and manner, that he surpassed even the eloquence of Hochman. When he came to himself, he did not know a single word of what he had spoken. The fact is certain, for in my youth he preached through the whole extent of my native country, and what I say I can easily substantiate. His preaching was tolerably connected in thought, and wholly in the style of the Bible prophets. When the paroxysms commenced, his countenance assumed a grave and solemn appearance, and raising his right hand, he exclaimed, "Thus saith the Lord, or, the Lord saith by his servant Rock." All his sermons in this state were on the subjects of repentance and conversion, according to the views of the mystics, though occasionally he reproved and threatened the declining clergy, and warned them of the approaching judgment. The common people and many intelligent persons were in utter amazement at this new and wonderful preacher. Their shallow acquaintance with the nature of mind, and their inability to explain the matter on natural principles, led them to regard him as an ambassador from God, and the more especially as he was a man of pre-eminent piety, and never uttered anything in his sermons inconsistent with the doctrines of the Bible.

Rock first made his appearance in his own neighborhood, but he soon felt an impulse to visit other places, for he now considered himself a teacher sent from God. A neighboring nobleman took his family in charge, and Rock did nothing but journey and preach. The concourse of people was immense. Certain persons among them thought it their duty to take down his discourses as he delivered them, and travelled with him for the purpose as his attendants. A large number of these sermons were published, and a still larger number were scattered in every direction in writing. I myself have seen bundles of them. His written sermons were known by his own signature, F. R. In every place where he preached, he made many disciples, who are still known by the name of the *inspired*. They were rigid separatists, rejecting the ordinances of the Lord's supper and baptism. They sang in their assemblies, prayed and read, and then waited, like the English Quakers, for a divine impulse to speak. In other respects they were quiet, irreproachable, pious, and excellent people.

At length Rock, accompanied by a retinue of his followers, came into the principality of Nassau-Siegen. As the country was populous, and manufactures and trade and good schools were common, the people had attained to a high degree of intelligence and prosperity. On these accounts, both good and bad enthusiasm met with a ready reception. Hochman and Dippel had both labored here, and the writings of the mystics were read by the mass of the population. Opposition to the clergy, and to the established church, had likewise risen to its height, and Rock was received as an angel from heaven, or as some great apostle. He continued to labor a long time in those parts, and had designed to visit his friends at Berlinberg and Schwartzenu. There lived in Siegen, upon the plantation of a nobleman, a certain French refugee by the name of De Marsay; he had purchased the property, and paid occasional visits to Berlinberg, when he retired again to his solitude. This gentleman had been a pupil of Madame Guyon: he had known her well, and enjoyed much of her society. He was a man of great excellence, both as to disposition and talents, and was loved and respected by every one. With the fervid gravity of the pietists, he united an uncommon degree of affability, benevolence, and charity for the principles and opinions of others,—virtues which were rarely found among this class of people. He had written a work entitled *The Testimony of a Child to the Righteousness of the Ways of the Spirit*, in the volumes of which he undertakes to show that all the fixed stars are so many mansions in the house of the Father, and each star, or collection of stars, with its inhabitants is a kingdom, which would be committed to the authority and rule of true Christians after death. Had De Marsay presented these views as a beautiful hypothesis, and not as a divinely authorized truth, the subject might be worthy of reflection! In all other respects he agreed perfectly with the principles of the mystics.

Rock, attended with a retinue of his followers, paid

this distinguished man a visit. Multitudes flocked to the house of De Marsay from all the surrounding neighborhood. But De Marsay understood the nature of the thing much better than any of them, and informed some of the people that Rock's preaching was in itself excellent and edifying, but that they might depend on it there was nothing supernatural in the matter, and on that account he judged it highly improper that honest people should be deceived by the false spirit under which Rock spoke; he further stated that he himself would convince them of the truth. Every one had his attention highly excited, and felt an extreme anxiety for the result. Soon he perceived the approach of the paroxysm. The people were all assembled in a large hall, where Rock and his scribes were sitting; De Marsay took a seat near him, and, just as he was in the midst of his discourse, took up a pail of water that he had in readiness, and threw it over him. Rock, struck with surprise and astonishment, came to himself, and from that time onward he had no more paroxysms, and discontinued his preaching. De Marsay then remonstrated with Rock and his followers, and showed them in a convincing manner that the Spirit of God could not be quenched by a pail of water, and at the same time urged it upon them as a duty to employ regular and rational means for the attainment of divine knowledge.

Rock received the admonition kindly, returned home, and continued in future his exhortations in a state of consciousness. He occasionally visited his disciples, some of whom altogether denied the truth of the preceding affair, while others took it ill of De Marsay that he should have treated Rock in that manner.

## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### NOW READY!

The Report of the annual meeting of the Free Religious Association, held in Boston last May, has been printed in pamphlet form. This Report contains addresses by O. B. Frothingham, D. A. Wasson, Mrs. E. D. Cheney, F. E. Abbot, Samuel Johnson, Rabbi Isaac M. Wise, Thos. W. Higginson, Wm. Henry Channing and others. The price of the pamphlet is fifty cents; in packages of five or more, thirty cents each. It can be obtained by addressing the Secretary, Wm. J. Potter, New Bedford, Mass.; also in Boston at Crosby & Damrell's, 100 Washington street, and at the office of *The Radical*, 25 Bromfield street; in Cincinnati of Bloch & Co., 150 West Fourth street, and in Toledo at the office of THE INDEX.

The address of Mr. Channing on the Religions of China, which is a word specially adapted to the times, has also been printed separately, and can be obtained as above for twenty cents a copy.

#### SCIENCE OF RELIGION.

One of the objects of the Free Religious Association, according to its Constitution, is "to encourage the scientific study of theology." This clause, as we happen to know, was put into the Constitution advisedly, and was deemed important by the Committee who framed the articles. Its import, however, will be better understood, we think, in the future than it has been in the past. It will be remembered by



persons who were present at the meeting when the Association was organized, that the venerable Lucretia Mott, while giving her most cordial endorsement to the general aims of the Association and her gracious benediction to the movement, made some objection to the insertion of this clause. She with her Quaker views, as she said, could not believe in the "study of theology" at all. And she feared, too, that if this object were made prominent, the Association would become speculative to the detriment of its practical work. Others have felt, more or less, the same objection.

For our own part, so far as this criticism (and it comes from some of the best friends and members of the Association) is intended to guard the Association against becoming a merely speculative body, we have sympathized with it. But we have always thought that it rested on a misconception of what was meant to be implied by the clause in question. Very naturally the first thought that occurred to Mrs. Mott on hearing the words was of the formal study of theology and training for the ministry in "Divinity Schools." And other objectors have had in mind that kind of "study of theology" which has rather confused and obscured than helped people's ideas of religion. But the "study of theology," as usually pursued in "Divinity Schools" and elsewhere under ecclesiastical auspices, is anything but scientific. It is partisan and dogmatic. It begins with certain assumed results, towards which the student's efforts are constantly directed and at which he must finally arrive. There is nothing in this method that is worthy of the name of science. Science is free,—free to examine all the facts and to apply the principles of reason everywhere. Even Mrs. Mott, with her grand Quaker doctrine of the "Inner Light," does not object to this free application of reason to religious history and religious conceptions. She has always made the application in her own teaching. And this method, availing itself of all the advantages of modern research and scholarship, is, as we understand, what is meant by the "scientific study of theology." Of course a true conception of religion and a true view of religious history do not necessarily imply the *practice* of religion: and the *practice* is always the most important. Yet if truth of conception is ever of any worth toward the education and progress of mankind, it must be of worth in the development of man's moral and spiritual nature, which is the field of religion.

We have made these remarks not so much for their own importance as preliminary to some extracts from Max Mueller's first lecture of a course delivered in London last spring on the "Science of Religion." These passages will serve, we think, to explain what the Free Religious Association means by a "scientific study of theology." Possibly they contain some concessions to Christian prejudice, but they indicate the significance and breadth of the phrase, "Science of Religion."

In these our days it is almost impossible to speak of religion without giving offence either on the right or on the left. With some, religion seems too sacred a subject for scientific treatment; with others it stands on a level with alchemy and astrology, a mere tissue of errors or hallucinations, far beneath the notice of the man of science. In a certain sense, I accept both these views. Religion is a sacred subject, and whether in its most perfect or in its most imperfect form, it has a right to our highest reverence. No one—this I can promise—who attends these lectures, be he Christian or Jew, Hindu or Mohammedan, shall hear his own way of serving God spoken of irreverently. But true reverence does not consist in declaring a subject, because it is dear to us, to be unfit for free and honest inquiry; far from it! True reverence is shown in treating every subject, however sacred, however dear to us, with perfect confidence; without fear and without favor; with tenderness and love, by all means, but, before all, with an unflinching and uncompromising loyalty to truth. I also admit that religion has stood in former ages, and stands even in our own age, if we look abroad, aye, even if we look into some dark places at home, on a level with alchemy and astrology; but for the discovery of truth there is nothing so useful as the study of errors, and we know that in alchemy there lay the seed of chemistry, and that astrology was more or less a yearning and groping after the true science of astronomy.

But although I shall be most careful to avoid giving offence, I know perfectly well that many a statement I shall have to make, and many an opinion I shall have to express, will sound strange and startling to some of my hearers. The very title of the Science of Religion jars on the ears of many persons, and a comparison of all the religions of the world, in which none can claim a privileged position, must seem to many reprehensible in itself, because ignoring that peculiar reverence which everybody, down to the mere fetish-worshipper, feels for his *own* religion and for his *own* God. Let me say then at once that I my-

self have shared these misgivings, but that I have tried to overcome them, because I would not and could not allow myself to surrender either what I hold to be the truth, or what I hold still dearer than the truth, the right tests of truth. Nor do I regret it. I do not say that the Science of Religion is all gain. No, it entails losses, and losses of many things which we hold dear. But this I will say, that, as far as my humble judgment goes, it does not entail the loss of anything that is essential to true religion, and that if we strike the balance honestly, the gain is immeasurably greater than the loss.

People ask, What is gained by comparison?—Why, all higher knowledge is gained by comparison, and rests on comparison. If it is said that the character of scientific research in our age is pre-eminently comparative; this really means that our researches are now based on the widest evidence that can be obtained, on the broadest inductions that can be grasped by the human mind? What can be gained by comparison?—Why, look at the study of languages. If you go back but a hundred years and examine the folios of the most learned writers on questions connected with language, and then open a book written by the merest tyro in Comparative Philology, you will see what can be gained, what has been gained, by the comparative method. A few hundred years ago, the idea that Hebrew was the original language of mankind was accepted as a matter of course, even as a matter of faith, the only problem being to find out by what process Greek or Latin, or any other language could have been developed out of Hebrew. The idea, too, that language was revealed, in the scholastic sense of that word, was generally accepted, although as early as the fourth century, St. Gregory, the learned bishop of Nyssa, had strongly protested against it. The grammatical framework of a language was either considered as the result of a conventional agreement, or the termination of nouns and verbs were supposed to have sprouted forth like buds from the roots and stems of language; and the vaguest similarity in the sound and meaning of words was taken to be a sufficient criterion for testing their origin and their relationship. Of all this philological somnambulism we hardly find a trace in works published since the days of Humboldt, Bopp, and Grimm. Has there been any loss here? Has it not been pure gain? Does language excite admiration less, because we know that, though the faculty of speaking is the work of him who has so framed our nature, the invention of words for naming each object was left to man, and was achieved through the working of the human mind? Is Hebrew less carefully studied, because it is no longer believed to be a revealed language sent down from heaven, but a language closely allied to Arabic, Syriac and ancient Babylonian, and receiving light from these cognate, and in some respects more primitive, languages, for the explanation of many of its grammatical forms, and for the exact interpretation of many of its obscure and difficult words? Is the grammatical articulation of Greek and Latin less instructive because, instead of seeing in the termination of nouns and verbs merely arbitrary signs to distinguish the singular from the plural, or the present from the future, we can now perceive an intelligible principle in the gradual production of formal out of the material elements of language? And are our etymologies less important, because, instead of being suggested by superficial similarities, they are now based on honest historical and physiological research? Lastly, has our own language ceased to hold its own peculiar place? Is our love for our own native tongue at all impaired? Do men speak less boldly or pray less fervently in their own mother tongue, because they know its true origin and its undorned history; or because they have discovered that in all languages, even in the jargons of the lowest savages, there is order and wisdom; there is in them something that makes the world akin?

Why then, should we hesitate to apply the comparative method, which has produced such great results in other spheres of knowledge, to a study of religion? That it will change many of the views commonly held about the origin, the character, the growth, and decay of the religions of the world, I do not deny; but unless we hold that fearless progression in new inquiries, which is our bounden duty and our honest pride in all other branches of knowledge, is dangerous in the study of religions, unless we allow ourselves to be frightened by the once famous dictum, that whatever is new in theology is false, this ought to be the very reason why a comparative study of religions should no longer be neglected or delayed.

It will easily be perceived that religion means at least two very different things. When we speak of the Jewish, or the Christian, or the Hindu religion, we mean a body of doctrines handed down by tradition, or in canonical books, and containing all that constitutes the faith of Jew, Christian or Hindu. Using religion in that sense, we may say that a man has changed his religion, that is, that he has adopted the Christian instead of the Brahmanical body of religious doctrines, just as a man may learn to speak English instead of Hindustani. But religion is also used in a different sense. As there is a faculty of speech, independent of all the historical forms of language, so we may speak of a faculty of faith in man, independent of all historical religions. If we say that it is religion which distinguishes man from the animal, we do not mean any special religion, but we mean a mental faculty, that faculty which, independent of, nay in spite of sense and reason, enables man to apprehend the Infinite under varying disguises. Without that faculty, no religion, not even the lowest worship of idols and fetiches, would be possible;

and if we will but listen attentively, we can hear in all religions a groaning of the spirit, a struggle to conceive the inconceivable, to utter the unutterable, a longing after the Infinite, a love of God. Whether the etymology which the ancients gave of the Greek word *anthropos*, man, be true or not, (they derived it from *ho an' athron*, he who looks upward): certain it is that what makes man to be man, is that he alone can turn his face to heaven; certain it is that he alone yearns for something that neither sense nor reason can supply.

If then there is a philosophical discipline which examines into the conditions of sensuous perception, and if there is another philosophical discipline which examines into the conditions of rational conception, there is clearly a place for a third philosophical discipline that has to examine into the conditions of that third faculty of man, co-ordinate with sense and reason, the faculty of perceiving the Infinite, which is at the root of all religions. In German we can distinguish that third faculty by the name of *Vernunft*, as opposed to *Verstand*, reason and *Sinn*, sense. In English I know no better name for it, than the faculty of faith, though it will have to be guarded by careful definition, and to be restricted to those objects only which cannot be supplied either by the evidence of the senses, or by the evidence of reason. No simply historical fact can ever fall under the cognizance of faith.

With all the genuine documents for studying the history of the religions of mankind that have lately been brought to light, and with the great facilities which a more extensive study of Oriental languages has afforded to scholars at large for investigating the deepest springs of religious thought all over the world, a comparative study of religions has become a necessity. A science of religion, based on a comparison of all, or at all events, of the most important religions of mankind, is now only a question of time. It is demanded by those whose voice cannot be disregarded. Its title, though implying as yet a promise rather than a fulfilment, has become more or less familiar in Germany, France, and America; its great problems have attracted the eyes of many inquirers, and its results have been anticipated either with fear or delight. It becomes the duty of those who have devoted their life to the study of the principal religions of the world in their original documents, and who value religion and reverence it in whatever form it may present itself, to take possession of this new territory in the name of true science, and thus to protect its sacred precincts from the inroads of mere babblers. Those who would use a comparative study of religions as a means for debasing Christianity by exalting the other religions of mankind, are to my mind as dangerous allies as those who think it necessary to debase all other religions in order to exalt Christianity. Science wants no partisans. I make no secret that true Christianity seems to me to become more and more exalted the more we appreciate the treasures of truth hidden in the despised religions of the world. But no one can honestly arrive at that conviction, unless he uses honestly the same measures for all religions. It would be fatal for any religion to claim an exceptional treatment, most of all for Christianity. Christianity enjoyed no privileges and claimed no immunities when it boldly confronted and confounded the most ancient and the most powerful religions of the world. Even at present it craves no mercy, and it receives no mercy from those whom our missionaries have to meet face to face in every part of the world; and unless our religion has ceased to be what it was, its defenders should not shrink from this new trial of strength, but should encourage rather than depreciate the study of comparative theology.

NOTICE.—The Reports, in pamphlet form, of the Annual Meetings of the Free Religious Association for 1868 and 1869 (at 40 and 60 cts. respectively), REV. SAMUEL JOHNSON'S Essay on "THE WORSHIP OF JESUS" (50 cts.), and an Essay on "REASON AND REVELATION," by WM. J. POTTER (10 cts.), all published through the Association, can be obtained by addressing the Secretary, WM. J. POTTER, New Bedford, Mass.

The Report for 1868 contains addresses by O. B. FROTHINGHAM, JAS. FREEMAN CLARKE, ROBERT COLLYER, CHARLES H. MALCOLM, JOHN P. HUBBARD, OLYMPIA BROWN, JOHN WEISS, T. W. HIGGINSON, F. E. ABBOT, A. B. ALCOTT, and others, each presenting some distinct aspect of the religious tendencies of the times; also a long address by WENDELL PHILLIPS, specifically prepared for the Association, on "THE RELATION OF RELIGION TO PHILANTHROPY;" Essay by F. B. SANBORN, on the same subject; Essay by W. J. POTTER, on "PRESENT TENDENCIES OF SOCIETY IN REGARD TO RELIGIOUS ORGANIZATION AND WORSHIP;" the specific Reports of the Executive Committee of the Association, and Letters from M. D. CONWAY in England, and KESHUB CHUNDER SEN, of India.

The Report for 1869 contains addresses by FROTHINGHAM, WEISS, ABBOT, HIGGINSON, PROF. DENTON, J. H. JONES, RALPH WALDO EMERSON, C. A. BARTOL, LUCY STONE, HORACE BEAVER, ROWLAND CONNOR, and others; Essays by JULIA WARD HOWE, DAVID A. WASSON, and RABBI ISAAC M. WISE; and Annual Report of the Executive Committee.

Some of these addresses are as conservative in their theology as others are pronounced in their radicalism,—the Association having offered a free platform to all phases of religious thought.



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# The Index.

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AT

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

Those columns of THE INDEX headed DEPARTMENT OF THE FREE RELIGIOUS ASSOCIATION are edited independently by the Secretary of the Association. The Association is not responsible for anything published in any other part of THE INDEX.

TWO DOLLARS PER ANNUM.

FRANCIS ELLINGWOOD ABBOT, EDITOR.

### CHAOS AND COSMOS.

[Read to the partially formed "Independent Society," Dover, N. H., Sept. 6, 1868, just after the summer vacation.]

"And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." GENESIS, I, 2.

Fresh from daily companionship with the boundless sea, the sheen of its billows still flashing before my eyes and the roar of its surf still echoing in my ears, I cannot forbear, my friends, to dwell this morning upon the thought which, above all others, has seemed to me the burden of that eternal and majestic monotone. While still lingering by the ocean's side, —whether watching the resistless rush of the breakers as they leap in foam and spray over the rocks, or roll in white sheets of froth up the smooth sands of the beach,—or whether gazing beyond the endless turmoil of the floods at my feet to the far horizon where heaven and earth seem to touch each other with a kiss of peace,—I find that thought is overpowered by the stupendous sublimity of Nature, and imagination is paralyzed by a feeling of unutterable awe. How idle would be the attempt to put pen to paper in presence of the ocean, or even to interpret in one's own mind the meanings of its mysterious language! Not until freed from the spell of its immediate presence, can we begin to comprehend its teachings. The senses are awake to sights and sounds; the mind cannot maintain its equipoise, or detect the significance of what is seen and heard, until the hour of quiet and undistracted thought arrives.

Yet in a confused manner, without any attempt to analyze the impressions of the moment, I was haunted by the consciousness of a perfect concord in that seeming discord of the waves; I felt the unity of law underlying that vast variety of motions, and realized in some sort the truth that, even in the heart of disorder itself, order—divine order—sits everlastingly enthroned. Upon the face of the waters still moves the "Spirit of God," continuing through the enormous cycles of eternity his work of perpetual creation, and evermore educating COSMOS out of CHAOS.

The old Hebrew bard, constructing his cosmogony according to the best knowledge of the times, made many a mistake in point of scientific fact; but, with the divine instinct of a poet, he seized on that verity of verities which was discerned in human hearts long before the birth of science,—the verity of a living God. It needs not the culture of the nineteenth century to discover this supreme truth; the untutored

barbarian, musing beside the sea or gazing on the midnight heavens, is stirred in soul by influences which the wisest of mankind seek in vain to comprehend; and he, like them, bows in awe before the Great Mystery of the Universe. For him, as for them, the secret of existence is neither Fate nor Chance, but eternal Spirit, brooding over the tossing floods of Time: for him, as for them, disorder is but the matrix of order, and chaos but the mask of cosmos; for him, as for them, the *whence*, the *why*, and the *whither*, remain hidden in profoundest night.

Yet, for all this, I would not disparage the great privilege of living in days of comparative enlightenment. Where the barbarian can only suspect order, we can often see it; and though, even to science, chaos is not yet beheld as perfect cosmos, the unity of this universe is so far an established truth that the simple faith of the child is in substance identical with the highest wisdom of the philosopher. The more completely *one* the creation is proved to be, the more profoundly rational becomes our trust in One Creative Spirit; and, standing beside the ocean, where I know that the vast maze of seemingly lawless motions is obedient to intelligible law, my faith becomes intensified that, wherever disorder seems to reign, order is in reality supreme. Could we but see the whole in the part, and the end in the beginning,—could we but read the enigma of being in the light of its solution,—could we but apprehend the consciousness of God, and understand the equal perfectness of his ends and his means,—depend upon it, friends, our misgivings would seem almost too foolish to be pitied, and we should share the sublime patience of Eternal Wisdom with all that seems awry. All confusions would be harmonized, all antagonisms would be reconciled, all discords in the music of the spheres would be blended into a higher music still. The Spirit of God moves upon the face of the waters; and though darkness be upon the face of the deep, and though the earth be seemingly without form and void, yet I urge you to a higher faith than the ancient poet of creation knew,—the faith that *chaos is itself cosmos*, that *all disorder is but order seen amiss*.

This is the thought that comes to me in the solemn symphony of ocean's unending roar; and to me it seems the one thought that lifts us out of all gloomy doubts and soul-corroding despairs. To God chaos itself is cosmos; disorder is in fact but a name for unperceived order, as chance is but a name for unknown cause. Never in all the past was there a time when the universe was a "rude and undigested mass," never in all the future will there be a time when it will be a finished mechanism. Harmony, order, cosmos, consists in everlasting becoming, not in completed being; it consists in the perpetual unfolding and embodiment of an infinite thought in infinite time, a never-ending progression or march of creation which is at every step conformed to the perfect purpose of God. Nature is the visible expression of the Divine Life, co-eternal with that life itself; creation is not a spasm of energy succeeding an eternity of idleness, but rather the eternal energizing of an eternally active Spirit. The creation of the universe was indeed not the "creation of something out of nothing,"—dismiss that notion as the product of intellectual bewilderment. Nature is but another name for the orderly manifestation of infinite thought,—the Eternal Word of Eternal Spirit; and from everlasting to everlasting it is cosmos, and not chaos. The ongoings of this self-revelation are the gradual evolution of matter and of mind; and the unity, order, and beauty of the process show the immanent Power to be at once Person and more than Person. Thus Nature is read in the light of a high philosophy, and becomes one with God.

Perhaps you may say—"Confusion, disorder, chaos,—are not these real in human life? Do we not in life's experience know them to be other than illusions,—to be the grimmest of actualities? Pain, mis-

fortune, poverty, grief, oppression,—shall we vote these to be dreams? Can we live as if they were such? Why torment human hearts with an exhortation to impossible patience with real evils? Make what you will of it, evil is evil, and nothing is gained by calling it good in disguise. You urge the duty of sincerity; why not practise it by calling things by their right names?"

There is a great deal of truth in this retort, if any of you should make it in your hearts. But it is not wholly fair, after all. I certainly call evil evil, and make no doubt that, *as we see it*, it is really such. But I raise this question merely—*must it really be as we see it?* There are times when I think so; but, I confess, I am not then my best self. There are other times when I can see even my own troubles in a higher light. Nothing is easier than to come here and call *your* misfortunes and griefs "blessings in disguise;" but the test comes when I have to go home and call *my* own by that name. Sometimes I can do this, sometimes not. But I feel myself to be a wiser man when I can, than when I cannot. It certainly makes me stronger and more fixed in good purposes, if I can look at the seeming chaos of human life and say to myself,—*"It is, after all, the cosmos of a perfect Providence of Law."* Somehow or other if I can persuade myself not to give way before inevitable ills, but rather to greet them as honest friends somewhat gruff in voice, I always find them such in the end. At any rate, whining, moping, or complaining never made me any better than I was before. I do not pretend to call pain a good, except as it may be viewed by a higher than human wisdom; I do not pretend to enjoy the headache, or relish disasters, or make merry when I lose my friends. But whatever seems to me painful or sad or even cruel in the laws of Nature from which I know there is no escape, becomes more easy to bear, if I can honestly feel that, black as it looks to me, it is all white to God. I do not gain much by insisting that black to me must be black to him. An old minister of former times once went to see a grieving mother who had just lost her only child. She could not, she said, forgive God for taking her darling; in fact, she could not and she would not bear it. The minister listened to her almost frantic cries with patience, and tried to suggest consoling thoughts; but, when she repeated with bitter emphasis that she could not and would not bear it, he stopped short, and simply said,—*"Madam, what do you propose to do about it?"* A little bluntly put, perhaps, but a question we have all to face. For myself, I take great comfort in this thought that *chaos to man is cosmos to God*. The rough waves, dashing and tumbling in fierce confusion on the beach, swirling the sands about in little maelstroms, and with angry undertow sucking shells, pebbles, and kelp back into the tumult of the surf, seem to obey fixed laws as little as the surging catastrophes that sweep away human happiness on the shores of Time. Yet, dear friends, even here I believe that *law is method*, and that *love is motive*; and that in one case as truly as in the other, the Spirit of God moves upon the face of the waters.

But the principle which I urge this morning, that man's chaos is God's cosmos, is still more severely tested, when we come to apply it directly to the world of moral life. Our own feelings and thoughts, words and actions, tossing and rushing like the restless breakers, surely make confusion worse confounded,—a chaos more hopelessly bewildering than that of the waves. Further, if we are at all free, we must be to some extent uncontrolled by fixed laws. This I must admit, for to deny it seems to me the very negation of all morals. Free we must be in all moral choices. But here our freedom ends. Having made our choices, consequences pursue us by inexorable laws. And in these laws of moral reaction, of retribution for evil and of benediction for good, I certainly discern the moving of the Spirit of God upon the



face of the waters. I believe that to God it appears a nobler thing to educate a free soul freely into virtue, than to create a moral automaton, a spiritual machine. Then it follows that, free-agency being bestowed, the sins of free agents cannot be prevented except by despotic interference with their moral freedom; and it seems a better thing on the whole that moral freedom with much sin and much virtue should exist, than that moral mechanism should exist without either. Thus I explain to myself the fact of sin under the laws of infinite Goodness. But out of this chaos of spiritual evil, which I admit I cannot even suppose to be actual cosmos, I believe that eventually a divine cosmos will be evolved. Over the ocean of human life moves ever the Creative Spirit; through the inner tempests it moves, stilling the storms and educing order out of the very riot of disorder. Every virtuous and holy soul is a creation, a spiritual cosmos, of the indwelling God. The breath of the Spirit is life itself, and creates noble character by conferring upon it the limited power of self-creation. Given the natural faculties with a certain liberty in their use, man becomes himself a creator of his own character under the fixed laws which determine his organization and circumstances. We can at will foster or tamish the good instincts of our being; we can to a certain extent welcome or reject the influences creative of spiritual excellence, and thus freely advance or retard the development of the cosmos of the soul.

A beautiful illustration of this self-created yet God-created cosmos in a human soul, as if to interpret and make clearer to me the lessons of the great deep, came to my notice during my stay at the sea-shore. To the boarding-house there came a gentle girl and her lover. A few days after, there came also an old man, infirm, poor, solitary, and not knowing a soul in the house. As soon as the young lady discovered these facts about the old man, she spoke to him with great kindness and respect, showed him every possible attention, and by her noble spirit won many others to be equally kind to the lonely stranger. I was greatly touched, when the old man came to take his leave, and with feeble steps tottered around to shake the hands of all who would notice him, to see that this young lady not only gave him her hand with the utmost cordiality, but touched his cheek with her lips, as if she were his daughter. Surely I never saw a more beautiful sight. Must I add that one of the boarders, utterly blind to the beauty and exceeding delicacy of her act, actually ventured afterwards to approach her with a foolish jest on what he called "her flirtation with the old man?" Cold and coarse, he meant no harm, but knew no better. Ah, if such thoughtful kindness as hers were more common in this world of ours, it would not be the spiritual chaos it so often appears!

It is the spirit of unselfish devotion to the good of all, the enthusiasm of self-consecration to a high ideal, that reveals the deeper unities of life, and brings glorious order out of its baffling and bewildering confusions. Even there law also rules; even there the immanent God moves over the face of the waters, and, as in the old Hebrew poem of the creation, fashions a new and harmonious and beautiful world. It is a privilege unspeakably magnificent that man should be himself a creator, and out of the chaos of his wild wants and wayward impulses educe at last the cosmos of a divine character.

**NOT A FIT WOMAN FOR SUFFRAGE.**—During the holidays, a few months back, I had occasion, in pursuit of Noah's arks and other juvenile requirements, to visit several toyshops. In one of these, as attendant and apparent proprietor, I found a woman, who was also a lady. She had been handsome, and was still young, but she looked dragged and careworn, as she well might, with a fat boy of ten months in her arms, a little girl of less than three years pulling at her dress, and an older girl of seven or eight doing her best to straighten out the articles disarranged by customers. I entered into conversation with her, and expressed my surprise at finding a woman of her apparent education and refinement in such a position. She told me that her husband was studying for a physician, that to support the family and enable him to do it, she had undertaken this toyshop, and she added, with great pride, "I have succeeded beyond my expectations. I do not intend he shall be ashamed of us, either," said she. "When spring comes on, I shall replace my toys with fancy goods and little garments of my own making, and I expect to make enough to set him up as a physician in a respectable quarter, and then when he is established we can join him, and no one will know anything about it." I said, "Do you think he will realize the sacrifices you are making for him?" She looked at me in simple wonder. She had not thought of sacrifices.—*Exchange.*

## Miscellaneous.

### MARK TWAIN'S WICKED BOOK.

Deacon B. Criticises the "New Pilgrim's Progress."

BY RALPH.

[From the Springfield, Mass., Republican.]

Old Deacon B. had told me that "Mark Twain was an impious fellow who had spoken disrespectfully of the Holy Land."

"Where?" said I.

"Where?" replied he, "why, in that new miserable book of his'n, called the New Pilgrim's Progress. I was invaggled into buyin' that air book by a raskill pedler. He told me that the book was written by John Bunyan jest afore he died. The mannerscript, he said, had jest been discovered in the British Museum, and was goin' to be published, and I, like a 'tarnal fool, subscribed for it. He looked like an honest fellow, and I paid him four dollars in advance for it, but I never would have done it if he hadn't seemed such a pious young man, and he said he wanted the money. He told me he would bring the book around in a few days his self, but he didn't. The 'tarnal scoundrel cent it by mail. I was awful mad," said the deacon, "when I found out the wicked trick that had been played on me. I opened the book and found that it was written by a fellow who called himself Mark Twain. Agag Solomon David B.—that's my eldest son," said the deacon, "he said that Mark Twain wasn't the fellow's real name. It was Lemons, or Clemmons, or something like that. He, Lemons, or Clemmons, or whatever the critter's real name was, had cut up some dodo out in California, or New Mexico. He didn't know whether 'twas for hoss stealin' or murder, 'twant for him to say. But one thing he did know certain; he had done something out of the way, else why did he change his name? I can tell you one thing," continued the deacon, "when you see one of those fellers that dastn't write under his own name, you can lay it down as a fact that he has done something bad, something that he is ashamed of."

I nodded my head approvingly, and the deacon proceeded. "When I found out what that awful book really was, I had a good mind to pitch it into the fire. Then, thinks I, I will take it over and show it to the minister. He said it was a vain book, and he did not know but what it was a wicked one; for says he, that Mark Twain has written against Sunday school books, and anybody that will do that must be of a very depraved heart."

"What did you do next?" said I.

"Well," said the deacon, "I took the cussed thing home and held it four or five times over the fire-place, but every time the flames shot up high I thought I could not afford to lose it, for it cost me four dollars in money. I thought I could sell it to somebody, or make the pedler take it back. So I laid it on the shelf where Agag Solomon David B. couldn't find it. It lay there for as much as a week; then the folks were all gone and I thought perhaps it was my duty to read that book and let the public know what it really was. Well, I read it all through in about ten days, and found that it was all about a trip on a steamboat made by a lot of wicked pleasure-seekers. The feller praises that infidel France and them nasty niggers which he tries to disguise under the name of our friends the Bermudians. But I can see through it all! He shows up the Catholics first-rate, and all their miserable lyin' frauds and tricks; this is the only good thing in the book. I think it's my duty to show those passages to the minister. On all other points he is very unreliable, and he does speak awfully about the Holy Land—says it ain't a land flowin' with milk and honey, right contrary to scripture. He ridicools books writ by ministers of the gospel. The feller better be careful what he is doin'." Here the deacon quoted scripture for thirty minutes. Contrary to all precedent, I shall not give his quotations entire. He quoted the whole of the first chapter of Genesis, fourth and fifth chapters of Deuteronomy, fourth and eighth verses of the first chapter of Numbers, and two entire chapters in Acts, which particular ones I have forgotten. The reader can select any two he has a mind to, and I have no doubt they will be as pertinent to the subject as any that the deacon quoted.

The deacon went on with his story saying, "The folks didn't come home as soon as I expected, there were some things that I had forgotten, and I thought it my duty to read the miserable book again, so as not to make any mistake when I wrote about it to the public. I had got it all read through but nine pages the second time, when I heard the folks drive up. I jest give it a sling, and it landed way up on top of the shelf, in the black cupboard. I laid four or five bundles of herbs over it, and then went out and helped the folks in. They had been up to Aunt Hanner's to see about some cider apple-sarse for winter, and Agag Solomon David B., he talked about buyin' a pair of steers, and my old woman was goin' tew get some—"

"Never mind your wife now," said I, interrupting him, "tell us more about the book."

"Well, it lay up there on the shelf all covered up with sage, catnip and saffron for four weeks, if I remember rightly. One day Solomon David B. Agag, —no, I mean Agag Solomon David B. says to me, says he, father, says he, father, I have concluded to take the steers. Aunt Hanner has writ that I may have 'em at the price I offered when I was up there, and mother said she would like to go up with me, if you hain't no objections, to look after the apple-sarse.

Well, they hitched up old Dobbin and went. While they were gone, I thought it would be a good time to finish those nine pages. I read them all and then found that somehow I lost the connection. So I just commenced at the beginnin' and read the pesky thing clear through to the end,—and now I ain't goin' to have anything more to do with it, bein' satisfied that it was no book for an orthodox church member. Such books as them lead to infidelity," said the deacon.

I asked him "what he was going to do with the book now he was through reading it."

He replied that he expected "that pesky pedler will be back in the neighborhood in a few days to see a gal he was hankerin' after, and I am agoin' to make him take it back; so he will have to give me back the money he swindled me out of—four dollars in greenbacks."

"If the pedler never makes his appearance in these parts, what will you do with the book then?" I inquired.

The deacon scratched his head for about five minutes, and replied that he "supposed that he should have to lose it, or sell it at a sacrifice. I would sell it for less than I gave, but then, there ain't no one that would want it, and perhaps it would be wicked for me to sell it, it might fall into some young man's hands and be the ruination of him. It's a powerful wicked book."

"How much will you take for it, deacon?"

"I declare, you wouldn't buy such a book, would you, knowing its contents?"

"Yes, I am going to buy it, deacon, name your price."

The deacon hemmed, coughed and spit, looked in all directions, then commenced a long-winded discourse on profane books in general, and then wound up his discourse with the advice to me not to buy the New Pilgrim's Progress, "cause it was not written by John Bunyan. It's by a fellow that calls hisself Mark Twain, you see."

I told him that was just the reason why I wanted to buy it.

His eyes opened wide and stared at me like those of an owl. After I told him three times that I would buy the book, he said he would let me have it for \$3.75. He was willing to sacrifice a quarter if I would let him come to my house and read it sometimes, "cause you see I am going to write and caution the public one of those days. Now I have kinder lost the connection."

I paid him \$3.75, and promised him he should have the loan of it any time he wished.

He then put it into my hand wound up in six newspapers, "The Innocents Abroad, or the New Pilgrim's Progress."

I read it through twice and was very much pleased with the manner in which Mark Twain had written concerning the voyage of the Quaker City. He alone, save three, of all the tourists I have ever known, has returned to the United States without Europe in his belly, or the Holy Land on the brain. Common-sense people should club together and give him a pension for showing up the Grimeses.

The deacon has read the book through twice since I bought it. He says one of those days he is going to expose its fallacies to the public. Some of us who know the deacon think that his forthcoming criticism on Mark Twain will be as great a piece of headwork as that of Dr. My Gosh on Emerson, Goethe and Carlyle. One thing is in the deacon's favor—he has read thoroughly his author, first-handed; and if he don't lose the connection and fill his paper full of quotations from scripture, although altogether irrelevant to the subject—as some orthodox writers do,—if he sticks to his subject, Mark Twain's "New Pilgrim's Progress," the deacon will then, we presume, produce as wonderful a piece of criticism as some English and American theologians have on German rationalism and the twelve apostles of heresy.

### HARD TO SUIT.

[By Col. Higginson, in the N. Y. National Standard.]

Everybody remembers the story of the sergeant who flogged the soldier, and who complained that whether he struck high or low, he found it equally impossible to give satisfaction. It is just as hopeless an effort, when those who attack existing prejudices attempt to propitiate those who defend those things.

Theodore Parker, for instance, called himself a Christian, and was the object of unsparing denunciation for the presumption. But when Francis Abbot, holding essentially the same views, turns round and says, "very well, then, I will not call myself a Christian," he is reproached more severely than his predecessor.

We see the same inconsistency in the attacks now being made upon the Rev. J. L. Hatch for distributing tracts in Boston. We have constantly been told by the clergy, "Free religion has no zeal, raises no money, sends no colporteurs, distributes no tracts." "What can be the consistency of men who make so little effort to advance their doctrines?" Moved by such appeals a member of the "Free Religious Association" takes up his position at the doors of the "Young Men's Christian Association," and offers a radical tract to every one who goes in or out. The indignant members appeal to the janitor, to the "American Unitarian Association," and possibly to the Chief of Police. The case is hopeless, for it is only an imitation of what the "Young Men's Christian Association," or those who think with them, have done at every meeting of the "Free Religious Association." But it shows the hopeless



difficulty of dealing with men who will neither consent to be let alone nor to be molested,—calling us indifferent if we do not attack them, and insolent if we do.

The writer is not a very ardent propagandist, though he becomes more so when he reads such things. He has never seen Mr. Hatch's tracts, nor does he know in what spirit that gentleman administers them. But logic is logic, and he humbly submits that it must be right either to claim the name of Christian or to disclaim it,—one or the other. It must be right either to urge one's opinions or to keep them to one's self.

#### DISTRIBUTION OF LIBERAL TRACTS.

[We are pleased to see this fair and just paragraph in the columns of *Zion's Herald*, the Methodist paper in Boston. It is a mistake, however, about the police, who refused to interfere.]

Rev. Mr. Hatch, a Unitarian clergyman, has been accustomed to distribute tracts at the doors of the evangelical meetings. He has been forbidden by the police. We regret this. He has a right to offer his tracts at any door. They will do no harm. If he is forbidden, so may any tract distributor be on his beat. They cannot stand on the Common, if not on the side-walk before the Temple. We know of no other person who stands at the doors of congregations as he does, that they do not agree with, and offer tracts of a contrary sort. The *Universalist* is mistaken, we think, in the declaration, that—

"For years, the emissaries of the Tract House have haunted heterodox places of worship, thrusting into the faces of unoffending people tracts, the very titles of which were an insult to those who were expected to take them."

If so, we condemn it heartily. But it is difficult to draw the exact line between duty and annoyance; it ought to be left to the distributors and their friends, and to common sense, and not to the police.

#### WHY FARMERS' SONS DISLIKE FARMING.

[From the *American Farm Journal*.]

Farmers complain that their sons do not take to the profession of their fathers kindly, but that a very large per cent. of them drift into the cities, and follow other occupations. This is true, and the fault is, in half the cases, with the farmers themselves. The reason for this is that the American farmer is too much possessed with the spirit of money-getting to make farm life pleasant. We know of thousands, who have broad acres, immense houses, cattle, sheep and swine, and who, in addition to these treasures, have their thousands and tens of thousands in government bonds, or in mortgages, who live in a style far inferior to that of the humblest mechanic in the towns. Their houses are built not to gratify taste, or to yield pleasure to their inmates, but solely with an eye to convenience; the floors are uncarpeted, the windows are shadeless, there are no books, no papers save one for market reports, no good cheery furniture, no piano or melodeon, no nothing to make life pleasant. Outside the same barren, hard appearance is manifest. Flowers are tabooed, there are no ornamental trees, the barn is as severe in style as rigid economy can make it, in short everything is sacrificed to the one idea—profit.

Is it any wonder that the boy born and reared amid such surroundings desires something better as soon as he discovers that there is something better? Is it any wonder that, seeing in towns luxuries, beauty and taste, he fancies that mercantile or professional pursuits must be better to afford these things? Is it any wonder that after living a month among pleasant things he should imbibe a distaste to the farm of his father, and the hard, close life led upon it?

We wish to be understood. The farmer who has debt on his hands, or whose farm lacks necessary improvements, has no business with any of this. Much better bare floors and walls than mortgages. But in middle life, when the farm is paid for, and stocked, when there is money at interest, and the chances for failure have all been passed, the farmer who does not add to his house all these things is foolish indeed. There should be in every such farmhouse as good furniture, as good carpets, as good a piano, and as good a library as any townsman worth an equal amount possesses; the sons and daughters should be as well educated, not that they may leave the farm, but that they may make farm life pleasant and happy.

There should be just as good society, and as much of it, in the country as in the town. The social instincts inherent in all should be cultivated, there should be music, there should be reading, there should be discussions, in short whatever men of means find to amuse and improve themselves in town, men of means in the country should find and practise.

When all this is done, farmers' sons will seldom leave the noblest of all professions, for with these additions farming is the most pleasant life that can be led; and for the same reason farmers' daughters will prefer to marry farmers' sons, but not till then.

An English judge once addressed a criminal, who had been sentenced to death for uttering a one-pound note, in this wise: "I trust that through the merits and mediation of our Blessed Redeemer you may there experience that mercy which a due regard to the credit of the paper currency of the country forbids you to hope for here."

#### THE EXCOMMUNICATION OF SPINOZA.

[From *Lewes' "Biographical History of Philosophy,"* pp. 457—460.]

The education of the Jews was almost exclusively religious, the Old Testament and the Talmud forming their principal studies. Spinoza entered into them with a fanatical zeal, which, backed as it was by remarkable penetration and subtlety, won the admiration of the Chief Rabbi, Saul Levi Morteira, who became his guide and instructor. Great indeed were the hopes entertained of this youth, who at fourteen rivalled almost all the doctors in the exactitude and extent of his biblical knowledge. But these hopes were turned to fears, when they saw that young and pertinacious spirit pursue his undaunted inquiries into whatever region they conducted him, and found him putting difficulties to them which they, Rabbins and philosophers, were unable to solve.

Spinoza was to be deterred neither by threats nor by sophistications. He found in the Old Testament no mention of the doctrine of immortality: there was complete silence on the point. He made no secret of his opinions; and two of his school-fellows, irritated at his intellectual superiority, or else anxious to curry favor with the Rabbins, reported his heresy with the usual fertility of exaggeration. Summoned to appear before the Synagogue, he obeyed with a gay carelessness, conscious of his innocence. His judges, finding him obstinate in his opinions, threatened him with excommunication; he answered with a sneer. Morteira, informed of the danger, hastened to confront his rebellious pupil; but Spinoza remained as untouched by his rhetoric as he was unconvinced by his arguments. Enraged at this failure, Morteira took a higher tone, and threatened him with excommunication unless he at once retracted. His pupil was irritated, and replied in sarcasm. The Rabbi then impetuously broke up the Assembly, and vowed "only to return with the thunder-bolt in his hand."

In anticipation of the threatened excommunication, Spinoza wisely withdrew himself from the Synagogue—a step which profoundly satisfied his enemies, as he thereby rendered futile all intimidations which had been employed against him, particularly the otherwise terrible excommunication; for what terror could such a sentence inspire in one who voluntarily absented himself from the society which pretended to exclude him? Dreading his ability, and the force of his example, the Synagogue made him an offer of an annual pension of a thousand florins, if he would only consent to be silent, and assist from time to time at their ceremonies. Spinoza, indignant at such an attempt to palter with conscience, refused it with scorn. One evening, as he was coming out of the theatre, where he had been relaxing his overtaken mind, he was startled by the fierce expression of a dark face thrust eagerly before him. The glare of blood-thirsty fanaticism arrested him; a knife gleamed in the air, and he had barely time to parry the blow. It fell upon his chest, but, fortunately deadened in its force, only tore his coat. The assassin escaped. Spinoza walked home thoughtful.

The day of excommunication at length arrived; and a vast concourse of Jews assembled to witness the awful ceremony. It began by the solemn lighting of a quantity of black wax candles, and by opening the tabernacle wherein were deposited the Books of the Law of Moses. Thus were the dim imaginations of the faithful prepared for all the horror of the same.

Morteira, the ancient friend and master, now the fiercest enemy of the condemned, was to order the execution of the sentence. He stood there, pained, but implacable; the people fixed their eager eyes upon him. High above, the chanter rose and chanted forth, in loud, lugubrious tones, the words of execration; while from the opposite side another mingled with these curses the thrilling sounds of the trumpet; and now the black candles were reversed, and were made to melt, drop by drop, into a huge tub filled with blood. This spectacle—a symbol of the most terrible faith—made the whole assembly shudder; and when the final Anathema Maranatha! were uttered, and the lights all suddenly immersed in the blood, a cry of religious horror and execration burst from all; and in that solemn darkness, and to those solemn curses, they shouted Amen, Amen!

Thus was the young truth-seeker expelled from his community, his friends and relations forbidden to hold intercourse with him.

**THE COW TREE.**—"Among the many curious phenomena which presented themselves to me in the course of my travels," says Humboldt, "I confess there were few by which my imagination was so powerfully affected as by the cow-tree. On the parched side of a rock on the mountains of Venezuela grows a tree with dry and leathery foliage, its large woody roots scarcely penetrating into the ground. For several months in the year its leaves are not moistened by a shower; its branches look as if they were dead or withered; but when the trunk is bored, a bland and nourishing milk flows from it. It is at sunrise that the vegetable fountain flows most freely. At that time the blacks and natives are seen coming from all parts, provided with large bowls to receive the milk, which grows yellow and thickens at its surface. Some empty their vessels on the spot, while others carry them to their children. One imagines he sees the family of a shepherd who is distributing the milk of his flock."

"Our mothers, the only faithful tenders who never misplaced a switch," is a toast said to have been offered at a railway banquet.

#### Voices from the People.

[EXTRACTS FROM LETTERS.]

"If I could afford it, I should be glad to have two copies of *THE INDEX*. I give away all I receive, hoping you may gain subscribers thereby. You may judge that I like *THE INDEX*, when it is said that the only religious position I ever occupied was the one you advocate as 'Free Religion.' 'Spirit' communion is a *fact* to me, because my *senses* detect the presence of the Invisibles, but I cannot make a *Religion* out of that fact. My religious belief has not changed a hair's breadth since I heard of Spiritualism, though I have been a 'medium' for seven years. Those Spiritualists who are affected by a surplus of feelings, sentiments and 'impressions' may and probably will, for a time, think or rather agree with Mrs. Cora Tappan. But not so with the *reasoning* ones. They will appreciate and welcome Free Religion at once, and the rest will follow when they realize the necessity of protecting Free Thought from the aggressions of evangelical Authority by a strong organization.

Please inform me through *THE INDEX* (if you can) at what age of the Christian church polygamy was forbidden. I do not often trouble an editor, and you will excuse these few hasty words."

"I like your paper very much, and read it with a great deal of interest; for though I take little part in the great affairs of this world, yet I take great interest in this matter of free religion. I was much interested in your remarks on annihilation, and can agree with you *exactly*. It makes no difference with this present life whether we are to live hereafter or not. Truth and goodness are paying commodities to invest in, *even in this world*. If there is another, I shall be willing to share it with kindred spirits, but I prefer annihilation to an orthodox heaven, not to mention the dreadful hell which I shall surely come to if orthodoxy is true, for I cannot believe in Christ as my Savior. I must work out my own salvation with such help as I may get incidentally from others; and I am willing to do so, fully believing that whatever is in store for humanity in the future, I shall get my share according to deeds done in the body.

For the great unfriended future I have no fears, believing that God is good, and that 'whatever is, is right.'"

"I am aware that I am late in the renewal of my subscription for *THE INDEX*, but I assure you that I have no thought of dispensing with its valuable services. I am a Spiritualist, but feel the strongest interest in those efforts being put forth to inculcate religion divested of superstition in earth-life; and in these great efforts I believe that the free and noble thoughts expressed through your paper are performing an important part. I should be very glad to send you the names of some new subscribers, but am not able to do so at present, but will present its claims whenever I have an opportunity."

"The discussions on immortality in *THE INDEX* are good. I see in the last No., some one talks of the soul or mind as subordinate to the brain. All through the universe spirit dominates over matter, and the etherial and permanent forces shape and change the material forms.

You talk of enlarging *THE INDEX*. Don't get it too large. Its breadth of spirit and thought compensates amply for a bed-blanket sheet of platitudes."

#### LOCAL NOTICES.

**FIRST INDEPENDENT SOCIETY.**—The regular meetings of the Society will be suspended till the basement of the new building on Adams Street, can be got ready for use,—probably October 1st. Special notice will be given of any meetings that may be held before that time.

**SOCIETY OF SPIRITUALISTS AND LIBERALISTS.**—By special invitation, Mr. Abbot will read a lecture to this Society in Lyceum Hall, Sunday evening, September 4, at 8 o'clock. (Subject:—"The Relation of Free Religion to Spiritualism.") The public are invited to attend.

**RADICAL CLUB.**—The meetings of the club will be suspended until further notice.

#### RECEIVED.

**WHY AND WHAT AM I?** The Confessions of an Inquirer. In Three Parts. Part I. Heart Experience; or the Education of Emotions. By JAMES JACKSON JARVES, author of "Art-Hints," "Italian Nights," "Kiana," etc. For sale by DION THOMAS, 142 Nassau Street, New York. 12mo. pp. 320.

**SCOTT'S ANNUAL TOLEDO CITY DIRECTORY for 1870-71.** Embracing a Large Amount of Valuable Information of Local Societies, Incorporated Bodies, &c., together with a General Business Directory. Volume Five. Toledo, Ohio: Blade Mammoth Steam Book and Job Printing House. 1870. 8vo. pp. 456.

**THE CORRELATION OF VITAL AND PHYSICAL FORCES.** By GEORGE F. BARKER, M. D., Yale College. New Haven, Conn.: Charles C. Chatfield & Co. 1870. pamphlet, pp. 36.



## Poetry.

## FAR AWAY.

From the brown and dripping and weedy rocks,  
Battered and worn with the waves' wild shocks,  
Like a gull that sweeps with pinion free,  
Fly, O my soul, o'er the sea—  
Far, far away!

From the damps and mists of the darkened vale,  
Cold with the rush of the evening gale,  
Speed thee, O soul, to the golden sky,  
Into the sunset fly—  
Far, far away!

From the glare of lamps and roar of the street,  
(Latter of wheels and tongues and feet,  
O my soul, from human strifes and jars,  
Fly to the silent stars—  
Far, far away!

From the weary prison of toil and pain,  
Hunger of heart and waste of brain,  
Flutter forth, O my soul, with broken bond,  
Fly to the calm Beyond—  
Far, far away!

1870.

ASTERISK.

## The Index.

SEPTEMBER 3, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

SPECIAL NOTICE.—Persons wishing a file of THE INDEX, bound and complete for the year, at \$2 50, will please forward name and address immediately. No money should be enclosed. Only TWO HUNDRED AND FIFTY COPIES can be supplied. If these are all ordered, the missing numbers will be reprinted and the orders filled at the end of the year. For further particulars see THE INDEX, No. 20.

## "RADICAL CHRISTIANITY."

Rev. Edward C. Towne has issued a prospectus announcing the publication of a "new Monthly Review of Religious and Humane Questions, and of Literature," to be called *The Examiner*. Leading features of the magazine will be—

1. A novel, entitled *Crazy Chicago*, a study in fiction of the insanities of enterprise and liberty in the Great West.

2. Scholarly and thoughtful essays. "Who made the Bible?" and "Theodore Parker and Christian Fellowship" will appear in the first number.

3. Translations of the best articles from French and German sources. The first number will contain—"The History of the Devil," by Albert Reville, a well-known liberal writer in the *Revue des Deux Mondes*.

4. Short articles and paragraphs of fact, thought and criticism. Great pains will be taken with this department.

5. Thorough articles on books, home and foreign, new, recent and standard, with special reference to studious and scholarly readers; to religious and humane questions; and to the wants of collectors of choice libraries.

*The Examiner* will be stereotyped and contain not less than ninety-six closely printed pages. Published by the Western News Co., Chicago. First number to appear October 1. Price \$4.00 a year; \$1.25 for three months; single numbers \$0.50. The editor (to whom all communications must be sent) may be addressed either at his residence, Winnetka, Illinois, or at his place of business, 41 Madison St., Chicago.

In short, *The Examiner* proposes to be

"an organ of RADICAL CHRISTIANITY," "an organ of FREE RELIGION, viewed as the Truth of Christian Revelation stripped of unessential opinion and tradition and equally antagonistic to all denial of Christianity and to all identification of it with existing forms of creed and church." "It will expound and contend for CHRISTIAN RELIGION, as the TRUTH was in Christ's teaching, and sharply distinguished from the dogmas and customs which go under the name of 'The Christian Religion.'" The editor appeals to all friends of his enterprise, thus explained, to favor him with their subscriptions and with voluntary contributions; and we cannot help adding that we hope he will receive both with unstinted hand. We have been personally acquainted with Mr. Towne for several years, and know him to be an able, scholarly, brave, sincere, and earnest man. The position he takes with regard to Christianity he will undoubtedly defend with great vigor and sound learning; and though we probably shall have frequent cause to criticize it from our own extreme and more radical position, we are very glad that an intellectual and deeply earnest believer in Christianity will boldly face the great questions which are dodged in such cowardly fashion by the organs of Unitarianism. Whether the establishment of *The Examiner* will help or hurt THE INDEX, we know little and care less; it is sufficient for us that the truth will gain by whatever shall excite thought and provoke discussion. A defence of radical ideas within the lines of Christian fellowship will doubtless enlist the sympathies of a larger number of minds, in the present transitional period of religious thought, than does our own advocacy of them from outside of Christianity. But the discussion of the general subject can scarcely fail to make clearer to the public that profoundly important distinction between the universal and the special elements of Christianity which we have pointed out in our "Fifty Affirmations," and which we think Mr. Towne cannot have sufficiently considered. Be this as it may, however, we hold out our hand in heartiest and sincerest welcome to our old friend and comrade, and greet his new enterprise with our warmest wishes for its success.

THE New York *Jewish Times*, of Aug. 19, has a noble editorial in reply to a captious Jew of Mobile, who wrote indignantly censuring the *Times* for its sympathy with Germany in the war, and reminding it of various grievances suffered by the Jews at the hands of the Prussian government. It says:—

"The Jew ceases where the citizen begins; the State knows neither Jew nor Christian; it knows the citizen. . . . When at the outbreak of the war between Germany and France, in recording the fact, we claimed for Germany the championship of civilization, it never came to our mind to inquire, how did she and does she treat the Jews; this is a matter altogether indifferent and foreign to the subject, and those who are not capable of rising above the level of individuality cannot form an opinion that would be of value. . . . Nationally and politically we are no longer Jews; we are either Germans, Frenchmen, Russians, Americans, as the case may be, and we must learn to look at questions in which mankind at large are concerned, not as Jews, but as co-workers in the great cause of humanity."

Such sentiments as these are full of promise for the future of the world. When the Jews thus sink the pride of their ancient race in the consciousness of a common citizenship and common humanity, they become the superiors and instructors of the Christians, who

still superciliously look down upon them as half-heathens. They show the large cosmopolitan spirit which will yet abolish the peculiarities of Judaism and Christianity alike, and unite all men in the religion of universal freedom and justice, truth and love.

WE are indebted to Messrs. Prang & Co., of Boston, for a beautiful chromo-lithograph of Senator Revels, executed after an oil painting by Kaufmann. That it is true to life, we have the testimony of Frederick Douglass, who says:—"It strikes me as a faithful representation of the man." Other gentlemen, also, who are personally acquainted with Mr. Revels, give us assurances to the same effect. The expression of the face is that of an able and honest man. The colored people may well be proud to hang on their walls the picture of one who is a living proof that the stigma of political disability no longer cleaves to their race. We hope that the enterprising and liberal firm who have given this portrait to the public will double the favor by publishing a similar portrait of Douglass. Official position, after all, is not so strong a claim to the honor as individual ability, worth, and services; and there are thousands who would be glad to possess a good likeness of the man who has toiled so generously for the emancipation and enfranchisement of his brothers in bondage.

THE first number of the *American Farm Journal*, a new illustrated monthly published by Miller, Locke & Co., of Toledo, is a sixteen-page paper well printed on good stock, and makes a fine appearance. Its object is "to furnish the farmers of the country with a first-class paper, devoted specially to their interests, at so low a price that they can all afford to take it, and not one of them who consults his interests can afford to be without it." To read its articles is enough to make one in love with agriculture; and we should be tempted to drop the editorial pen and shears for hoe and rake, if we did not remember that THE INDEX also is a farmer, and hopes to see a harvest from the seed it scatters broadcast. The editorial we copy from the *Farm Journal* on a previous page, if a fair indication of what the paper will be, shows that strong sense and wise counsel will abound in its columns. Terms—75 cents per annum for single subscriptions.

A NEW use has been discovered at Melbourne, Australia, for Prof. Huxley's well-known speculations, namely, the securing of customers at a restaurant, as appears from the following advertisement:—

## "THE PHYSICAL BASIS OF LIFE."

Huxley's celebrated Essay on this subject is lecture on daily, by

WILLIAM BARTON,

who has made the matter a life study. It is also illustrated daily at his tables, where the "physical basis" can be laid in from 11 to 8, in the best cooked and most varied

HOT LUNCHEON

in the city."

If anything is offensive to a person of decent habits, it is the reception of enclosed postage stamps, intended for subsequent use, and yet stuck to a letter with the sender's own saliva. It is bad enough to attach them even by the corner in this way; but to attach them by the whole under-surface is disgusting. Why not fold them neatly in a slip of paper?



## Communications.

## A PRAYER.

O God, more light! I cannot see my way;  
The hope I held is fading from my sight,  
And all is darkness where there once was day;  
O Father, give thy erring child more light.

I know the spirits that around me cling  
Are evil, and my soul leaps up in fight;  
But still their demon voices through me ring,  
E'en while I pray unto thee here to-night.

If I could find, if I could tread the path,  
If I could see but once what is the right,  
Then with fresh courage could I brave the wrath  
Of these fierce fiends, and put them all to flight.

O Father, show to me that heavenly way,  
That I may ever strive to walk aright;  
For I am willing, and in soul I pray  
For light, O Father, for thy blessed light.

RUFERT.

## ORGANIZATION.

EDITOR INDEX:—Will you pardon me for offering something more on the subject of organization?

Is it not time, as you remarked in the last INDEX, "for liberals to throw off their short-sighted indifference, come down from the clouds, and put their shoulders to the wheel of practical work?" And if that time has come, should not the question of organization be first in order? In nearly every town, from three to five persons, at least, can be found who fearlessly advocate the cause of Free Religion. To these persons allow me to make a few suggestions.

Friends of free thought, you doubtless find yourselves in your respective localities in a small minority, and often feel that you are fighting the battle of progress nearly alone. At times you become discouraged, and notwithstanding you have "learned to labor," you find it far more difficult to "learn to wait," for beneficial results. Now what you need to sustain, strengthen, and encourage you, is the fraternal co-operation of the thousands scattered all over this country who are in sympathy with your views. And to be able to give and to receive that co-operation we must organize. But that organization must be of the simplest kind, one that will place no yoke upon the neck of its members, but leave all as free as the air they breathe.

For this organization large numbers are not requisite. The three or five in each town are sufficient. Let us commence the work in this wise.

Reader, speak to your liberal friends of both sexes in your city or town, and invite them to meet at your office, shop, or parlor next Saturday evening, September 10, at 7½ o'clock, to organize a "Radical Club," (or such other name as you may choose to give the new organization.) Adopt the most simple articles of association, and forward the name of your society to W. J. Potter, Secretary of the Free Religious Association, at New Bedford, Mass., and also to THE INDEX for publication. Besides, be sure and have your proceedings published in your own town or city papers.

When you get together, organize, if not more than three are present; for be assured that after you have commenced the work, others will fall in line. Free thought is abroad in the land, and many of your neighbors, of whom you do not dream, are waiting for you to lead the way for them to follow. The times are ripe for this forward movement.

The correspondent of the *Independent* who wrote the article entitled "A Blighted Life," is but one of the many to be found in every community who feel that "the deepest and most remediless injury that one man can inflict upon another in this world" has been inflicted in the name of Christianity; and they are waiting for the opportune moment to declare their spiritual independence. To these "spirits in prison" you owe this immediate action.

Then we have noble men who are waiting to preach the new gospel to the world, and these little associations will guide their steps from one portion of the country to another; and each will form a nucleus around which the friends of progress can gather to listen to their earnest words of truth. And after hundreds of these organizations are formed, it will devolve upon our Frothinghams, our Higginsons, our Abbots, our Dentons, our Mrs. Stantons, our Lucy Stones, our Mrs. Howes, and others who are able to teach the people, to go forth from one society to another, and give such instruction as the infinite Spirit shall vouchsafe to them.

Then once a year each one of these clubs should send their ablest members to a State association, where plans for united action should be devised. If thought best, these State societies could send representatives to a United States association. This, of course, is an after-consideration.

But (to close this communication) let us make the experiment on the 10th of this month, and see what will come of it. Do not be select in your invitations. Invite all (of both sexes) who love humanity and are in favor of spiritual freedom, whether called Christian, Jew, Pagan, Spiritualist, or Infidel; and adopt no creed, no infallible authority outside of the soul.

I hope all liberal papers, who feel so disposed, will insert the substance of this call for organization.

H. L. GREEN.

[The above communication came to hand just as

the last INDEX was going to press; and we have therefore taken the liberty of putting the date of the projected meetings a week later than was written. It is needless to say that we entirely sympathize with the general plan above proposed, so far as local organization is concerned. We are not anxious for anything further at present, and do not desire at any time what might grow into a new sect. What is needed is local enlightenment all over the country, and this can be best promoted by independent local clubs.—Ed.]

## MUSINGS.

I have never wondered at all that the men of olden times had visions and revelations, that they talked with angels and saw God. My only wonder is that we do not to-day; that for us, too, the trees are not filled with "close-pressed bosoms of subsiding nymphs," and the veil between heaven and earth is not withdrawn or rent. Who can tell how much it sweetened life, and drew it up from the dusty common-places? Since the old Greeks went accompanied by gods, it is no wonder that they gave us such visions of beauty or that the world still counts them among her treasures. Is it strange that Isaiah spoke with a tongue of flame, when the very kings of the dead came up to greet him, and told him the secrets of their prison-house?

When I lie down on the grass and all about me is mystery and beauty, all "questions" and "causes" are forgotten in the rhythm of Nature, whose full orchestra has room for every note, resolving discords into harmony. All the strivings that engross our day become irrelevant, and the individual soul which is larger than its conditions tries to face its destiny. Is it life or death, mortality or immortality? Does God live, and hold in his right hand "long life, even forever and ever?" Struggling with doubt where to doubt puts out the sun, tortured with the sense of unfilled being that craves eternity for growth and expression, I marvel that some angel from the right hand of God, whose wings still quiver with the breath of His Being, does not come down to me, and minister to my hunger. Is it less real than that of the Israelites, to whom He gave manna? I half expect the blue sky to open, and let me see what lies beyond. I wonder God does not speak as in the shady walks of Eden, before He sought for Adam and he was ashamed and hid himself.

Are our purple hills, wet with dew and bright with flowers, lit by the sun and the moon, less beautiful than those old hills of Paradise, where the angels came down like sudden benedictions and talked with the children of men? Said a little boy to me once, looking at the sunset, "I see the angels there sitting in a row." Behind the beauty and the glory I too want to see the angels; and the grand cold law of forces and of motion, beautiful as a poet's dream and more wonderful, cannot fill that place. Like the old Sphinx in the desert, our destiny faces us—forever an enigma. Its base is hid; we know not whence we come; and though the desert wind may fling the sand into its eyes, they never wink or close, but look off into the distance. What do they see there? Some rapture of surprise that shall transfigure us, when the fiery chariot bears us hence like Elijah? Some gradual, dewy growth, like flowers that push their way up through the clay and find the sun? Under our laughter far too deep for tears, the old question repeats itself. While we struggle, aspire, and agonize, does that life of the immortals live itself and we not know it? Can such music be within the Universe and we not hear it? Walled in with silence and with mystery, could no note come down to reassure and bless us?

Going out from home, alone in a strange land, his head pillowed on a stone, the vision came to Jacob. Do hard duties bring such recompense? It was to shepherds, watching their flocks, that the stars appeared of old and the angels sang. Always in quiet places, pursuing often some homely task, the winged vision overtook them, as fate overtakes all. Are these the conditions? In a life contemplative and still, would the revelation be ours too? If we link our life to Nature's, and learn her stillness, will she like a mother unravel for us the mystery of her days and nights, "which hedge in time from the eternities?" But our modern life is busy with its plans; it is eager in its pursuits. The stars might clap their hands together, and the harmony of the spheres grow audible, and none stop to listen. In those old days there was time for quiet; among the shepherds who lived a thousand years, there was leisure for dreams. The world was young then, and in childhood our years are centuries. No mystery is strange where all is mystery,—no wonder heavy-freighted. But the world is past its childhood; the effervescence of its youth is come. Restless waves of tumultuous life beating about to find a shore; tides of a troubled sea whose moon has not yet risen. What are we but grapes crushed in the wine-press,—the young wine bubbling, fermenting, eddying, restless with the wonder of its new existence? Effervescence must come first, that all scum may rise to the top, and the depths grow rich and pure. Shall some angel be sent to stop it? We know that the prudent husbandman stands by to bottle his precious vintage. Do you think that Death will spill God's costly wine?

To this unappeased hunger to know tidings of our future, one man ministered with so sure a faith and so tender an insight, that the world will never cease to be his debtor. Though every word of his had perished, all men are greater in knowing how high a man may grow, how deep a fountain one soul may be to the thirsty. His faith in man's hereafter is a gift of

beauty unsurpassed. His word was so great that few to-day conceive it. "I and my Father are one!" The Divine and human nature are akin, all spiritual life is of the same essence. Put under foot your dogmas, and enter into your inheritance. If we sometimes infuse our own modern thought into his words, yet how large a mould must that have been which, though made eighteen hundred years ago, can yet contain it?

Still walking up and down by the sea of Galilee, where the multitude came to him of old and were helped, mingling his words with the murmur of its waters,—this picture will never die. But the sea of Galilee is leagues away, the shores we tread are full of alien life, and the multitudes that come to us to-day speak other tongues. We cannot live on stories of the past. We want the glory of to-day, its truth, its revelation. No last year's sun can ripen this year's corn.

You have preached me Christ's religion long enough; now tell me yours. What vision have you seen? Where has your soul touched the Infinite, and what path led to it? Was it joy or pain, renunciation or possession? When the call came to you, did you straightway leave your fishing, your business, your receiving of custom, and obey it? Like Samuel, did you answer—"Lord, here am I?" It is naught to me that eighteen hundred years ago gods spoke with men, if they keep unbroken silence now. The divine old instincts of the world are always right. I will listen only to those who have been on the mount of transfiguration, whose faces shine with the brightness of its glory. I shall so far believe in heaven, when you tell me you have been there.

From those who walk the ramparts of the city walls, the solemn Bible question is asked again by the full heart of the world,—"Watchman, what of the night? Watchman, what of the night?" Have you no answer but the old mysterious words—"The morning cometh and also the night. If ye will inquire, inquire ye. Return, come." If like the old shepherds, you have not slept but watched, have you had no visions? Have no starry bonfires been lit for you on the distant heavenly hills? What angels crowded there to send messages to men? We are "looking to the hills from whence cometh our help."

L. PECKHAM.

## SECTS IN MEDICINE.

A Second Letter to the New Hampshire Homoeopathic Medical Society.

BY CARL H. HORSCH.

GENTLEMEN:—The resolutions adopted by your society on the 15th of June, 1870, have been transmitted to me by your Secretary in accordance with your instructions, and they read as follows:—

WHEREAS, A letter has been addressed to the society by Dr. C. H. Horsch, of Dover, taking exception to the title of "Homoeopathic" and advising that the society disclaim its distinctive features, and invite all to unite in an organization "who have acquired the right to claim the name of physician without regard to difference of treatment, etc.," thus virtually denying the truth of Homoeopathy, and admitting that our system is based upon false assumptions and untenable grounds; therefore be it

Resolved, That we were never more fully convinced than now of the truth of "*Similia Similibus Curantur*," and, believing it to be the only scientific law that has yet been adduced to govern the administration of remedial agents, we propose to rigidly adhere to the peculiar views of the Homoeopathic School, believing that the future will continue to abundantly demonstrate the superiority of that system of medical practice over all others.

Resolved, That while mongrel medical organizations, such as have been proposed to our society in this instance, may do for those who have not fully embraced the truths of Homoeopathy, we respectfully decline to be a partner to any such absurd and impracticable scheme, being persuaded that the interests of humanity and science, alike would be compromised and endangered by such action.

In my former letter I do not "deny the truth" of any system in the practice of medicine; I do most sincerely acknowledge that all of them aim at truth and science. But if the member of your society who framed those resolutions, and the members who adopted them, claim to be "fully convinced of the truth of '*Similia Similibus Curantur*,'"—and "believe it to be the only scientific law that has yet been adduced to govern the administration of remedial agents," I am forced to admit that such manifestoes are based upon false assumptions and untenable grounds, and not upon science. The followers of the law—"*Contraria Contrariis Curantur*"—have just as much claim to call it "the only scientific law," and can give a more plausible explanation than the followers of "*Similia Similibus Curantur*." But if we search for a real, scientific, logical demonstration of the truth of the one law, which shall prove the other law to be false, what has the earnest and honest investigator found thus far? Nothing but conjectures backed by empty words. Credulity has prevailed in this investigation rather than science.

How much members of medical societies are fettered by society notions! That suffering humanity is compromised by such schemes, will be shown by the following narrative. A medical practitioner related to a gentleman that he used cold water in a certain case, and stated that he had a splendid result. When asked why he did not follow it up and use it in other cases, he said: "I did not dare to." He belonged to a Medical Society which was not a Hydropathic Society, therefore he did not dare to benefit his patients with hydropathic treatment. Romanism would not acknowledge or appreciate anything good if it came from Protestantism. But I am sorry to say the same is also true of sects in medicine.

If a patient is suffering from pain, and infinitesimal doses will not relieve him, is it not absurd and even cruel to refrain from giving a dose of Morphia, which does relieve certain pains, provided it is a



dapted to the case. Do you, gentlemen, "rigidly adhere to the peculiar views of Homœopathy in such cases?"

It is my opinion, however, that Homœopathy, Isopathy, Hydropathy and other mild forms and systems of treatment ought to be investigated by medical societies and individual physicians as much as possible, and without prejudice. If we compare the terrestrial and atmospheric conditions of the vegetable and animal life of past ages with the conditions of the present age, we find changes which may be considered as among the causes why modes of medical treatment have changed. The depleting system which was practised one hundred years ago when inflammatory diseases prevailed, would not be adapted to men of the present day.

All modest, rational men and women search for the truth, reason and science being their guide; they have one universal aim for the good of humanity. But whether it is probable that a medical society would become "a mongrel medical organization," if the members should base their treatment on scientific principles, and rationally adapt it to the present state of science, we leave it to such men and women to decide. Can the interests of humanity and science alike be compromised or endangered by scientific principles? "The interests of humanity and science alike" are certainly compromised and endangered by sectarian speculations and assumptions, and the truth is thereby sacrificed.

It seems to me that, if a system of medicine were in reality so harmonious as the above singular resolutions seem to imply, we should not find among its adherents sectarianism or want of harmony; but have we not already two sects among the Homœopaths, those who give low and those who give high potencies? And when we consider those who give mother tinctures, and the extreme alternatists, where would Hahnemann, or where do his followers find the real system which reconciles or includes these conflicting schools of Homœopathy? You may believe what you please, gentlemen; but allow me to remind you, that mere belief and positive science are two entirely different things. Where mere belief commences, positive science has reached the last step, and cannot go a line further; and while we are compelled to keep them separate, let us beware of mistaking the one for the other. Belief becomes sectarian bigotry, if it sets itself up for knowledge. But science is the enemy, not only of ignorance, but also of its twin brother, sectarianism.

DOVER, N. H., August 11, 1870.

#### "INFORMATION WANTED," A REPLY.

PLYMOUTH, WIS., August 21, 1870.

EDITOR INDEX:—Your correspondent, W. G., of Delavan, in this State, has asked, "Can some of your readers give me any reliable information about the problem of immortality?" He certainly asks a very important question, and one to which I have never had anything like a satisfactory reply, till within the last year.

There is no evidence of a continued state of sentient existence after the dissolution of the body, to those who require a reason for their faith, save in the facts of Spiritualism. I do not say that these are perfectly convincing, but they come nearer to demonstrating a future existence than anything that has ever fallen before, within the reach of my observation.

Permit me to say, also, parenthetically, that I do not believe any "Radical Club" or "Free Religious Society" can hope for a permanent existence, unless it can present to its members some more reliable evidence of immortality than any of the poetical abstractions that I have read in any of their publications.

I must differ with your correspondent about the belief of annihilation not being "a very bad place." I have spent a life-time there, and will be candid enough to say that, were it possible to believe it, the orthodox doctrine of heaven and hell as taught by the representative theologians of the present day would be a more comfortable "place" than that. But I commenced this paper for the purpose of giving W. G., "as reliable information" upon the subject he inquires about as I am able.

He is right when he says, "Those matters cannot be decided by faith, but by facts;" and that "ear and eye witnesses are alone admissible." Indeed, the facts of Spiritualism are so extraordinary that few will believe them on the affirmation of witnesses perfectly reliable on other matters. I do not ask or expect W. G. to give any more credence to my testimony than it deserves. I am not wholly unknown in this State. Your correspondent has, perhaps, voted for or against me for a public office. But I would not believe an improbable story for this alone, neither do I ask W. G. to take my word, altogether; let him examine for himself. He can witness what I have witnessed, and account for it as he can. To be brief, then, I have investigated the facts of Spiritualism, candidly and patiently. I have sat in a circle of select friends and felt hands which I knew were not human hands! I knew it because the "medium" had but two hands and they were of one size, while those I felt were of all sizes, from those of the smallest infant to those of the largest man! Then there were none in the house (my own house) but trusted and trusty friends, myself and wife and the medium. She was a young and apparently guileless woman, who was born in a distant State and knew nothing about our several histories, nor of our deceased friends, and was remarkable for nothing but frailness of body and her extraordinary mediumistic powers, which

she candidly confessed she could not account for more than the rest of us! She was seated in a chair in the middle of a circle of inquiring friends, and kept continually talking or singing, or making some other demonstrations which assured us of her locality (the room was dark) as certainly as though we could see her. Notwithstanding this, a guitar was moving over our heads and behind our backs—sometimes on the carpet, sometimes on the ceiling above, beyond the reach of any person in the room. Some power played upon this guitar beautiful music! I contend that it must have been a power—not only a power, but an intelligent power! What was it? The medium told us that it was a spirit! She said she saw it. She saw other spirits which she described to us individually. We were forced to acknowledge her portraiture to be the exact appearance of some of our departed friends! These friends spoke to us in audible voices. I recognized that of a departed son! He called me father, and asked if I knew him. The medium could not imitate that voice, had she tried. In addition to this, she was singing herself at the time, and this voice seemed to be within a few inches of my face. I was very much moved and shed tears. None in the circle knew this, for it was dark. Notwithstanding, a lady remarked—"one of the spirits is taking my handkerchief from my pocket;" and almost instantly a hand was laid upon my forehead, and another holding a handkerchief wiped the tears from my face. Different voices were speaking around the room at the same time, proving it to be impossible for it to be the work of the medium. But I have said enough, though not all. For this, the medium asked nothing, though she had come thirty miles at my request, and at first positively refused a present I offered her. I have since witnessed similar extraordinary things at her own house without giving anything. I mention this because your correspondent asks if he must "send five dollars to J. V. Mansfield." He must not expect, however, that mediums can make a business of going through the world "to convince the poor of the earth without money and without price." If your correspondent wishes to investigate this, I will give him the name and residence of the medium I speak of, and I have no doubt he can witness as strange things as these. Theologians will account for these phenomena by ascribing them to the devil. I cannot disprove the objection here. Scientific men, in their insane pride, will absolutely deny the facts or ascribe them to delusion. All I can answer to this is, if I have not witnessed and heard what I have above written, then my whole existence, the seeming existence of the whole universe may be, nay, probably is, a psychological delusion!

EDWARD M. MACGRAW.

#### THE BONDAGE OF FEAR.

[By T. M. COAN, in the Galaxy for August.]

Nor is our timidity a matter of the affections or of the outward life alone. Our intellects themselves toil in the same bondage of fear.

No people is so absolutely, I may say so abjectly, under the sway of public sentiment as ourselves; and many of our opinions experience severer restrictions as to expression than the Frenchman's insurrectionary politics find in the press laws of Napoleonic administration. We have, indeed, free speech in politics; but there are things which are quite as important to us as our privilege to vote. Upon the questions of religion and moral science there is less real freedom of debate among us than in almost any European country. Fearless discussions on these subjects rarely find their way into our abler public prints, and the active thinkers are left to battle in the dark with the phantoms of the darkness. In one of her letters Miss Martineau, than whom a more thoughtful critic has seldom written of us, says: "I never found so much concealed infidelity in my life as was confessed to me in America." There is an evident reason for the fact. Public opinion denies to the finest natures among us the privilege of a dispassionate hearing, of an audience for their aspirations, their questionings, their doubts that wander through eternity. The highest criticism is silenced among us, not wholly to the advantage of growth in character. The outlying dominions of thought should be explored by banded companies, and in the daylight; but we elect to grope alone and by night in the *terra incognita*, and our best minds shrink from entering the region of intellectual outlawry.

HOW TO TRAIN A CHILD.—SOME GOOD ADVICE TO PARENTS.—A little tract, issued for distribution by the Ladies' Sanitary Association of London, gives these wise suggestions for the nurture of children in health of body and spirits:—

1. Never refuse a thing if it is harmless, but give it, if you are able, without delay.
2. Never give anything because it is cried for, that you have refused when asked for.
3. Be careful to observe real illness, and avoid causing bodily uneasiness from overclothing, or cold or unwholesome food, such as candy-plums, sour fruit, or giving buns or cakes to quiet the child.
4. Avoid false promises. They are sure to be found out false.
5. Avoid threats of all kinds. If believed, they make children timid, and injure both mind and body; if not believed, they are useless.

A CONDUCTOR of a Yankee newspaper, eulogizing a contemporary, says: "He was formerly a member of Congress, but rapidly rose till he obtained a respectable position as an editor; a noble example of perseverance under depressing circumstances."

## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### NOW READY!

The Report of the annual meeting of the Free Religious Association, held in Boston last May, has been printed in pamphlet form. This Report contains addresses by O. B. Frothingham, D. A. Wasson, Mrs. E. D. Cheney, F. E. Abbot, Samuel Johnson, Rabbi Isaac M. Wise, Thos. W. Higginson, Wm. Henry Channing and others. The price of the pamphlet is fifty cents; in packages of five or more, thirty cents each. It can be obtained by addressing the Secretary, Wm. J. Potter, New Bedford, Mass.; also in Boston at Crosby & Damrell's, 100 Washington street, and at the office of *The Radical*, 25 Bromfield street; in Cincinnati of Bloch & Co., 450 West Fourth street, and in Toledo at the office of *THE INDEX*.

The address of Mr. Channing on the Religions of China, which is a word specially adapted to the times, has also been printed separately, and can be obtained as above for twenty cents a copy.

#### CONVENTIONS.

It will be remembered that at the Annual Meeting of the Free Religious Association a resolution was passed, recommending the Executive Committee to arrange for four Conventions, before the next annual meeting, in different parts of the country. This resolution has been referred to a sub-committee, who are already at work upon the matter. It is altogether probable that a Convention of the Association will be held in Cincinnati some time in October. And it is thought desirable that the Cincinnati Convention should be directly followed by another at some other point in the West. With reference to the place for this second convention the Committee have had correspondence with various friends of free religious thought in the West, and several places appear to offer a good opportunity. At a meeting of the "Independent Congregational Society," in Salem, Ohio, the following resolution has been unanimously adopted, and sent to Mr. Abbot, one of the Committee:—

"Resolved, That this Society extend to F. E. Abbot, of Toledo, and to liberal-minded people everywhere, an invitation to hold a Free Thought Convention in Salem, Ohio, at some time in the Fall of 1870, to be hereafter agreed upon."

Respectfully and truly yours,

J. S. CLEMMER, Cor. Sec.

Equally cordial responses have come from friends in Indianapolis and Richmond, Ind.;



from Dayton, O., and from Syracuse, N. Y.; so that it is probable the Association will hold two conventions, perhaps three, in the West this autumn.

#### THE BRAHMO SOMAJ AND REFORM.

Some question has been raised whether the Brama Somaj in India is really devoted to social and moral reform. On this question we are glad to be able to put on record the following testimony. The first extract is from a tract entitled "An Appeal to Young India," of which the author is content to sign himself simply "A Missionary of the Brahmo Somaj." After speaking of the spirit that should distinguish reformers, he continues:—

Let us now consider the chief evils in Hindu society against which reformers should direct their special exertions with a view to lay the foundation of a thorough social and moral reformation.

There can be no doubt that the root of all the evils which afflict Hindu society, that which constitutes the chief cause of its degradation, is Idolatry. Idolatry is the curse of Hindustan, the deadly cancer that has eaten into the vitals of native society. It would be an insult to your superior education to say that you have faith in idolatry, that you still cherish in your hearts reverence for the gods and goddesses of the Hindu Pantheon, or that you believe in the thousand and one absurdities of your ancestral creed. But however repugnant to your understanding and repulsive to your good sense the idolatry of your forefathers may be, there is not a thorough appreciation of its deadly character on moral grounds. It will not do to retain in the mind a speculative and passive disbelief in its dogmas; you must practically break with it as a dangerous sin and an abomination; you must give it up altogether as an unclean thing. You must discountenance it, discourage it, oppose it, and hunt it out of the country.

Next to Idolatry, and vitally connected with its huge system, is Caste. You should deal with it as manfully and unsparingly as with idolatry. That Hindu Casteism is a frightful social scourge, no one can deny. It has completely and hopelessly wrecked social unity, harmony, and happiness, and for centuries it has opposed all social progress. But few seem to think that it is not so much a social, but as a religious institution, that it has become the great scourge it really is. As a system of absurd social distinctions, it is certainly pernicious. But when we view it on moral grounds, it appears as a scandal to conscience and an insult to humanity, and all our moral ideas and sentiments rise to execrate it and to demand its immediate extermination. Caste is the bulwark of Hindu idolatry and the safeguard of Brahminical priesthood. It is an audacious and sacrilegious violation of God's law of human brotherhood. It makes civil distinctions inviolable divine institutions, and in the name of the Holy God sows perpetual discord and enmity among His children. It exalts one section of the people above the rest, gives the former, under the seal of divine sanction, the monopoly of education, religion, and all the advantages of social pre-eminence, and vests them with the arbitrary authority of exercising a tyrannical sway over unfortunate and helpless millions of human souls, trampling them under their feet and holding them in a state of miserable servitude. It sets up the Brahminical order as the very vicegerents of the Deity, and stamps the mass of the population as a degraded and unclean race, unworthy of manhood and unfit for heaven. Who can tolerate this woeful despotism, this system of abhorrent slavery, this robbery of divine authority? Fellow-countrymen, if you abjure idolatry and rally under the heavenly standard of the true God, you must establish and organize a new brotherhood on the basis of enlightened thoughts and sentiments: in this reformed alliance you must discard and discountenance all caste distinctions, in order that truth may be freely embraced by all, Brahmin and Sudra alike, and that both, by virtue of birthright, may secure access to the blessings of spiritual freedom, progress, and happiness, without let or hindrance. Abolish Idolatry and seek the worship of the true God; kill the monster Caste, and form a rational and religious brotherhood of all your reformed countrymen.

Thirdly, our Marriage Customs involve evils of great magnitude which urgently call for reform. They are not only repugnant to morality and reason, but constitute one of the powerful causes of the physical degeneracy of our nation. Horrid Polygamy leads this mighty train of evils. Supported by Kulinism, it gives certain persons privilege to marry several scores of wives and to make holy matrimony a dishonorable traffic for money's sake. It joins in wedlock a man eighty years old with a girl hardly nine; it forces many of the fair sex to perpetual celibacy or to virtual widowhood, and tempts many to a life of infamy, rendering the hymeneal altar a curse instead of blessing. Premature marriages are not less mischievous. Experience has shown how they sap the foundation of the nation's health, and interfere with the noble purposes of conjugal union. The forcible prohibition of the re-marriage of widows (though the widowhood may begin in childhood) is simply an act of atrocious inhumanity, which is the more painful

on account of the excruciating tortures and penances which Hindu widows are religiously forced to undergo under the penalty of the forfeiture of heaven. Not to speak of conscience, the very feelings of the nation ought to stand up to protest against this cruel custom. The countless restrictions which control marriage union and confine it not only within the membership of the same caste, but even within its minute and contracted divisions and subdivisions, not only tend to keep up the system of caste, which is itself a great evil, but prevent the growth of the nation. They ought to be gradually set aside, and the fullest scope should be given to the important alliances upon which domestic happiness rests by promoting inter-marriages between members of the different castes and the different races of India.

Fourthly, the Zenana [woman's home sphere] requires thorough reform. On this point it is unnecessary to dilate, as you daily witness the miserable condition of your wives and sisters, your mothers and daughters; you daily feel the wretchedness of your homes. And certainly nothing can be clearer to you than this, that so long as our females continue in their present degraded state, menials of the household, slaves of ignorance and superstition, and withal ciphers in society, the reformation of our country will be partial and superficial. Women's minds are powerful,—powerful for propagating good as well as evil. Do what you will to promote reformation, so long as errors and prejudices lodge in their minds, they will be perpetuated from generation to generation. While blessed with knowledge and refinement, our females will establish and extend the kingdom of truth with more than missionary zeal; and educated and dutiful mothers will achieve greater success in civilizing the country than all its schools and colleges. But apart from considerations of expediency, charity and justice imperatively demand that you should share with your wives and sisters the blessings of education. Remember that you have no right to treat them as outcasts of society, and deny them the precious advantages which you enjoy, and to which, as God's children and possessed of immortal souls, they, too, are fully entitled. Do full justice to their souls and rescue them from the thralldom of ignorance and superstition and their attendant evils. Illumine their minds with the light of sound and liberal education; admit them into rational intercourse with enlightened and virtuous companions; above all, let them join you in your daily worship of the true God. Thus our countrymen and women will walk hand in hand in the path of intellectual and moral advancement, and thus, as our social customs improve, enlightened and happy homes will be established as the sure basis of national prosperity and greatness.

Another Tract from India, containing a lecture by Keshub Chunder Sen, delivered in 1868, urges the same reforms and argues the necessity of basing them on religious reformation, or on the enthusiasm of a true faith. He says:—

You will ask me, what is my programme of social reform? I would say, all the social reforms I would propose for your consideration are involved in this grand radical reformation—religious reformation. You will not be required to convene public meetings for the purpose of carrying out this reform or that. No! For then, through faith, the sense of duty of each individual will have been awakened to this work,—to the urgency and momentousness of attending practically to the social interests of India. Questions of social reform will not then appear to you as matters of worldly expediency, but as questions of vital moral importance, and will come upon you with all the weight of moral obligation. To believe in the fatherhood of God is to believe in the brotherhood of man; and whoever, therefore, in his own heart and in his own house worships the true God daily must learn to recognize all his fellow-countrymen as brethren. Caste would vanish in such a state of society. In such an enthusiastic religious state of fellowship caste would die of itself. . . . If I believe that my God is one, and that He has created us all, I must at the same time instinctively, and with all the warmth of natural feelings, look upon all around me, whether Parsees, Hindus, Mohammedans, or Europeans, as my brethren. Where, then, are distinctions? Where are those questions about dinners and intermarriages, which we so often meet, and which seem to puzzle many? All these problems will then be solved most readily, most easily. If you ask me to dine with you, if you ask me to get my daughter married to a man of another caste, I will not go to ask philosophy or logic. I will not try to convene social debating clubs, I will not go to my schoolmaster to ask what I ought to do; my sense of duty will be all in all to me. It will guide me, and compel me to action,—saying: If you wish to be true to that God whom you have recognized as your Father, be true to all around you who are your brethren. . . . Be true to God, and then, when you embark on the enterprise of Indian social reformation, you will not shrink back from its difficulties. With God's aid that work shall be done, which was difficult—impossible—without God's aid. Female education, widow marriage, abolition of caste, all these questions will then be simple questions of duty—of benevolence and justice. Have I any right to deny any of my fellow-countrymen or country women those rights, privileges, advantages, and pleasures, which as men and women, as God's children, they are entitled to? Benevolence will solve the difficulty. . . . Whether it be education, or social reformation, or simply the improvement of roads—whether it be ma-

terial, or intellectual reformation—all these, I say, will spontaneously and naturally flow from religious reformation.

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Chief Justice of the Supreme Court of Pennsylvania, writes Philadelphia, March 16th, 1887.

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Yours, truly,

GEORGE W. WOODWARD.

HON. JAMES THOMPSON,

Justice of the Supreme Court of Pennsylvania,

Philadelphia, April 22d, 1886.

I consider "Hooiland's German Bitters" a valuable medicine in case of attacks of Indigestion or Dyspepsia. I can certify this from my experience of it.

Yours, with respect,

JAMES THOMPSON.

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Yours, truly,

WM. F. ROGERS,

Mayor of the City of Buffalo, N. Y.

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WM. F. ROGERS.

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13½ " " 50 " "	650	1,860	3,950	7,700	14,000
27½ " " 100 " "	1,300	3,600	7,900	15,400	29,000
55 " " 200 " "	2,600	7,200	15,800	30,800	58,000
82½ " " 300 " "	3,900	10,900	23,800	46,200	87,000
110 " " 400 " "	5,200	14,400	31,600	51,600	116,000
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A WEEKLY PAPER DEVOTED TO

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Published by the

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**FRANCIS E. ABBOT, Editor.**

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# The Index.

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TOLEDO, OHIO, SEPTEMBER 10, 1870.

NUMBER 37.

## The Index,

PUBLISHED EVERY SATURDAY

BY THE

INDEX ASSOCIATION,

AT

TOLEDO, . . . . OHIO.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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FRANCIS ELLINGWOOD ABBOT, EDITOR.

## AN ORATION,

Delivered at White's Hall, Toledo, at the

CENTENNIAL CELEBRATION OF THE BIRTH

OF

ALEXANDER VON HUMBOLDT,

SEPTEMBER 14, 1869.

In the misty ages which preceded the dawn of authentic history, the great benefactors of mankind were exalted by the idealizing imagination of succeeding times to the rank of superior beings, and worshipped with divine honors. From grander heights of majesty and power, they were conceived as still continuing their beneficent activity, and still influencing for good the fortunes of the race. Elevated forever beyond the reach of evil, and surrounded with eternal sunshine, they inhabited the lofty summits of Olympus, sipped nectar from the cup of graceful Hebe, and tasted the finer nectar of converse with celestial minds. Such, in the simple conception of early ages, was the reward of eminent merit,—such the wages of conspicuous service, awarded by the acclamation of mankind. "What nature among men is more noble," says Cicero, "than that of those who believe themselves born to serve, to protect, to save their fellow-men? Hercules went to the gods; but never would he have gone, unless, while still on earth, he had trod the path of service."

If, in these later days, the grateful admiration of the race towards its benefactors stops short of apotheosis, let us not on this account deem it less earnest or sincere. The glorious visions that once lent an awful sanctity to the Olympian peaks,—sung in the magnificent hexameters of Homer and Virgil, and wrought into shapes of almost living beauty by the chisel of Phidias and his nameless peers,—have passed away forever from the faith of men; and no new hero or demigod shall ever swell that congress of celestial forms whose loveliness is still immortal in the heart of every Schiller. The Acropolis and the Pantheon are deserted by their ancient deities, or haunted by their lifeless ghosts alone; but Fame, ever active and unforgetting, has built a new Pantheon in the soul of Man, and enshrines within it her beloved names. The great servants of the race are deified no more; but in the temple of History, they shall still stand in imperishable marble, crowned with gratitude, reverence, and everlasting honor. The human race has not forgotten to admire. The human heart has not unlearned to love. Whoever has given himself to labors that bring a blessing to mankind, is remembered to-day with nobler sentiments than those of superstitious worship. Genius and learning, philanthropy and spiritual greatness, command to-day a nobler homage than that of bended knees, or clouds of incense, or prayers of slavish adoration.

If this be otherwise, why are we here now? What means this gathering of ours, if it be not the spontaneous tribute of free souls to a great and noble benefactor? What value or significance have our festivities, if they express no sense of indebtedness, no feeling of honest and profound gratitude, to one whose giant intellect was consecrated to universal ends? Other services may create more immediate and tangible results, may bestow more palpable gain in physical comfort or material advantage, may dazzle the people's eyes with exploits more full of noise and cheap display; yet of all services that conduce to the highest good of man, he renders the most illustrious who enlarges the bounds of knowledge, and unlocks the treasure-chambers of truth. To discover the secret ways of Nature, to unveil the laws which lie at the bottom of all changes and all events, to grasp the system of the universe in its totality and climb that dizzy pinnacle of intellectual contemplation from which the Many shall be beheld as the One,—what object of ambition could be sublimer than this in its promise, or more magnificently fruitful of good in its achievement? Could it but be realized in full, the great enigma of the Sphinx would be forever solved; man would comprehend his destiny, and behold all Being from its central point. This, indeed, is an object impossible of attainment by any human intelligence; the finite can never expand into the infinite. But next in importance to the Unity of Being is the Unity of Knowledge; and this is an object not hopelessly beyond the limits of human thought. To accomplish this object is to make the nearest possible approach toward complete comprehension of the Universe, and to bring the human mind into the highest possible harmony with Nature. Here lies the road to perfect living. It was the supreme maxim of the ancient Stoics "to live according to Nature,"—a maxim loftier and deeper than any of the world's gospels; and the first step towards this natural living must be a comprehension of the physical Cosmos which we inhabit and of which we are a part. To take the first step, and make it a permanent advance of humanity, is the great end of physical science; and of all those whose labors have contributed to complete and organize our knowledge of the physical Cosmos into one vast, harmonious whole, no one has rendered services so important as the Baron von Humboldt.

It is to express our grateful appreciation of this stupendous benefit, by celebrating the centennial anniversary of his birth, that we have here assembled. Nor this alone. The man was worthy of his work; and because the intellectual Titan of the nineteenth century possessed a private character fitted to command respect and win affection, our conscientious acknowledgments soften into admiration,—our gratitude melts into love. During his lifetime, France and Germany contended for the glory of his vast acquisitions and services to science; but now that for ten years he has slumbered peacefully in his honored grave, America too comes forward, and claims him for universal man. To no petty province of the globe, to no isolated nation of the race, shall his name be narrowed or his fame confined; it is mankind that he has benefited, and to mankind he belongs. Fresh be his laurels as the years roll by! Green be his memory, and undying his renown, in the heart of universal humanity!

To undertake the task of giving a complete or connected view of Humboldt's career, would transcend not merely the proprieties of this occasion, but my own abilities as well. So indissolubly bound together were his scientific investigations and his private life, that only another Humboldt could be Humboldt's worthy biographer. Colossal greatness demands a colossal interpreter. Yet I should be wanting to your expectations, were I wholly to pass over the salient points of his career. A few words will suffice to indicate these.

Friedrich Heinrich Alexander von Humboldt was born Sept. 14, 1769,—the same year in which Sir Walter Scott, Cuvier, Napoleon, and Wellington first saw the light. His parents belonged to wealthy and aristocratic families, and his childhood was spent with his brother William (who was two years his senior) in the gray old castle of Tegel, situated near the beautiful Tegel Lake and only a few miles from Berlin. Although provided with the very best instructors, it is a singular fact that Alexander was a dull boy, and that Kunth, his tutor, and Dr. Heim, his teacher in botany, drew unfavorable comparisons between him and William with respect to native capacity. The greatest minds are not the earliest to develop. But ambition and latent genius at last prevailed, and at the universities of Frankfurt on the Oder and Goettingen Alexander gradually came to a consciousness of his powers. A strong friendship grew up at the latter place between him and George Forster, the son-in-

law of Prof. Heyne and companion of Capt. Cook in one of his famous voyages around the world. Forster's society had a profound influence in strengthening Alexander's desire to make scientific journeys in tropical countries; while the freedom and boldness of thought with which Forster handled political and religious subjects, increased that natural tendency to liberality of opinion which was so marked a characteristic of Humboldt's mind.

After various journeys in Belgium, Holland, England, Silesia, Poland, Switzerland, Spain, etc., and after a long series of disappointments in his plans, at last, in 1799, Humboldt obtained permission from the king of Spain to travel throughout all Spanish America, without any vexatious conditions or checks upon his freedom. It is a noteworthy coincidence that Columbus, the geographical discoverer of America, and Humboldt, its scientific discoverer, both entered upon their great enterprises under the auspices of Spain. In company with Aime Bonpland, the second Columbus commenced that journey of five years' duration in the tropical regions of America which has immortalized his name as the greatest of all scientific travellers.

It would be impossible for us to follow him in wanderings which appall the imagination by their vastness, or to epitomize investigations which embrace the whole circle of the sciences. Now traversing vast plains or Llanos, which in the summer lie beneath the burning skies as parched and dusty deserts, and in the winter are converted by inundations into an immense inland sea,—now slung in hammocks at night on the edge of the primeval forests, while the wild outcries of monkeys and parrots, of peccaries, tapirs, and sloths, excited by terror at the pursuit of jaguars, filled the woods with a nocturnal uproar begging all description,—now floating in frail canoes over the river Apure, the Rio Negro, the Cassiquiare, the Atabapo, the Orinoco, while scaly crocodiles lay alongside the banks, with motionless jaws upraised and sometimes half-covered with fearless birds,—now climbing the snowy peaks of the volcanoes of Pichincha, Cotopaxi, or Chimborazo, until from the diminished pressure of the atmosphere blood gushed from the eyes, lips, and gums,—now roaming over the classic plateau of Caxamarca, famous for the exploits of ruthless Pizarro and the melancholy fortunes of his victim, the Inca Atahualpa,—now crossing the lofty ridge of the Andes, and so filled with joy at the long-desired sight of the broad, beautiful Pacific, as to neglect to take a barometrical measurement of the altitude attained, and thus for the first time to forget the love of science in the love of beauty,—Humboldt, with his faithful companion, achieved peaceful triumphs in the pursuit of knowledge which will be gratefully remembered, when the crimson stained laurels of Napoleon and of Wellington shall have withered into dust. Hardships and dangers manifold were the price he paid. Near the town of Cumana, Humboldt and Bonpland were attacked by a fierce Zambo,—that is, a savage of mixed Indian and Negro blood,—with knife and bludgeon; and, being wholly unarmed, they were rescued only by the timely arrival and interference of some Biscayan merchants. On the foamy waters of the Orinoco, the little vessel which carried the travellers were nearly sunk during a high wind by the carelessness of the steersman, the waves having actually covered his papers and specimens. At the missionary station of Esmeralda, Humboldt narrowly escaped death from the terrible Curare poison, which is fatal if mingled, even in the minutest quantity, with the blood; a little bottle of the poison had leaked into his clothing over night, and he was about to thrust his foot, which was sorely bitten by insects, into a poisoned stocking, when fortunately he perceived the stain. At Rio-Sinu, the two friends, approaching the shore for the purpose of botanizing by moonlight, almost fell into an ambuscade of naked desperadoes, armed and laden with chains, who were probably escaped criminals and would doubtless have murdered them, if they had not at once retreated. In the ascent of Chimborazo, Humboldt pushed his way up the heights far beyond the limits of previous travellers, and far beyond the limits of safety; while on the plain of Jorullo he descended, at the imminent risk of his life, two hundred and fifty feet into the burning crater of the central volcanic cone, clambering over the brittle pieces of lava whose doubtful cohesion alone saved him from the fate of Empedocles. To accomplish his great journey, he had converted into money his ancestral inheritance; and to improve to the utmost his great opportunities, he hazarded life and limb in the cause of science. Never surely had science a more devoted or self-sacrificing servant.

On his return to Europe in 1804, Humboldt was received with universal acclamations. The most eminent savants of the time, such as Cuvier, Gay-



Lussac, Arago, Olmann, Laplace, and others, lent their aid to arrange his vast materials: but nearly fifty years elapsed before they could be fully published. In 1827-28, he delivered at Berlin the famous course of sixty-one lectures which were the basis of his greatest work, "Cosmos." In 1829, at the request of the Emperor Nicholas of Russia, he undertook in company with Gustav Rose and the famous Ehrenberg his second great journey into Central Asia. Under the liberal arrangements made by the Czar, he studied with signal success the formations of the Ural Mountains and the entire natural phenomena of Central Asia, as far as the boundaries of the Chinese Daungarei. After nine months of most widely extended observations, important beyond expression in the eye of science, the expedition reached home; and Humboldt, having acquired sufficient materials for yet another life-time of patient elaboration, devoted himself thenceforward to combining his results into comprehensive and harmonious form. Honored, as the world reckons honors, with the official promotions and distinguished personal confidence of his king, or, as I should prefer to state it, conferring on the king and court the honor of his acceptance of their empty distinctions,—he lived to the advanced age of nearly ninety years, laboring to the last on those works of genius which evince an intellectual grandeur as much loftier than the grandeur of kings, as the snow-crowned summit of Chimborazo is loftier than the palace of Sans Souci. On the 6th of May, 1859, he died,—venerated by both hemispheres as the Nestor of science and the friend of man.

Such is the bare outline of a career whose greatness cannot be estimated by its events, but only by its influence on civilization and the higher culture of mankind. The lives of intellectual men furnish poor material for romances. But a great character has an interest of its own, quite independent of dramatic scenes. The sky-piercing peaks of the Himalayas are measured from the same level with inconspicuous hills,—the common level of the sea; and so the noblest and grandest characters must be measured from the level of those humble virtues which make the greatness of common men. I find in the biography and writings of Alexander von Humboldt evidence of many of the rarest excellences and sweetest graces that can dignify and adorn a human life.

He was *magnanimous*,—superior to that small jealousy, that mean envy of other reputations, which dims the brightness of so many a glorious name. To that contemptible appropriation of other men's labors as his own, which is best characterized as *petty larceny of fame*, he never stooped. "It has always afforded me pleasure," he writes (Cosmos, vol. v. p. 180, footnote), after acknowledging his indebtedness to other observers, "to record the names of those who have kindly assisted me in my labors." And throughout his works, it is delightful to notice how scrupulously he gives credit wherever it belongs. He was *independent*,—not afraid to utter his protest against injustice, not afraid to risk the displeasure of his sovereign by the frank expression of his honest thought. "May you be contented," he writes to his friend Varnhagen von Ense, "with him who, though standing alone, has courage to avow his own opinions!"

He was *modest*,—superior to the pride of rank and exalted station, simple in dress, gentle and courteous in manners to all alike,—superior, also, to the more subtle pride of learning and intellect, and never forgetful, in the vastness of his knowledge, that even his knowledge, compared with boundless truth, was as a drop compared with the ocean. He was *generous and kind*,—always eager to assist unappreciated merit, and always tireless in the service of any whom he could help. He was *self-sacrificing*,—devoted so unselfishly to science, that he quietly surrendered the comfort and ease and indolence of a nobleman's life, cheerfully sacrificed his property, and exposed himself to intense sufferings and hardships for the increase of knowledge among men. Nearly fifty years after his great South American journey, he playfully excuses his bad hand-writing on account of a lameness in his arm contracted in the forests of the Orinoco. He was *warm-hearted*,—tenderly attached to his friends, and so closely bound to his brother William by ties of fraternal affection, that the title of "the German Dioscuri" was applied to them. It would be difficult indeed to find two brothers more truly one. "I did not believe," he writes to Varnhagen from beside William's death-bed,—"I did not believe that my old eyes held so many tears!" It became to him a sacred duty, after his brother's death, to edit his posthumous works; and nothing could be more touching than to see Alexander's noble indignation at any slight seemingly offered to his brother's memory.

Throughout his writings he gives frank utterance to noble and generous sympathies for the oppressed, and, with a calmness far more scathing than vehemence, records his detestation of tyranny and inhumanity. He relates to Varnhagen an interview with Prince Albert, which contrasts the characters of the two men as darkness and light:—"I am severe," he writes, "upon the powerful alone; and this man was hateful to me at Stolzenfels. 'I know,' said the Prince, 'that you feel a deep pity for the wretchedness of the Russian Poles; but I am sorry to say, the Poles deserve our pity just as little as the Irish.' 'To me'—exclaims Humboldt, with biting scorn,—"to me he said it! And this is the handsome husband of the Queen of Great Britain!" (Corresp. p. 242). After giving an account of the persecution, by the Christian missionary of San Fernando, of a poor Indian mother who was carried off with her infant children, separated from them, mercilessly whipped, and at last

driven to suicide by voluntary starvation, Humboldt, referring to a rock on the shores of the Atabo where she had endeavored to escape, still called "the rock of the mother," exclaims with deep feeling,—"The name of this rock will remain as a memorial of the moral perversity of our age, of the contrast between the virtue of the savage and the barbarism of civilized men. This is to the memory of a victim of the bigotry and savageness of miserable wretches, who called themselves servants of a religion whose first command is love of one's neighbor." (Life of Humboldt, p. 221.)

Quite as strong as his hatred of cruelty and slavery, was his love of freedom. With cutting sarcasm he ridicules the selfishness of aristocracy, adding—"This narrow spirit of caste knows neither place nor time" (Corresp. p. 71); he quotes the advice of a councillor of Phillip II. who warned his master against the abuse of power, "lest God should become tired of monarchies" (Corresp. p. 192); and, in a public address to the inhabitants of Potsdam, he refers to "the enlarged proportions of a political life which progresses in obedience to laws inherent in the constitution of society" (Corresp. p. 258). In the Cosmos (vol. 1. p. 358), he utters these grand words:—"While we maintain the unity of the human species, we at the same time repel the depressing assumption of superior and inferior races of men. There are nations more susceptible of cultivation, more highly civilized, more ennobled by mental cultivation than others, but none in themselves nobler than others. All are in like degree designed for freedom." And what statement of the republican idea could be nobler than this, taken from the same immortal work (Vol. 2. p. 199)?—"The principle of individual and political freedom is implanted in the indestructible conviction of the equal rights of one sole human race. Thus mankind presents itself to our contemplation as one great fraternity, and one independent unity, striving for the attainment of one aim,—the free development of moral vigor."

Such was the spirit, and such the publicly expressed convictions, of Alexander von Humboldt, who, great as he was in scientific attainments, thus appears before us in the still higher greatness of free and noble manhood. The moral dangers of his position, as nobleman, courtier, and highly honored favorite of his king, he plainly bore in mind, when he wrote the significant words,—"Proximity to princes is apt to rob the most intellectual of their spirit and freedom" (Views of Nature, p. 382); yet his life is a striking proof of the truth of the old proverb,—"*Forewarned is forearmed.*" Complying to some extent with court customs and formalities,—more, perhaps, than is quite in harmony with the sterner spirit of a republican born and bred,—he nevertheless stood erect even in the presence of royalty, and never abdicated the throne of his own self-respect. He cherished "unfading confidence in the advancement of humanity" (Corresp. p. 141); and when, after a seeming stroke of paralysis at the age of eighty-seven, a friend remarked to him in the king's presence, that he would not be able for some time to stand firmly on his left side, Humboldt replied, with the fresh wit and progressive spirit of youth,—"*For all that, I shall not be obliged to sit on the right with Gerlach [i. e. with the conservatives].*" (Corresp. p. 358). How nobly true was the old man to what he had declared, twenty years before, to be his "cherished aim,—that I may not become a fossil, so long as I can move, and cling to the conviction that 'Nature has put her curse upon standing-still!'" (Corresp. p. 61).

It has seemed to me better, by quoting with freedom, to let Humboldt thus speak for himself, than to describe his character more formally in language of my own. What is lost in method, is thus more than made up in spirit. A great faith in humanity and progress shines out in these and similar sayings which will make his name dear to his fellow men, till the end of time.

Passing now from the private to the public aspect of his character, I wish to say a few words only concerning him as a man of science, an author, and a philosopher. Two intellectual traits, above all others, command the admiration of his readers in equal degree,—I mean his accuracy and fulness in details, and his comprehensiveness in universals; his keen and extensive observation of facts, and his profound and philosophic grasp of principles. The one enabled him to master the accumulated data of the various physical sciences, and to enrich them with his own independent additions; the other enabled him to arrange these data in their logical relations, and thus to organize the subordinate sciences into one grand science of Cosmography. These two traits were equally essential to the execution of the task he undertook. To enumerate his multifarious and voluminous works would subserve no proper end of this occasion; they may be regarded as furnishing material which has been condensed into the great work of Humboldt's life, the "Cosmos, or Sketch of a Physical Description of the Universe." His services in special scientific departments were so various and so extensive, that they can be properly estimated by those alone who have become adepts in these departments; his discoveries and original investigations may almost be said to have created new sciences, as, for instance, that of the geographical distribution of plants and animals,—a study of which he may be properly called the founder. In magnetism, in thermotics, in geognosy, in comparative climatology, in meteorology, in botany, in fact, in every department of knowledge of the physical universe, Humboldt has left the mark of his genius, and laid mankind under permanent obligation to his amazing intellectual industry. Combining, as a

writer, all the refinement of a highly cultivated taste with the masculine vigor of a thoroughly trained intellect, he has evinced the grand symmetry of his mental character by reconciling exact scientific description and reasoning with a truly poetical appreciation of Nature and a delicate sensibility to her finer aspects. In him, the artist and the savant have been wonderfully united in a single personality. Beauty of form is as conspicuous in his great work, as wealth of material. In fact, the mind of Humboldt illustrates a truth which is mostly overlooked,—that poetry becomes philosophy, and art becomes science, when elevated from the region of the senses to the region of ideas. It is as truly a work of creative mind to elaborate a system of scientific or philosophic truth that shall charm the higher reason, as it is to create in marble or on the canvass a beautiful form that shall charm the eye. Hence it is that, by the universality of his development, Humboldt stands as perhaps the completest modern type or illustration of symmetrical culture; he is, at the same time, an eloquent protest against the restraints of artificial civilization and antiquated religion, and also a fine instance of the commanding stature possible to unrepressed humanity. Poetry and philosophy, art and science, disinterested and even antagonistic on the plane of common life, are carried up and blended into a grand unity in the cosmopolitan soul of Humboldt. Only from such a soul, combining attributes and powers deemed usually so incompatible, could a great work like the Cosmos, at once scientific and artistic, have proceeded. To him, eternal truth appeared clad in garments of eternal beauty, and Nature revealed herself as "a living whole" [*ein lebendiges Ganze*]. "I have always endeavored," he says (Corresp. p. 40), "to describe faithfully, to design correctly, and to be even scientifically true, without losing myself in the dry regions of knowledge." This is the spirit of the true artist; and it renders the Cosmos something more than a mere encyclopedia of science,—it raises it to the rank of a production of true creative genius.

But it must be remembered (and Humboldt himself never forgot it) that the Cosmos aims only to unify the physical universe. No one could more clearly recognize the boundaries of physical science. "From the remotest nebulae," he says (Cosmos, Vol. 1. p. 359), "and from the revolving double stars, we have descended to the minutest organisms of animal creation, whether manifested in the depths of ocean or on the surface of our globe, and to the delicate vegetable germs which clothe the naked declivity of the ice-crowned mountain summit; and here we have been able to arrange these phenomena according to partially known laws; but other laws of a more mysterious nature rule the higher spheres of the organic world, in which is comprised the human species in all its varied conformation, its creative intellectual power, and the languages to which it has given existence. A physical delineation of Nature terminates at the point where the sphere of intellect begins, and a new world of mind is opened to our view. It marks the limit, but does not pass it."

In accordance with this clear conception of the boundaries of physical science, Humboldt also disclaims the intention of seeking to create a speculative philosophy of Nature, constructed by the method of absolute deduction. "It is not the purpose of this essay on the physical history of the world," he says (Cosmos, Vol. 1. p. 49), "to reduce all sensible phenomena to a small number of abstract principles based on reason only. The physical history of the universe, whose exposition I attempt to develop, does not pretend to rise to the perilous abstractions of a purely rational science of Nature, and is simply a physical geography, combined with a description of the regions of space and the bodies occupying them. . . . The unity which I seek to attain in the development of the great phenomena of the universe is analogous to that which historical composition is capable of acquiring. . . . Physics, as the term signifies, is limited to the explanation of the phenomena of the material world by the properties of matter. The ultimate object of the experimental sciences is, therefore, to discover laws and to trace their progressive generalization. All that exceeds this goes beyond the province of the physical description of the universe, and appertains to a range of higher speculative views."

Now it is the recognition of the definite limits of physical science, and the recognition of the existence of a still higher science, which constitutes Humboldt a true philosopher, and proves his superiority to the positivist school of Auguste Comte. Using the words in their largest sense, physics and psychology denote the two great sciences of matter and of mind, and it is merely arbitrary to deny the existence of either. At the present day, it is perhaps impossible to realize fully that large scientific method which shall bind these two great branches of the universal science into organic unity. Yet it is becoming clear that all science is one, and that a single method, obeying the same essential ideas, shall at last dominate all investigation into the truth of things. Hitherto physical science has rested too confidently on the method of induction, philosophy on the method of deduction, religion on the method of assumption or faith; but the day is surely coming when the one universal scientific method shall unite these three, and thus at last create a Unity of Knowledge which may approximate, at least as far as it goes, to the Unity of Being. When it is once perceived that science must recognize deduction, that philosophy must recognize induction, and that both must recognize faith, then indeed shall the conception of the Cosmos be so enlarged as to include the physical and mental alike. Faith in law, in the unity of



the universe, underlies both science and philosophy; and this is the primary truth which religion has perverted to the justification of absurd and baseless dogmas. The one great method of universal science, resting on faith in the unity of the universe, and combining induction and deduction in all investigation into the truth of Nature and of Mind, must in the end destroy all antagonism between physical science, philosophy and religion, and reveal at last the eternal harmonies of the all-comprehensive Whole.

The distinct perception of the limits of physical science which the great mind of Humboldt never suffered to become obscured in the execution of his vast undertaking, prevented him from going out of his self-appointed path to conciliate the prejudice of the Church. To the huge Cerberus of the popular religion, with its three heads of superstition, ignorance and bigotry, he never condescended to throw a sop. Calmly and with dignity, he proceeded to unfold the unity of law which pervades the entire universe of matter, to exhibit the self-consistency of Nature in her eternal round of Protean metamorphoses, and to reveal in its majestic simplicity the order and beauty of the great "living Whole." In these sublime truths, rational and free religion finds its essential basis; and only intense bigotry could assail a work permeated with such ideas as irreligious or atheistical. Yet terrified orthodoxy denounced Humboldt for presenting a "universe without a God." True, the God of orthodoxy is not even once mentioned in the *Cosmos*, nor did Humboldt have any faith in such a God. But I have found in its pages nothing whatever inconsistent with that idea of God which accepts the universe as it is without reserve, and beholds in physical Nature a sublime manifestation of eternal Being. He who condemns Humboldt's *Cosmos* as atheistical, because it ignores God, should condemn the Census Report for the same reason; the one is as atheistical as the other. If it be atheism to regard the God of orthodoxy as a mere idol of human imagination, the best intelligence of the world is certainly growing atheistical; but if it is impossible, as I believe it is, to deny the existence of an Infinite Power in Nature and in Mind, which makes the existence of the universe an endlessly fresh creation of beauty and of life, then the charge of atheism, whether brought against Humboldt or against the world, is a vulgar slander of the church. "Unbelievers," says Emerson, "hang the believers for want of belief." There is more true faith in the works of Humboldt, devoted as they are to the conscientious pursuit of truth, than in all the bitter clamors raised against them on the score of their irreligion.

It would be a very incomplete treatment of my subject, however, were I thus to evade distinct reference to Humboldt's religious opinions. The *Cosmos* is strictly what it purports to be,—a physical description of the universe, and nothing more. Respecting strictly the natural limitations of his task, throughout the *Cosmos* he refrains from entering upon any irrelevant discussions. A lady once asked the Earl of Shaftesbury what religion he was of. "The religion," he replied, "of all sensible men." "And what is that?" persisted the lady. "That, Madam," replied the Earl, "sensible men never tell." In his printed publications, Humboldt adopted the Earl's policy; but in conversation and in the freedom of correspondence with his intimate friend, Varnhagen von Ense, he expressed his ideas of religion on many occasions. His opinion of church-going and of the clergy was peculiar. Gerlach, a conservative leader who was believed to have secured the royal favor through hypocritical piety, once remarked to Humboldt, "Your Excellency frequently goes to church nowadays, do you not?" Humboldt coolly and sarcastically replied, "Your 'nowadays' is very kind of you. You doubtless wish to point out to me the only road which, at present, could lead to my promotion." The ministers certainly hated him, and would have secured his banishment, he says, were it not for his position at Court. In his diary, Varnhagen preserves a sharp sarcasm of Humboldt on his pigmy antagonists:—"In a box he had a living chameleon, which he showed me, and of which he said, that it was the only animal which was able to direct one of its eyes upwards, and at the same time the other downwards; that our persons only were able to do the same, with one eye directed to heaven and the other to the good things of the world."

Concerning religion and Christianity, Humboldt wrote as follows:—"All positive religions contain three distinct parts,—first, a code of morals, very pure and nearly the same in all—next, a geological dream—and thirdly, a myth or little historical romance; which last becomes the most important of all." (Corresp. p. 112). "The dogmas of former ages survive now only in the superstitions of the people and the prejudices of the ignorant, or are perpetuated in a few systems which, conscious of their weakness, shroud themselves in a veil of mystery." (*Cosmos*, Vol. 1. p. 24). "A philosophically proved Christian dogmatism of 'marked physiognomy' seems to me the most offensive of all strait-waistcoats." (Corresp. p. 78). He also describes himself as "delighted" with Strauss's Life of Jesus (Corresp. p. 122) and styles the Evangelists—"apostolic collectors of myths." In another letter he refers to another work of Strauss, the "Christliche Glaubenslehre:—The method of the author is excellent; it makes us acquainted with the whole history of the faith of our time, particularly so with the jesuitical trick of so many people who declare publicly their belief in and their adherence to all the dogmas of the Christian mythology, after the fashion of Schleiermacher; and who, after having 'drained the chalice,' are followed to the grave by a solemn

cortege of court equipages, although in fact they had always discarded the orthodox belief, and substituted for it pseudo-philosophical interpretations." (Corresp. p. 128).

Various attempts were made by evangelical believers to convert Humboldt to their Christian faith, but without success. A letter was received by him in 1852, from a German in Montgomery County, Ohio, urging him most earnestly and even affectionately to become a Christian. This letter was sent to Varnhagen, suggesting that he should "deposit this curious, good-natured letter among his psychological curiosities." (Corresp. p. 272). Other attempts at his conversion met with no better success; and, notwithstanding the very singular statements which have been made that Humboldt accepted Christianity, it is sufficiently clear from these extracts that he continued to the last a liberal and free man. For him the Bible had no authority whatever, when inconsistent with the teachings of science or of reason; and although he recognized the general purity of Christian morals, he felt no reverence for Christian dogmas. The universality and invariability of natural law is the great faith of modern science; and never has it shone with brighter lustre than in the soul of Humboldt. *Miracle*, whether claimed by theology or by that mongrel mixture of theology and science which accepts occasional epochs of miraculous creation, was utterly foreign to his thought, utterly inconsistent with his conception of Nature as a "living whole." The science which accepts miraculous creative epochs is an attempt at compromise between contradictory ideas; and the same judgment should be passed upon it, which a German friend of mine, in a letter lately received, passed upon Protestant theology. "Protestant theology," he wrote, "is the Pope with a liberty cap on his head: the people look at the cap and call him liberty." Science will admit no miracles at all, whether in large or small amounts. Humboldt, as the completest representative of modern science, stands for the unity of Nature, for the universality of law, for the order and beauty of one harmonious *Cosmos*. And since he also stands for universal liberty and equal rights, for the endlessness of human progress and the brotherhood of man, let us cherish his memory in our hearts as that of a great and noble benefactor, whose life is a grand inspiration in the pursuit of truth, of liberty, and of brotherly love among all men.

#### EARNESTNESS THE SECRET OF SUCCESS.

[In this extract from "David Copperfield," has not Dickens spoken for himself?]

I feel as if it were not for me to record, even though this manuscript is intended for no eyes but mine, how hard I worked at that tremendous short-hand, and all improvement appertaining to it, in my sense of responsibility to Dora and her aunts. I will only add, to what I have already written of my perseverance at this time of my life and of a patient and continuous energy which then began to be matured within me, and which I know to be the strong part of my character, if it have any strength at all, that there, on looking back, I find the source of my success. I have been very fortunate in worldly matters; many men have worked much harder, and not succeeded half so well; but I never could have done what I have done, without the habits of punctuality, order, and diligence, without the determination to concentrate myself on one object at a time, no matter how quickly its successor should come upon its heels, which I then formed. Heaven knows I write this in no spirit of self-laudation. The man who reviews his own life, as I do mine, in going on here from page to page, had need to have been a good man indeed, if he would be spared the sharp consciousness of many talents neglected, many opportunities wasted, many erratic and perverted feelings constantly at war within his breast, and defeating him. I do not hold one natural gift, I dare say, that I have not abused. My meaning simply is, that whatever I have tried to do in life, I have tried with all my heart to do well; that whatever I have devoted myself to, I have devoted myself to completely; that, in great aims and in small, I have always been thoroughly in earnest. I have never believed it possible that any natural or improved ability can claim immunity from the companionship of the steady, plain, hard-working qualities, and hope to gain its end. There is no such thing as such fulfilment on this earth. Some happy talent, and some fortunate opportunity, may form the two sides of the ladder on which some men mount, but the rounds of that ladder must be made of stuff to stand wear and tear; and there is no substitute for thorough-going, ardent and sincere earnestness. Never to put one hand to anything on which I could not throw my whole self; and never to affect depreciation of my work, whatever it was; I find, now, to have been my golden rules.

A CLERGYMAN in Glasgow used to relate the following:—In marrying a couple, he asked the bride, in the usual form of the Presbyterian Church, whether she would be "a loving, faithful, and obedient wife?" The bride promptly replied that she would promise to be loving and faithful, but would not venture on a pledge of uniform obedience. The minister paused and demurred. "Just say awa', sir," ejaculated the bridegroom, "she has promised to be lovin' and faithful; an' s'foul fa thae fingers," raising his fist, "gin she's no obedient."

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"I am well pleased with the tenor and chain of thought usually found in THE INDEX. True, I find sentiments contained therein which do not strictly accord with my own. Neither would the paper be half so welcome, if it only chimed with my own notes. Acids and alkalis are very antagonistic until brought together, and, after great fumigation, they neutralize and quiet each other. It is by this bringing together of ideas opposed to my own, that I hope to quiet the acidity and fumigations of my own mind.

Of one thing I have long been convinced, and that is that the people have too long been taught to look back from 1860 to 5000 years for their landmarks of right and wrong and truth, when really those landmarks were set up for the guidance of a then benighted people. We have never been taught to look to ourselves, the present and the future, for lights to guide us into all truth. We have been educated in the belief there was an all-powerful being who died, and that in that death there is a propitiation for our sins. Being filled with that belief, it causes us to cease our own exertions, and throw the burden of what we should do on another. These are evils that THE INDEX is trying to remove, and I wish it great success."

"I learn from Mr. — (whom I met in New York recently) that you are meeting with good success. Allow me to assure you that this intelligence greatly rejoiced me. My sympathies are deeply in your favor, as I regard the free religious movement paramount to every other interest now claiming the attention of the American people. Allow me to say also that, when the facts of Spiritualism come to be generally recognized by the free thinkers, an impetus will be given to the movement that will insure success. As you justly said in a recent editorial, immortality can only be proven by facts. I have had the facts presented, and therefore know it. Others are as highly favored. And ere long, all who are willing will get there."

"I am extremely pleased with your success, and hope it will continue. It is extremely wholesome for the people to have a journal that will never falter, but give its readers honest thought upon whatever subject it speaks. You would have reason to find fault with me, did I withhold the word I add. Some of your friends have criticised the 'taste' of publishing the warm praises of yourself and writings which your enthusiastic friends send you. I simply state the fact. I look for THE INDEX every week with interest, and am keeping a file religiously, as I do the *Radical* and *Woman's Journal*."

"Through the kindness of one of your patrons, I received a sample copy of THE INDEX. It meets my approval, and herewith find one dollar, for which please send me THE INDEX six months on trial. I would suggest that you send a sample copy of the paper to Rev. —. He examined mine and was very much pleased with it. He is a very good and liberal man."

"Our family have taken THE INDEX the past three months and find it rich in spiritual food, and we feel that we cannot do without it. We have distributed, among liberal-minded people, most of the Nos. received. Hoping that others may receive the joy and comfort we have experienced from their perusal, &c."

"I see you still advertise bound volumes of THE INDEX, (Vol. I), for sale. Will you please put my name down for one copy. I enjoy your paper exceedingly. I think the position you have taken a perfectly logical one. I do not see how any middle ground can be consistently taken."

"If a man wants a free soul in his *corpus*, let him take THE INDEX. Every No. which I read makes every spiritual nerve in me thrill and tingle with thankfulness and joy."

"It is really health-inspiring, among such a parcel of blatant hypocrites as we find here in the 'hub,' to find in your INDEX a little common sense."

#### LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—This Society will meet in White's Hall next Sunday evening, Sept. 11, at 8 o'clock. Mr. Abbot will read a lecture on "War and Free Religion." The public are invited to attend. Seats free to all.

RADICAL CLUB.—The meetings of the club will be suspended until further notice.

#### RECEIVED.

LETTERS TO ELDER MILES GRANT, being a Review of "Spiritualism Unveiled," by Rev. Moses HULL, Author of "The Question Settled," "That Terrible Question," etc., etc. Published by the Author, Hobart, Ind. Chicago: Steam Press of Birney Hand, 111 Madison St. Price 25 cents. Pamphlet. pp. 86.



## Poetry.

## ALL ALONE.

Longing for the merry din,  
All alone,—  
Going out and coming in,  
All alone!  
Children's noises fill the street;  
But within no more I greet  
Sound of little hurrying feet,  
Welcoming of voices sweet,—  
All alone!

In our still and empty home,  
All alone,—  
In our own accustomed room,  
All alone,—  
In the nursery and the hall,  
As my sounding footsteps fall,  
From the ceiling and the wall  
Echo answers to my call.  
All alone!

Playthings in their place, of course,  
All alone!  
Stabled safe the rocking-horse,  
All alone!  
Blocks and ninepins, by the score  
Tossed about the nursery floor,  
With my foot or with the door  
In the dusk I strike no more,—  
All alone!

Silence sits beside my chair,  
All alone!  
Silence walks with me the stair,  
All alone!  
Where I watched each pillowed head  
Breathing soft with lips of red,  
Silence, deep as of the dead,  
Sleeps in crib and trundle-bed.  
All alone!

Little pictures in my hand—  
All alone—  
Tears start up, as long I stand  
All alone!  
Lone as Crusoe on his isle,  
Loneliness I can't beguile,  
With these pictured lips the while;  
Oh for one sweet living smile,  
All alone!

Dost thou ever think of me,  
All alone?  
Papa dost thou ask to see,  
All alone?  
Playing still thy childish part,  
Bent on whipsick, drum, or cart,  
Can'st thou know thy father's heart?  
Not till thou a father art—  
All alone!

Why should thoughts of me, so far,  
All alone,  
Come thy merriment to mar?  
All alone!  
Swift, full swift the shadows creep;  
Soon enough with longing deep  
Wilt thou think of me, and weep,  
Lying in my quiet sleep  
All alone!

So forget me in the game,  
All alone!  
I shall love thee still the same,  
All alone!  
Evie, pound the old tin-pan,  
Drive the harnessed chairs a-span!  
Blow thy trumpet, little Stan!  
By and by thou'lt be a man—  
All alone!

1867.

ASTERISK.

## MITRAILLEUR AND MITRAILLEUSE.

[From the Boston Commonwealth.]

Mitrailleuse—mitrailleuse—  
That weapon that's to play the deuce  
With Prussian troops, by such a rattling,  
Upon the principle of Gatling,  
Of bullets fierce, that all will fain  
Skedaddle from its leaden rain—  
Wie heisst, Mein Herr, this ravager,  
Mitrailleuse—or mitrailleuse?  
Upon the answer must depend  
Vast consequences to each friend  
Of woman suffrage. Do you say  
The point of this escapes you, eh?  
Why, mitrailleuse is masculine,  
And mitrailleuse is feminine;  
Now woman, some say, has no right  
To vote unless she'll also fight;  
And if this fearful bullet-sender  
Prove to be of the female gender,  
Why then the sex can vote—that's flat—  
'Cause it can slaughter. *Verbum sat.*

## The Index.

SEPTEMBER 10, 1870.

*The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.*

*Contributors are requested to write on only one side of each sheet.*

*No notice will be taken of anonymous communications.*

**SPECIAL NOTICE.**—Persons wishing a file of THE INDEX, bound and complete for the year, at \$2 50, will please forward name and address immediately. No money should be enclosed. Only two hundred and fifty copies can be supplied. If these are all ordered, the missing numbers will be reprinted and the orders filled at the end of the year. For further particulars see THE INDEX, No. 20.

## ANNOUNCEMENT.

To every new subscriber who shall remit to us, before the first day of January next, \$2.00 for a year's subscription to THE INDEX, we will send *gratuitously* a copy of the last ANNUAL REPORT OF THE FREE RELIGIOUS ASSOCIATION; provided a desire for it is stated at the time.

To every new subscriber who shall remit to us \$2.50, we will send THE INDEX for one year, and also, when issued, a bound volume of *The Ladies' Own Magazine* for 1870, edited by Mrs. M. C. Bland, Indianapolis, Ind.

The near approach of the anniversary of Humboldt's birthday (Sept. 14) will doubtless recall to many minds the numerous celebrations of last year, which proved that, with all its seeming immersion in practical pursuits, the world yet delights to honor the great minds that dedicate themselves to science and liberal ideas.

We republish to-day an oration delivered at that time in Toledo.

## WORK AND KID GLOVES.

A gentleman, on whose good opinion we set great value, wrote us from Boston not long ago as follows:—"You would have reason to find fault with me, did I withhold the word I add. Some of your friends have criticized the 'taste' of publishing the warm praises of yourself and writings which your enthusiastic friends send you. I simply state the fact." For criticism thus frankly and kindly transmitted we have only the sincerest thanks to return. Now for the main point.

No one who has attentively read THE INDEX can have failed to notice that we print praise and blame with perfect impartiality. Sneers and slanders can be found in our pages without difficulty by any one who will take the trouble to turn them over. It would be unjust to ourself not to add that the words of warmest sympathy we have refrained from giving to the public, because they seemed too personal.

Now he must be made of cheap stuff who cares greatly what is said about him by the world. The man who has learned to find his best friend in his own self-respect, and never suffers an inward rebuke to go unheeded, is equally incapable of elation by praise or depression by blame. There is no better proof of the toughness of fibre which belongs to true manhood than superiority to these mere accidents of life. Whoever remembers that the world at large knows nothing of his secret motives, which his most intimate friends often cruelly misunderstand, must be shallow-brain-

ed indeed to lay much stress on chance-puffs of the popular breeze, whether in his favor or otherwise; while he who should be so bewitched by a little commendation as to blurt it into all ears for the sake of gratifying his own vanity, would prove that his admirers were even greater fools than he.

But there is a sickly modesty, a false taste, in modern society, which every independent mind will look upon with unmixed contempt. Reticence may be a stronger proof of vanity than speech. Of all forms of egotism, mock-modesty is the worst. Business men violate no law of real modesty, when they advertise their wares and offer public testimonials to their value, provided they tell no lies about them. What would be thought of the patentee of a new machine, who should shrink from legitimate advertising because he dreaded the appearance of blazoning his own ability as an inventor? The business world has too much sense to draw any such inferences from his advertisements, since it knows his purpose to be the introduction of his machine into general use; and it would infer from a refusal to advertise, either that he did not have much faith in his own article, or else that he was strangely lacking in what is vulgarly but very expressively termed "gumption."

Now what every sensible business man does, we do also,—that is, we *advertise*. He advertises his merchandise because he hopes to make money by its sale; we advertise our ideas because we hope they will make men freer, wiser, and happier. Just as he publishes testimonials to the worth of *his* goods, we publish testimonials to the worth of *ours*; with this difference, that he publishes only favorable notices, while we publish impartially whatever we receive, whether favorable or unfavorable. The business man's object is money-getting, which is honorable enough in itself; while we trust that our object is a higher and a nobler one, because it concerns, not our own private advantage, but the advantage of the whole human race. Our point is this, that *all talk about "taste" is as irrelevant in one case as in the other.*

Hoping as we do to make THE INDEX an instrument for emancipating American society from cramping superstitions, and for doing real service in fostering noble ideals of private and public life, we do not intend to reject the necessary means of success through any fastidiousness of temperament or mere daintiness of "taste." We have not taken up this work because of its intrinsic beauty. It is hard, distasteful, grim, unlovely,—this work of combating public prejudice and disturbing public self-complacency in degrading follies. If we had consulted mere inclination in the matter, we should have left it most severely alone, and followed a very different life. But the work needs to be done; and, having once undertaken it, we do not mean to let any false delicacy neutralize our efforts. It was the worst possible "taste" for the abolitionists to agitate against African slavery; it is the worst possible "taste" for us to agitate against American slavery. But slavery is slavery, and we hate it, whether of body or soul. The elegant ease of dilettantism has its charms; but the stern, dusty, sweaty struggle for freedom has its solemn obligation. And we do not expect to go through the campaign in satin slippers or kid gloves.

"But what has all this do with publishing praises of yourself?"

Much,—if you can see nothing but "praises



of self" in what we publish. What we see is something vastly different,—the great yearning and battling of the age to shake off the crushing weight of a slave-system that rides the nineteenth century as the "Old Man of the Sea" rode Sindbad the sailor. But let this pass.

There is nothing that the awakening people needs so sorely as to see that the demand for greater spiritual liberty is a universal one. The whole modern world is stirring like the fabled giant under Mt. Ætna. But so great is the prestige of Christianity, and so visible is its influence everywhere, that liberal minds feel chilled by their apparent fewness and isolation. They do not realize that they have more or less the sympathy of millions. This is the tone of a great many letters we have received. It is a positive surprise to many such minds to find that they are thinking the thoughts of the age. Whatever makes this revelation is a powerful encouragement and help. That is why we are so glad to print expressions, however crude, of this deep, underlying sentiment of a longing for *free religious ideas*. If they take the form of commendation of something we may have happened to write, what is that to us? We have written altogether too much not to know the inadequacy of our own writings, and are not so steeped in vanity as to take to ourself what is meant for the truth. These letters and communications, which seem to casual readers to be the empty compliments of mere enthusiasm, are the testimonies of full hearts to the priceless value of truths which we strive to utter. Look deeper, friendly critics,—look down into the souls of those who have written, and, in their "praises" of one who has poorly interpreted to them their own secret thoughts, read the prayer of our common humanity for freedom and for light. Nearly all of the writers are utter strangers to us—what makes them write? The heart of this people throbs with conscious or unconscious longing for something better than Christianity has to give; and we should as wisely take to ourself the words it prompts, as the red and white bunting of the Stars and Stripes would arrogate to itself the deep devotion to free government which a few years ago made a whole nation leap to its defence.

No—these "praises" that offend your "taste" are not for us, but the ideas we work for; and that is why we print them. We have no apology to make, and no reformation to promise. No part of THE INDEX, we believe, is more universally read than the "Voices from the People." The people read what the people write; and it is a glorious thought that the people itself is the true prophet of Free Religion. Our own connection with it is purely accidental, nor are we at all essential to it. Should we die to-morrow, a better would take our place. But we do not mean to be tied by any rules of conventional "modesty." We make our own rules, and will pay the price of liberty. Send us your thoughtful criticism, friends,—we care not whether it be praise or blame. And if we judge it of any service to the truth, we will print it, though it cost us the last shred of our reputation for "modesty" or "taste."

Rev. Robert Collyer, of Chicago, sends us a pleasant little note, promising to answer Dr. Bland's "Open Letter" as soon as may be. We shall welcome his reply, and cordially offer as large a space in our columns as he may wish to occupy.

## Communications.

### WHO AND WHAT IS GOD?

SPRINGDALE, CEDAR CO., IOWA, Aug. 2, 1870.

MR. ABBOT:

Dear Sir.—Having but lately commenced reading your valuable paper, I may be asking for a repetition of ideas from you. I notice that you attach much importance to the worship of God. What God? The unknown God? In one or more of your lectures, you speak with definiteness in regard to one, and the worship of the same. Have you really solved the enigma of what God is? Has science or sound learning positively demonstrated that which men have so long puzzled their brains over? Or is it still only a play on words, the old imaginary God? I feel that, when I worship, I prefer to do so intelligently,—to have a definite idea of what I worship, and to know that the being or thing that I give homage and adoration to has at least the capacity to appreciate my sincerity. The God born of earthquakes and storms in fear-stricken minds is, to say the least, a doubtful one. I am in the position of knowing nothing in regard to the facts of the case, and in this am only one of many. We cannot accept as evidence that which has for its basis only theory and speculation. We ask for logic or facts; conjecture is well enough when offered as such, but becomes ridiculous when given as fact. I admit that the all-pervading harmony in created things gives a basis for analogous reasoning; but there it ends to me. Further than this I cannot go. I confess a lack of that which is termed "inner light," and cannot, with intuition and intelligence combined, have the most remote idea whether there is one, fifty, or an indefinite number of Gods. But I am anxious to hear logical deductions made in the premises, and would ask what are the evidences of a God. Heretofore we have been answered from the pulpit by arbitrary assertions; now we ask for a little more than husks.

You have undertaken a noble work. The fogs of the past still obstruct the light. Our sympathies are with you, and we will endeavor to help to hold up your hands in the good work; and if we seem exacting in holding you to your text, you will, we hope, appreciate the fact that we regard you as our agent for sowing the seed which we have full faith in believing will at length return a full harvest of developed manhood.

Yours sincerely,  
GEO. B. GILL.

[It is manifestly impossible to discuss in a dozen lines subjects so vast as those above suggested. We must request our correspondent, whose kind words we fully appreciate, to wait till time and opportunity shall permit us to tell more fully than we have yet done why we believe in God, and what we believe about him. These are questions which Mr. Gill has a perfect right to ask; and he may depend on our endeavor, at least, to give intelligible answers.—ED.]

### HENRY C. WRIGHT.

SALEM, Ohio, August 31, 1870.

DEAR MR. ABBOT:—

I ask a small space in your valuable paper to give expression of my feeling on the death of Henry C. Wright, who died at Pawtucket, Rhode Island, on the 15th inst.

What can I, an obscure individual, say of one so worthy? It is rare presumption to make the attempt. But this I must, and will say,—that deep down in my heart's core I am constrained to say that a more noble and unselfish man never lived than he. To a great extent he was my spiritual father. No one am I so much indebted to for aid in breaking the mental and theological chains that bound me in my orthodox days, as to that good man, Henry C. Wright.

How often in this uncertain world, when the vile and wicked die, mausoleums are raised over their graves, and lying and nauseating obituaries herald their apocryphal virtues! To such an extent is this prevalent, that true friends shrink from saying anything about the worthy dead. When I say I believe that a more unselfish man never lived, I draw it from personal experience, and from the record of his life. In his orthodox days he was a Sunday School agent, receiving fifteen hundred dollars a year. At that time it was about as large a salary as the church gave to any of her agents. The road to theological fame was straight and bright before him. A life of ease, luxury, and dandling, hold out enchanting allurements. His family relations were all strongly orthodox. Yet all this, and more, he heroically turned his back on, when the opening light of truth sternly pointed out another road, even the thorny road, the pathway of martyr. He saw the poor bleeding slave pining in his despair, no eye to pity or hand to save; and the Church, Levite and Priest in essence, passing by on the other side, giving no heed or aid to his necessities. Then did he, with strong hands and strong heart, fly to the rescue; and by his acts he said,—"Perish all selfish considerations, when God's sable children cry so beseechingly for help!" And thus did he go forth on the great mission of humanity, never asking or receiving one dollar from the American or Western Anti-slavery societies to aid him in his work of love. His life stands an almost unparalleled monument of disinterested benevolence. I envy neither the head, nor the heart that pronounces him selfish. (For there are such, who ought

to know better, who say he was selfish.) I feel warranted in saying that he was the first man in the nation, who stood up boldly, and in the face of a surly theology, said,—"If the God of the Bible says, 'Stone a little child to death,' I will not stone the child, but will stone the God." "If the Bible says, man can hold property in man, the Bible is a self-evident lie." But why need I repeat those incidents? His whole life stands the embodiment of goodness and moral heroism more enduring than the solid marble or granite. The old book says, the memory of the wicked shall perish. The converse of the declaration is true, that deeds of love and mercy are immortal. And if they are immortal, must not the source from whence they come be immortal? Surely it must be so; and Henry C. Wright is immortal. Yes, verily—his great soul is "marching on," and in spirit life has he now joined that glorious band of the world's redeemers. G—

### A. J. DAVIS ON IMMORTALITY.

HYDE PARK, Mass., Aug. 28, 1870.

DEAR MR. ABBOT:

In THE INDEX of August 27, at the close of his interesting letter on Spontaneous Generation, INQUIRER asks,—"What becomes of the theological dream of an individualized, immortal soul?"

That question he will find scientifically discussed, and to many minds satisfactorily answered, by Andrew Jackson Davis in the fifth volume of the "Great Harmonia," on the "Origin of Life and the Law of Immortality."

Two sentences from it, which I will quote, indicate that the objection raised by INQUIRER was clearly in the mind of Mr. Davis, when writing his treatise. He says:—"The human soul is the focalized, concentrated extract or epitome of all the forces and vital laws which fill, inspire, and actuate the immeasurable empire of Nature and God."

He also says, and to many minds makes it evident, "that the inter-affinitized relations subsisting between the several essences and faculties of the human soul are stronger than the attraction to any essence or faculty outside of it." The inference is, then, evident, that the soul is immortal.

Yours fraternally,  
ALFRED E. GILES.

### "THE WORLD DOES MOVE."

MILWAUKEE, July 29, 1870.

F. E. ABBOT:—

Dear Sir.—Please to put me down for a bound volume of THE INDEX. I have all the numbers to date except two, which I understand cannot now be supplied. I am a regular reader of THE INDEX, which I obtain through the news-dealer in this city, who informs me that the demand for it in Milwaukee increases.

The matter contained in THE INDEX better meets my wants than any other religious literature that I can find. You have struck the grandest key yet touched in religious thought and life; and you have the sympathy of all who have at any time, however secretly, entertained the thought that "their souls are their own," and not the property of church and priest, the passive receptacles of stupid creeds and theological myths.

Doct. I. M. Wise, of Cincinnati, has delivered the first of a course of three lectures in this city on the origin of Christianity, in which he proposes to prove that Jesus Christ was not the author of Christianity. He claims that Jesus was a Jewish patriot, a noble and enthusiastic philanthropist laboring to liberate the Jews from the Roman yoke and to reclaim his brethren from the corruptions of their religion, which had resulted from Roman oppression.

He claims that the Roman authorities not only oppressed the Jews, but that they also attempted to fasten upon them the crime of killing Jesus Christ, who was murdered by the Romans. He claims that the killing of Jesus was caused by his apostles proclaiming him the Messiah, a claim which he not only did not make for himself, but which he objected to having made by his friends.

Dr. Wise undertakes to show that Christ did not attempt to introduce a new religion, and that the religion that bears his name was founded chiefly by Paul; also that the New Testament Scriptures were written and compiled some two centuries after the death of Christ and that they are mixed up with much that is false and absurd—that they do not furnish a correct history of the sayings, teachings, and doings of Christ.

These lectures are attended by prominent Protestant clergymen of the city, who will doubtless get much new light, as well as be set to thinking and possibly to reconstructing somewhat their notions of the Christian religion and of all other religions.

Religious thought and inquiry in this city is sympathizing strongly with the free spirit of the age; and the people seem drawn toward those among our clergy who honestly throw away the claims of authority, and enshrine in its place humanity and its interests.

The employment of the clergy is fast coming to be governed by the same principles which apply to the division of labor in general, and by the legitimate operation of the laws of supply and demand, which regulate all departments of industry. The products of thought and inquiry on religious matters that for ages have been forced upon the world are becoming dead stock on the market, which no pious trade-marks, however ancient, will sell. The demand is for something spontaneous and fresh from the



unfailing sources of supply, to feed the hunger of an age that is not satisfied with old bones; and the minds that meet this want will have the preference in the religious market, which promises to become more and more active from this time forward.

Yours truly,  
R. C. SPENCER.

## Selections.

### THE ABSENCE OF INTERMEDIATE LINKS.

[The following extract from Darwin's *Origin of Species*, pp. 245-247, corrects a common misapprehension of the Development Theory, which does not seek intermediate links, *e. g.* between man and the apes, but between both and some common progenitor.]

In the sixth chapter I enumerated the chief objections which might be justly urged against the views maintained in this volume. Most of them have now been discussed. One, namely the distinctness of specific forms and their not being blended together by innumerable transitional links, is a very obvious difficulty. I assigned reasons why such links do not commonly occur at the present day, under the circumstances apparently most favorable for their presence, namely, on an extensive and continuous area with graduated physical conditions. I endeavored to show that the life of each species depends in a more important manner on the presence of other already defined organic forms, than on climate, and, therefore, that the really governing conditions of life do not graduate away quite insensibly like heat or moisture. I endeavored, also, to show that intermediate varieties, from existing in lesser numbers than the forms which they connect, will generally be beaten out and exterminated during the course of further modification and improvement. The main cause, however, of innumerable intermediate links not now occurring everywhere throughout nature, depends on the very process of natural selection through which new varieties continually take the places of and exterminate their parent-forms. But just in proportion as this process of extermination has acted on an enormous scale, so must the number of intermediate varieties, which have formerly existed on the earth, be truly enormous. Why, then, is not every geological formation and every stratum full of such intermediate links? Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps, is the most obvious and gravest objection which can be urged against my theory. The explanation lies, as I believe, in the extreme imperfection of the geological record.

In the first place, it should always be borne in mind what sort of intermediate forms must, on my theory, have formerly existed. I have found it difficult, when looking at any two species, to avoid picturing to myself forms directly intermediate between them. But this is a wholly false view; we should always look for forms intermediate between each species and a common but unknown progenitor; and the progenitor will generally have differed in some respects to all its modified descendants. To give a simple illustration: the fan-tail and pouter pigeons have both descended from the rock pigeon. If we possessed all the intermediate varieties which have ever existed, we should have an extremely close series between both and the rock pigeon; but we should have no varieties directly intermediate between the fan-tail and pouter; none, for instance, combining a tail somewhat expanded with a crop somewhat enlarged, the characteristic feature of these two breeds. These two breeds, moreover, have become so much modified that, if we had no historical or indirect evidence regarding their origin, it would not have been possible to have determined, from a mere comparison of their structure with that of the rock pigeon, whether they had descended from this species or from some other allied species, such as *O. canna*.

So with natural species, if we look to forms very distinct, for instance to the horse and tapir, we have no reason to suppose that links ever existed directly intermediate them, but between each and an unknown common parent. The common parent will have had in its whole organization much general resemblance to the tapir and to the horse; but in some points of structure may have differed considerably from both, even perhaps more than they differ from each other. Hence, in all such cases, we should be unable to recognize the present form of any two or more species, even if we closely compared the structure of the parent with that of its modified descendants, unless at the same time we had a nearly perfect chain of the intermediate links.

It is just possible, by my theory, that one of two living forms might have descended from the other; for instance, a horse from a tapir; and in this case direct intermediate links will have existed between them. But such a case would imply that one form had remained for a very long period unaltered, while its descendants had undergone a vast amount of change; and the principle of competition between organism and organism, between child and parent, will render this a very rare event; for in all cases the new and improved forms of life will tend to supplant the old and unimproved forms.

By the theory of natural selection all living species have been connected with the parent species of each genus, by differences not greater than we see between the varieties of the same species at the present day; and these parent species, now generally extinct, have in their turn been similarly connected with more ancient species; and so on backwards, always converging to the common ancestor of each great class. So

that the number of intermediate and transitional links, between all living and extinct species, must have been inconceivably great. But assuredly, if this theory be true, such have lived upon this earth.

### CONSCIENTIOUS PERSECUTION.

[From Buckle's "History of Civilization in England," Vol. 1, pp. 184-186.

The second illustration is supplied by Spain; a country of which it must be confessed, that in no other have religious feelings exercised such sway over the affairs of men. No other European nation has produced so many ardent and disinterested missionaries, zealous, self-denying martyrs, who have cheerfully sacrificed their lives in order to propagate truths which they thought necessary to be known. Nowhere else have the spiritual classes been so long in the ascendant; nowhere else are the people so devout, the churches so crowded, the clergy so numerous. But the sincerity and honesty of purpose by which the Spanish people, taken as a whole, have always been marked, have not only been unable to prevent religious persecution, but have proved the means of encouraging it. If the nation had been more lukewarm, it would have been more tolerant. As it was, the preservation of the faith became the first consideration; and everything being sacrificed to this one object, it naturally happened that zeal begat cruelty, and the soil was prepared in which the Inquisition took root and flourished. The supporters of that barbarous institution were not hypocrites, but enthusiasts. Hypocrites are for the most part too supple to be cruel. For cruelty is a stern and unbending passion; while hypocrisy is a fawning and flexible art, which accommodates itself to human feelings, and flatters the weakness of men in order that it may gain its own ends. In Spain the earnestness of the nation, being concentrated on a single topic, carried everything before it; and hatred of heresy becoming a habit, persecution of heresy was thought a duty. The conscientious energy with which that duty was fulfilled, is seen in the history of the Spanish church. Indeed, that the Inquisitors were remarkable for an undeviating and incorruptible integrity, may be proved in a variety of ways, and from different and independent sources of evidence. This is a question to which I shall hereafter return; but there are two testimonies which I cannot omit, because, from the circumstances attending them they are peculiarly unimpeachable. Llorente, the great historian of the Inquisition, and its bitter enemy, had access to its private papers; and yet, with the fullest means of information, he does not even insinuate a charge against the moral character of the Inquisitors; but while execrating the cruelty of their conduct, he can not deny the purity of their intentions. Thirty years earlier, Townsend, a clergyman of the Church of England, published his valuable work on Spain; and though, as a Protestant and an Englishman, he had every reason to be prejudiced against the infamous system which he describes, he also can bring no charge against those who upheld it; but having occasion to mention its establishment at Barcelona, one of its most important branches, he makes the remarkable admission, that all its members are men of worth, and that most of them are of distinguished humanity.

These facts, startling as they are, form a very small part of that vast mass of evidence which history contains, and which decisively proves the utter inability of moral feelings to diminish religious persecution. The way in which the diminution has been really effected by the mere progress of intellectual attainments, will be pointed out in another part of this volume; when we shall see that the great antagonist of intolerance is not humanity, but knowledge. It is to the diffusion of knowledge, and to that alone, that we owe the comparative cessation of what is unquestionably the greatest evil men have ever inflicted on their own species. For that religious persecution is a greater evil than any other, is apparent, not so much from the enormous and almost incredible number of its known victims, as from the fact that the unknown must be far more numerous, and that history gives no account of those who have been spared in the body, in order that they might suffer in the mind. We hear much of martyrs and confessors—of those who were slain by the sword, or consumed in the fire; but we know little of that still larger number who, by the mere threat of persecution, have been driven into an outward abandonment of their real opinions; and who, thus forced into an apostasy the heart abhors, have passed the remainder of their lives in the practice of a constant and humiliating hypocrisy. It is this which is the curse of religious persecution. For in this way, men being constrained to mask their thoughts, there arises a habit of securing safety by falsehood, and of purchasing impunity with deceit. In this way, fraud becomes a necessary of life; insincerity is made a daily custom; the whole tone of public feeling is vitiated, and the gross amount of vice and of error fearfully increased. Surely, then, we have reason to say, that, compared to this, all other crimes are of small account; and we may well be grateful for that increase of intellectual pursuits which has destroyed an evil that some among us would even now willingly restore.

"VITALS cooked here" is the appalling announcement placarded in the window of a New York eating house. Upon this a wag remarks, "That is probably where the good lives go."

THE Revolution compares the Index and the Radical to "stars on dark nights peering through the clouds;" a fine example of "*lucus a non lucendo*." —*Watchman and Reflector*.

[From the Liberal Christian.]

### RADICAL CHRISTIANITY.

Rev. Edward C. Towne, who was of Congregationalist birth and education, and has been in the Unitarian pulpit since 1860, publishes the following explanation of the position in which he wishes to stand towards the Christian Church, and of the work he wishes to engage in, as a writer and preacher:—

"In January, 1859, after studying theology in the Yale Divinity School, at New Haven, I printed a little tract to explain the general ground on which I found myself obliged to wholly reject the Bible as an infallible revelation, and Jesus as a Divine Lord and Savior. In the concluding sentence of that explanation I said, 'Christ was a mere man, and the speculative theology which has been taught in his name, and which he partially taught himself, must pass away before the progress of that religion of good-will to men and loyalty to God which he practised.'

"The conclusions to which I thus came, that Jesus was a mere man, and that Christianity, like any other religion, is by no means perfect, and is to be accepted only with free inquiry, and free conviction as to what is its pure truth, and what are its errors, have been confirmed to my own mind by more than ten years of additional study. The belief implied when we say, 'Our Father who art in Heaven,' is the pure creed of Christianity, as the truth was in Jesus. The truth tells us of God Our Father, with His kingdom of moral and spiritual power in us and over us, and of the brotherhood of man, as created by the Fatherhood of God, with our supreme duty of love to man and loyalty to God.

"Very many Christian leaders of the present day virtually deny the divine authority of the Bible and the Divinity of Jesus, but none have ventured openly and boldly to throw these idols out of the temple of true Christian religion, as of no authority to prohibit our direct dependence on the inspiration and providence of God. Yet this is the next inevitable step of Christian progress. We want above all things to-day a Christianity of Christ's truth, separated from that of his errors—a Christianity of the radical principles of love to men and loyalty to God, separated from historical, dogmatic, and ecclesiastical Christianity. The infallible Holy Book and the atoning God-Man, do not belong to pure and undefiled Christian religion. It was error, not truth, which made Jesus a God, and exalted him as the Lord and Saviour of believers, at the cost of denying the true Fatherhood of God and the true brotherhood of man. It was error, also, transmitted from Judaism, which made the Bible a special revelation, at the cost of denying the continued sufficiency of inspiration and providence.

"Fourteen years have passed since I first distinctly and deliberately, as a Christian believer, appealed from the 'Lord Christ' to the God and Father of all souls, from the Messianic pretension in which Jesus was false and wrong, to the precepts and prayers in which he was right and true. And now I propose to devote my life to declare in God's name, as much as strong, well-considered, well-reasoned faith can, that in Christian truth there is no God, or Lord, or Saviour, but 'Our Father,' in whom we all live, and move, and have our being, for human brotherhood on earth and eternal blessedness in heaven, and that the pretension and threat of other divinity, with other aims, in God-Man, or Holy Book, or infallible pope, or exclusive church, are a veritable anti-Christ, even if found on the lips of Jesus, precisely as any other man's errors are veritably antagonistic to what of truth he may embody.

"No Christian sect will tolerate, as yet, a Christian who distinguishes, in the teaching of Jesus and his Apostles, between what seems to faith and reason religious error, and what can be received as really Christian truth. To remove the image of Jesus from the temple of God, even in the most religious and Christian confidence that he was not and that no form or person can be the express image of Deity, is accounted the unpardonable sin by all existing sects. If they no longer kill the body of one guilty of bowing only to the alone supreme and blessed God, they are just as ready as ever to rob him of his character, and to cut off his honest living and his fair opportunity of influence. Hence the necessity under which I find myself of taking an individual and isolated position until by new organization wider lines of Christian communion may be drawn.

"I desire opportunities to speak in a position of Radical Christianity. I should be glad to organize a congregation in Chicago. But I particularly wish to conduct a publication in the interest of Radical Christian views, and I propose to establish such a publication at once, under the title, '*The Examiner*,' a Monthly Review of Religious and Humane Questions, and of Literature.' The features of this publication will be: 1. A novel, the modern vehicle of the widest popular instruction; 2. Scholarly and thoughtful essays, on themes of humane and religious interest; 3. Translated articles from French and German sources; 4. Shorter papers and paragraphs of fact, thought and criticism; and 5. A full and accurate account of new books, and of recent and standard books suggested by the new, or by questions engaging the public mind. The contents of No. I. will be in parts, as follows: 'Crazy Chicago; or the Back-Stairs to Fortune—Chapters I.-III.' 'The History of the Devil—his Rise, Greatness and Downfall' (from the *Revue des Deux Mondes*); 'Who made the Bible?' (Theodore Parker and Christian Fellowship); 'Charles Dickens and his Christian Critics'; 'The Unitarian Situation—Hepworth—Robert Collyer—Mayo—Dr. Bellows'; 'Dr. J. F. Clarke against Theism'; 'The Woman and the Trial'; and other papers.



"I shall go forward with this publication as soon as I can be secure of being able to meet the moderate expense of printing it. The rest is provided for, and I hope to bring out the first number for October, or at least for November. I earnestly appeal to friends and well-wishers of the cause to promptly aid me with subscriptions (\$4 for the twelve numbers of one year, each number of not less than 96 closely printed pages), and with pecuniary contributions, in moderate sums, which will be of great service and will be gratefully received. Address Rev. Edward C. Towne, Winnetka, Ill., or 41 Madison street, Chicago."

## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### REPORT FOR 1870.

The REPORT of the Annual Meeting of the FREE RELIGIOUS ASSOCIATION for 1870 has been printed in pamphlet form, and is for sale at the price of fifty cents for a single copy; in packages of five or more, thirty cents each. It can be obtained by applying to the Secretary, Wm. J. POTTER, NEW BEDFORD, MASS.; also in Boston at the office of *The Radical*, 25 Bromfield St.; and of Crosby and Damrell, 100 Washington St.; in Cincinnati at Bloch & Co., 150 W. Fourth St.; in Toledo at the office of *THE INDEX*. The Report contains addresses by O. B. FROTHINGHAM, D. A. WASSON, MRS. E. D. CHENEY, F. E. ABBOT, SAMUEL JOHNSON, RABBI I. M. WISE, T. W. HIGGINSON and Wm. H. CHANNING.

#### A FREE RELIGIOUS EXCURSION.

We lately had the opportunity of being present at the Sunday services of the Free Congregational Society in Florence, Mass. This Society, as also the thriving and pleasant village in which it is situated, may be said to have had its origin in the Community of Socialists that was here organized some thirty years ago. That community as an organized enterprise failed. But some of the leading persons engaged in it remained on the spot and established their private homes. From the active business talent of these has come in great measure the enterprise which has made Florence one of the most prosperous manufacturing villages in New England. And from their reformatory and liberal religious sentiments has sprung the Free Congregational Society. After the Community was broken up, meetings continued to be held on Sunday, in the interest of free thought and free speech on all matters pertaining to religion and social reform. But it was not until the spring of 1863 that any formal organization was adopted. At that time a call was issued signed by "twenty-seven citizens of Florence," inviting all persons "interested in the promotion of good morals, general education and liberal religious sentiments, whether Catholic or Protestant, or of whatever sect, creed or nationality," to meet to organize arrangements for the better attainment of these objects. At this meeting an organization was effected on the following

#### ARTICLES OF AGREEMENT.

"We the undersigned, inhabitants of Florence and its vicinity in the town of Northampton, wishing to avail ourselves of the advantages of associate effort

for our advancement in truth and goodness, and for the promotion of general intelligence, good morals and liberal religious sentiments, do hereby agree to form ourselves into a body corporate under the name of the *Free Congregational Society of Florence*.

Respecting in each other and in all the right of intellect and conscience to be free, and holding it to be the duty of every one to keep his mind and heart at all times open to receive the truth and follow its guidance, we set up no theological condition of membership and neither demand nor expect uniformity of doctrinal belief; asking only unity of purpose to seek and accept the right and true, and an honest aim and effort to make these the rules of life. And, recognizing the brotherhood of the human race and the equality of human rights, we make no distinction as to the conditions and rights of membership in this Society, on account of sex, or color, or nationality."

On this platform of general principles the Society was organized and legally incorporated. Its officers are a Moderator (or President), Clerk, Treasurer, and four Committees; a general Executive Committee, and Committees on Library and Reading-Room, on Music and on Sunday School. Connected with the Society there is also an association called "The Industrial Re-union," organized by the women of the Society "for social and industrial purposes, in which they have aimed to avoid the evils of sewing societies, and at the same time enlarge the sphere of their usefulness. It is designed to make the organization the means of furnishing profitable work to those who are seeking it, and ultimately render the whole business of the association a source of income."

The Society differs essentially from other religious societies in its relation to its minister, or "resident speaker," as he is termed. He is not "settled" as minister, but is engaged from year to year, and is to occupy the pulpit only two Sundays in each month. The other two Sundays the Executive Committee engage other speakers as they may desire, and the resident speaker is at liberty to make engagements elsewhere. At the same time he is an active and interested member of the Society, and holds office as Librarian. By this method of supplying the platform on Sunday a great variety of thought and talent is presented to the people. Naturally most of the speakers are liberal and radical. But representatives of all sects are cordially invited, and most of the Protestant Evangelical as well as Liberal sects have been represented on the platform. A Catholic priest has even gone so far as to say that he would accept the tendered invitation to speak to the Society if he had an assistant in his own church. The order of service is at the option of each speaker, it only being provided that the choir will open and close the services with singing. And the range of subjects treated by the speakers is very wide. No subject bearing on the well-being of man would be regarded as out of place.

Another meeting for free conference and discussion is held during a part of the year on Thursday evenings. At these meetings it is generally the live topics of the day, pertaining to political, social, or religious reforms, that receive attention. And good thought and speaking upon them are not wanting. The Sunday School we did not see in its best estate, it being an August Sunday, but the children seemed bright and happy. We judged that very little theology of any kind gets taught in it, but that the time is spent mainly in inculcating such virtues as justice, temperance, purity and charity. A good library is owned by the Society, and is free to all citizens as well as to members.

The Society has a commodious suite of apartments, consisting of a pleasant and airy hall for its Sunday services, a smaller hall

adjoining, for its meetings for social intercourse and discussion, and a Library room,—the whole donated to its use for a number of years by its generous President, Mr. Samuel L. Hill. The aggregate expenses of the Society are about \$2,000 a year, the whole amount being raised by voluntary contribution. Seats are free at all the services.

This Free Society has now been in existence as a corporate body more than seven years, and is evidently a power in the community and the country for miles around. And if liberal religious sentiments, which have here been predominant for a generation, may be judged by their fruits, Florence can bear good testimony to their practical worth. The temperance, purity, good order and high moral tone of the place have become proverbial. The people all seem to be in a thrifty material condition. The Sunday School of the Free Society a few months since had some surplus funds which were to be devoted in charity. But a committee appointed for the purpose were able to find no cases of destitution in the district. They had to go away from home to find objects of charity. The Catholic priest says that the Catholic children of Florence are the best behaved in his parish, and he attributes it to the general morality of the community. An orthodox church has recently been established in the village, and has its own Sunday School. But not a few children of orthodox parents attend the Sunday School of the Free church as well as the other. Evidently the parents have learned that these "liberal," "radical" and "sceptical" people are not morally contaminating. In short the liberal religious sentiments, which have been organized in the Florence Free Congregational Society, appear to have furnished a very good working faith. Here is a community which, for a generation, has had until recently no recognized "Christian church," which has observed none of the so-called *ordinances* of religion; which has not held to the Bible nor kept "the Sabbath" in any ecclesiastical sense; which has openly sacrificed "sacred usages," and put in their place free thought, free speech, free search for truth and earnest efforts for the social and moral well-being of man. Yet it is a community in which well-disposed people of all faiths now like to establish their homes, because of its material thrift, its good public order, its pure morals and its neighborly toleration and character.

There is a good deal of Free Religion in a book—a most excellent one—which we have just read of George MacDonald, "Robert Falconer." The following sentences would read very harmoniously in the report of the Free Religious Association:—

"God pets no nation, but trains it for the perfect globular life of all nations—of his world—of his universe. As he makes families mingle, to redeem each from its family selfishness, so will he make nations mingle, and love, and correct, and reform and develop each other till the planet world shall go singing through space one harmony to the God of the whole earth. The excellence must vanish from one portion, that it may be diffused through the whole."

NOTICE.—The Reports, in pamphlet form, of the Annual Meetings of the Free Religious Association for 1868 and 1869 (at 40 and 50 cts. respectively), REV. SAMUEL JOHNSON'S Essay on "THE WORSHIP OF JESUS" (50 cts.), and an Essay on "REASON AND REVELATION," by Wm. J. POTTER (10 cts.), all published through the Association, can be obtained by addressing the Secretary, Wm. J. POTTER, New Bedford, Mass.



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# The Index.

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## The Index,

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INDEX ASSOCIATION,

AT

TOLEDO, . . . OHIO.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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### RELATION OF SPIRITUALISM TO FREE RELIGION.

[Read to the "Society and Progressive Lyceum of Spiritualists and Liberals," Sunday evening, Sept. 12th, 1870, in Lyceum Hall, Toledo.]

LADIES AND GENTLEMEN:—

In response to your very courteous invitation, I have the honor to address you this evening on "The Relation of Spiritualism to Free Religion." I have chosen this as the subject of my lecture, not only because I think it interesting to ourselves, but also because I think it important at this time to remove, as much as possible, the mists and clouds which hang over it in the public mind. A large and increasing number of persons are looking with interest to discover the relations which subsist between the two movements known by these oft-heard names; and I thank you for the opportunity which you have given me of stating my views on the subject. I shall speak frankly, as a friend to friends.

If I understand Spiritualism, it is the undoubted affirmation of continued life for the human soul after death, and of actual and frequent intercourse between departed spirits and still living persons. In other words, it is belief in immortality based on the alleged fact of spirit-intercourse. Whoever holds this belief is, I suppose, a Spiritualist; and whoever is devoid of it has, I suppose, no title to that name. What distinguishes Spiritualists from all other believers in immortality is the affirmation of the fact of spirit-intercourse; and while there may be among Spiritualists various "philosophies" or explanations of spirit-intercourse, all Spiritualists unite in affirming it as a proved fact, a truth established beyond question by human experience. This, then, if I mistake not, is the essence of Spiritualism,—namely, the affirmation of spirit-intercourse.

Now Free Religion, taken also in its essence, is humanity's practical endeavor to attain its own highest development in perfect freedom from all enslaving influences. It has thus two sides, one negative, one positive. Its negative side is the determined repudiation of every species of tyranny, whether political, social, or religious. Its positive side is the intensely earnest effort to develop both the individual soul and society at large into the highest possible perfection in all respects. This is the essence of Free Religion,—the effort to become complete, full-grown men and women, independent of all warping or dwarfing or enslaving influences. Is not that something that is perfectly intelligible and simple? Of course, it still re-

mains to be decided what constitutes complete manhood and womanhood, and also what are the enslaving influences that prevent it; and it is plain that this effort may be more or less intelligent. But surely there is nothing vague or puzzling about the essential idea of Free Religion thus presented.

I will try, however, to apply this idea, so as to show what, in my own opinion, the general ideal of complete manhood and womanhood is, and what the enslaving influences are that now interfere with it.

We must first of all be free. We must break our chains before we can be in a high sense human. What we want is room and opportunity for growth; and the gaining of freedom means the destruction of all that deprives us of it.

Now in this country the battle of *Political Freedom* is substantially won—for men; but not for women. Free Religion, therefore, demands the absolute equality of women with men before the law, nor will it be satisfied until every human being has a full and fair chance to become all that his or her nature permits.

The battle of *Social Freedom* is not by any means won, either for men or women. The community is under many masters still. The power of great corporations, of overgrown capital, of political parties, of dominant fashions, and so forth, over the individual soul, is sufficient to cow and to enslave it, even when the law alone would leave it free. But worst of all is the tyranny of that hydra-headed monster, Public Opinion, which intimidates thousands and thousands into the most abject submission to its arbitrary mandates. Free Religion demands that all of these tyrannies shall be abolished, and that society shall learn to respect infinitely more than it does the liberty of the individual.

The battle of *Religious Freedom* is so far from being won, that vast multitudes, including many who loudly profess to be free, are still loaded with religious shackles. No thoughtful observer can fail to perceive how absolute is the sway of the Christian system over the minds of millions on millions in America, and how it benumbs and paralyzes their mental and spiritual faculties. Free Religion demands that the power of the Church as an institution, of the Bible as an infallible book, of the Christ as a spiritual Lord and Master, shall be broken down forever, and the multitudes they now hold in bondage be set free.

Lastly, the battle of the human soul for *Freedom from its own inward tyrants* is still to be begun in countless thousands, the world over. The passions that drag down into seemingly hopeless ruin such myriads of our best and noblest,—the consuming vice of intemperance, with its hecatombs of victims, the loathsome "social evil" that ravages the land with such frightful devastation, the greed of gain that secretly rots away the virtue of so many who are looked upon as pillars of society, the inordinate passion for "success" that drowns all remembrance of high principle in the shrewd calculations of a low cunning,—all these, and more, are tyrants that set up their thrones in the heart within, and rule with an iron sceptre that has no parallel without. Free Religion demands that these Bonapartes of the breast, these most insidious of all despots, be hurled from their seats, that great, free, noble character may become a possibility.

Can any one doubt, then, that Free Religion has a war to wage with the same terrible earnestness, the same predestined triumph, with which the legions of Germany have swept away the haughty and conscienceless Empire of France? Freedom, the first condition of growth, must be achieved, before Religion can accomplish its perfect work. Then comes the quick and tender conscience, ruling the outer and inner life,—the trained and strong intellect, resting all convictions of truth on reason and experience, to the forgetfulness of all infallible authorities,—the warm and generous heart, overflowing with noble sympathies for all mankind,—the massive will, moving to the

fulfilment of high purposes with resistless power. Then comes the Commonwealth of Man, that true brotherhood of the race in which the entire energy of the individual shall be devoted to the public welfare, and the entire energy of society shall be devoted to the welfare of all its individuals. When mankind shall have reached this social state, all men and women can begin to realize at last the true perfection of their nature; and it is the task of Free Religion to labor patiently and hopefully for the coming of that great day.

I have thus tried to state in plain English what Free Religion is. You will perceive it is not a system of doctrines, but a practical effort to bring our human nature to its full proportions, to the highest attainable degree of development; and to make this development possible, it demands the destruction of all tyrannies, whether outward or inward. So far as definite doctrines are concerned, it abides in every question of truth by the verdict of human reason and human experience, and rejects every species of authoritative extinguishers of thought. Whatever, after calm and patient and thorough investigation, shall become established as truth, that it will accept without any fear of consequences. It is opposed to nothing but slavery, ignorance, superstition, evil; and accepts with joy all things true and good.

Having thus defined, as well as I can in such short sketch, what Spiritualism and Free Religion are, we are prepared to take up the question of their true relation to each other.

Now a Spiritualist may, or may not, be a worker for Free Religion; and a worker for Free Religion may, or may not, be a Spiritualist. That is, a man may believe in spirit-intercourse without caring anything for securing a freer and higher development of humanity. He may accept or reject the infallible authority of the Bible; he may belong to the Christian Church, or be an "infidel"; he may be a good or a bad man; but so long as he believes in the fact of spirit-intercourse, he is a Spiritualist. On the other hand, a man may be an earnest worker for the advancement and emancipation of humanity either *with* or *without* believing in the fact of spirit-intercourse. All that Free Religion requires of him is to toil unselfishly for the improvement of society and his own character, and to free himself from the bondage of inward and outward tyrants. You see, then, that a man may be at the same time a Spiritualist and a worker for Free Religion, or he may be one of these without being the other. Consequently, there is no sort of antagonism between Spiritualism and Free Religion, and no sort of necessary connection between them. The reason is that Spiritualism has one great doctrine to believe in, while Free Religion leaves all doctrines to the final verdict of reason and experience insisting only on practical devotion to freedom and the highest interests of humanity.

Looking, however, at Spiritualists as a body, I see that, like every other body professing belief in the same doctrine, they are divided into two great classes or wings, the conservatives and the liberals. The conservative wing remains still attached to the Bible as an authority, and takes its sayings as final, independently of the testimony of reason and experience, or it holds the fact of spirit-intercourse as a dogma, not to be questioned or subjected to further investigation. I must be frank with you,—I do not think that conservative Spiritualists have any sympathy with Free Religion, which always claims the right to examine and re-examine all questions without exception in the light of reason and experience, and neither admits dogmas based on the Bible nor dogmas based on any other authority that cannot be doubted. But the other or liberal wing of the Spiritualist body rests the fact of spirit-intercourse on what they believe to be the testimony of reason and experience, and are perfectly willing to test it again and again by the same standard. They neither accept



Durant, with his one idea and whole-souled devotion to it, is a living and withering rebuke to his lukewarm fellow-believers. But this fact does not neutralize the fact of his fanaticism. His zeal is not according to knowledge, and is a melancholy instance of misdirected enthusiasm. Believing himself saved, moreover, by the special grace of God, how is it possible that no spiritual pride should manifest itself in his exhortations? Pride is simply the looking-down on others; and the converted Christian cannot but look down on all the unconverted, even while longing to raise them to his own elevation. No Christian can cherish the modest, radical reverence for all men, as standing before God on precisely the same level, and loved by him with impartial and equal love. The Christian must feel that, while he himself has made his peace with God by throwing himself unreservedly at the feet of Jesus, all the unconverted are consciously at enmity with him.

During one of the evening meetings, a minister came to me, evidently hoping that my heart was touched by the appeals I had heard, and kindly desiring to give me a welcome into the church, if I would come. I hope I met him in the same spirit. Said he, "How are you pleased with the meeting?" "I am much interested," was my answer. "Are you a Christian?" he asked. "No," I replied. "Don't you want to be a Christian?" he then inquired. If I had answered either *yes* or *no* to this question, I knew he would not understand me; and, desiring to answer what I supposed to be the essence of it, I replied,—"My heart is at peace with God,—though not in your way." "Oh!" he said, and withdrew. I doubt whether he, or any other Christian, can understand how an unconverted man can feel his heart at peace with God; but no man, honestly striving to do his duty in manly fashion, and thus to obey the law of God in his own soul, can really be at war with him. We are never at enmity with God, unless we are at enmity with ourselves; and he who is at peace with himself, is at peace with God and with man. If by our own faults we find ourselves at war with ourselves, there is no salvation outside of us; we must suffer, until we are willing to respect our violated natures, and learn to do well. A spasm of love for Jesus will not make our weak wills strong, or our neglected consciences healthy; faithful endeavors long continued are the only exit out of base habits or unworthy characters. But in this work of self-correction and self-improvement, we may know that God is with us at every step; every force in the universe becomes our friend in the effort to be true to our own nature. How then, can we, even if not saints or heroes, feel ourselves to be at enmity with God? We are trying, at least, to be in harmony with all goodness and truth; we cannot, therefore, be out of harmony with God.

Friends, there is no need of all this revival madness. The way to peace is one, straight, simple. *Be in your own soul what you can yourself respect,—and never fear that God will then despise, abhor, or condemn you. Determine to be manly and womanly; and unless God is a cruel tyrant, all is well with you here and hereafter.* The object of life is to *live well*; it is here and now, not far off and by-and-by. To speculate overmuch about another world seems to me to have but little wisdom in it. Whatever that other life may be, it must be the natural sequence of this; whether we are here mean and base, or great-souled and pure, we must enter that life precisely as we leave this. But virtue can be no nobler there than here, vice can be no more detestable; and I care not to pry too curiously into the secrets of the grave. Enough that virtue and usefulness are radiant with God's own divinity,—vice and uselessness black with the deformity of Dante's fiends; and that to *live well here and now* must be the object of life itself. To live well here and now is, at least, to *earn* the continuance of life hereafter; and I am, for one, content with the earning of it.

No man is so weak or wicked that he must feel himself an exile from God. "It is a fearful thing," says the Scripture, "to fall into the hands of the living God." Not so! It would be a fearful thing, were it possible, to fall out of his hands. Hope and courage and aspiration are religion; despair is the real atheism. We all need the tonic of a healthy self-reliance; we need to be ashamed of whining over our sins as if they were incurable. God can take no pleasure at seeing us sprawl in the dust before him; he gave us feet to stand on, and it is making ourselves reptiles, not men, to writhe snake-like in the dirt. There is no pety in slandering ourselves before God, and heaping the ashes of self-depreciation on our own heads. If a thousand men cry out that they are the very chief of sinners, nine hundred and ninety-nine must lie about it; there can be but one "chief sinner." The one thing needful is not to sit at the feet of Jesus, but to stand on our own feet, and walk erect before God and man in innocence of heart. There is more religion in one man who is determined to keep his own self-respect, though he never crosses the church-threshold, than in a whole congregation of self-confessed "miserable sinners." There is no soul so utterly "lost" as the soul lost to its own self-respect; and whoever feels himself a "lost and ruined" creature, holds his redemption in his own hands. Up, brother, make one manly effort to be a man; and depend upon it, *God helps those who help themselves!*

This is not what would pass muster as revivalist exhortation. Yet I believe it would revive something better than a gasping church. The air of all outdoors suits my lungs, I find, better than the heated carbonic acid of the meeting-house. The world must revive the church,—infuse into it somewhat of its own fresh and vigorous spirit—or else the institution will die. Revivals cannot save it. They become

year by year more forced and more mechanical. There is something in the spirit of Christianity which fails to harmonize with the spirit of the age,—above all, with the spirit of this free America. That which is peculiar to Christianity is precisely that which most conflicts with the modern spirit. Revivals are got up systematically to recruit the church; the church exists for the sole purpose of saving souls after death; and salvation consists in attaining heaven and escaping hell. Now the process of salvation is very simple. First, the soul must realize its own hopeless state, lying under the wrath of God as a condemned sinner; next, it must throw itself unreservedly on Jesus as its sole and sufficient Savior. Absolute despair of self—absolute faith in Christ; that sums up the way of salvation. If we ask how Christ can save us, we are answered with the doctrine of the Atonement, the sacrifice of Christ which takes away all the sins of the redeemed. Instead of the sinner paying the penalty of his own sins, the innocent Jesus, the Lamb of God, takes the penalty upon himself, and thus frees the guilty sinner from it. To believe that Jesus can and will do this, is to have a saving faith in Christ. That is, a just God is satisfied by punishing the innocent and letting the guilty go scot-free. To illustrate the justice of this proceeding, the following story is often told, and was told, I believe, in somewhat similar form, during the late revival.

A boy at school disobeys some established regulation, and is brought to the teacher for punishment. He is sorry for his fault, and the teacher would be glad to excuse him; but the broken rule demands a penalty. At this juncture, another boy steps forward and volunteers to take the whipping instead of the culprit; and the teacher, actually consenting to this proposal, beats the innocent boy, and dismisses the guilty one unwhipped. The act of the brave little volunteer is brought forward as illustrating Christ's vicarious endurance of God's avenging wrath in place of the guilty sinner.

Now there is no doubt that the boy who thus stepped forward to save his comrade from his whipping, was a generous and noble fellow. But what shall we say of the teacher and the culprit? The teacher had his rule to sustain, and it seems he exacted a fixed amount of pain for each infraction, without caring who suffered it. When the rule was broken, somebody must smart,—no matter who. A teacher who should act thus in the Dover High School would soon be turned adrift as a cruel and unreasonable tyrant. The sentiment of justice is not satisfied, but outraged, by the punishment of the innocent for the guilty. The character of the act is not changed by setting the inflictor of such punishment on the throne of the universe. A God who could find his justice satisfied by this sort of expedient, would merit the scorn of every just being in the universe. But the case is still worse with the culprit in the story. If a boy in the High School should thus screen himself from punishment, and suffer an innocent playfellow to be whipped in his stead, he would be hooted out of school by his indignant comrades; and you and I would applaud the act. I do not believe so mean-spirited, craven-hearted a boy could be found in all Dover, as to slink from under the ruler at such a cost. To make out a case of heroism for one boy, the story makes a dastard of another boy and a tyrant of the teacher. And this is a fit illustration of the Church theology.

Is such a faith going to satisfy the future of humanity? Does it satisfy *you*? For my own part, if I should get to heaven by laying the stripes for my sins on Jesus, I could never hold up my head for very shame; the sense of my own outrageous meanness would swallow up all feelings of gratitude or joy. No—if God is going to exact such blind and aimless vengeance for my sins, let me act the part of a brave and manly person, and scorn to shield my own shoulders by skulking behind an innocent man. A foul character is not a soiled garment, to be stripped off and washed in some celestial laundry; it is a soiled skin, to be cleansed by our own private ablution. Sin was never yet washed out in a "fountain filled with blood;"—never yet laid on another's back. No—our sins work out their evil results in ourselves, at there is no possibility of transferring them to somebody else. Such salvation as the church offers leaves the soul worse off than before. If saved from its just deserts, what could save it in heaven itself from its own merited self-contempt? If we *deserve* hell, let us go there manfully; he is dishonest who would cheat even the gallows.

But worst of all, revivals encourage the most subtle and intense form of selfishness. Everything is made to concentrate on the one object,—how to save my own soul? The fear of hell and the hope of heaven are made to outweigh all other feelings and thoughts. The affairs and the duties of life are sunk into insignificance before the awful question,—what shall I do to be saved? Self first, self last, self all the time—could there be a more intensely selfish religion? "My own soul!" echoed Wilberforce, to some pious person who warned him not to forget his own soul in his labors for African emancipation, "I had forgotten that I had a soul!" That is the outburst of a noble nature, scorning to occupy itself with mean anxieties about its own future, so long as human miseries were waiting for alleviation.

Revivals need themselves to be revived, when looked at in the neighbourhood of such a character. Yes, friends,—character, *character*,—that is the word of emphasis. The real test between Christianity and radical religion lies right here,—which shall create the noblest *character*? Christianity, at least as we see it displayed in revivals, cares most of all for the next world, and concentrates all its interest, all its hope, all

its affection, beyond the grave. Free Religion, with cheerful trust, leaves the future to God, and concentrates all its endeavors on making us better fathers and mothers, better sons and daughters, better friends, better neighbors, better men and women. It aims at founding human society on the love of God and man, and wastes no thoughts on future heavens or hells. It aims directly at noble character, unselfish service, pure lives, honorable dealings, perfect and manly trust in God's universal laws as also God's eternal love. Here is the test,—which faith shall make us more divine in spirit, character and life? I have an undoubting faith in a certain old axiom of geometry as equally true in religion. "A straight line is the shortest distance between two points." Christianity aims first at heaven, and only indirectly at character. Free Religion aims straight at character. I believe in the straight line,—I have made my choice. You, too, must make your choice,—choose between the straight and the crooked path. But may we all at last meet at the goal!

#### RADICALISM VERSUS REVIVALS.

[From the Dover (N. H.) Gazette, April 2, 1866.]

As the readers of the *Gazette* are already informed, a marked and extensive revival of divine grace has been recently enjoyed in our city. While the union meetings were in progress, under the leadership of Mr. Durant, Rev. Francis E. Abbot, the avowed Theist, was an occasional attendant upon the meetings and apparently a close and respectful listener. He has, however, subsequently delivered a discourse in the City Hall, in which he makes a most bitter and unjustifiable attack upon revivals of religion, and this one in particular. In fact the discourse is a bold and defiant fling at the Evangelical System of Religion, and a labored attempt to present the alleged excellences of Radicalism in contrast.

It came to our notice through the last issue of the *Gazette*, in which it was published in full. Our first feeling on reading it was one of disappointment respecting its tone and ability. We had accounted Mr. Abbot a gentlemanly, high-minded and scholarly man; and we supposed that whatever his views were upon the subject in question, he would treat it in such a way as not to offend the good taste of any one. While on one hand it contains evidences that it is the product of a well-cultivated mind, it abounds in assertions, misrepresentations, distortions, and appeals to the lowest prejudices. The method throughout is loose and desultory, and the reader can scarcely rid himself of the impression that Mr. Abbot is doing just what he accuses the revivalist of doing, laboring very hard to produce froth, though the substance upon which he is beating is of rather an unsavory character. The same people would raise a shout over the doctrines he advances as would rejoice in the success of license and free rum. It sounds very strange indeed to hear him prate over the proselyting tendencies manifested in revivals, when, judging from the discourse before us, we know of no man who labors harder to produce an impression, or who exhibits more of a disposition to win others to his views.

It is not our purpose to deal with Mr. Abbot minutely and at length, nor to make an attempt to convince him of his error. The former would require more time and space than we have to devote to the subject, and to do the latter would be well nigh useless. There is but little hope of a man who makes but a single Scriptural quotation in an entire discourse on a Sabbath evening, and accompanies that with a flat denial. The Scripture says, "It is a fearful thing to fall into the hands of the living God." Mr. Abbot says, "Not so. It would be a fearful thing were it possible to fall out of his hands." In this simple denial we find indicated his aversion to the Bible, its teachings, and the entire Gospel plan. Before we reason with him upon the subject of revivals, he must embrace our views of the Bible, or else we must embrace his. In order for two parties to arrive at the same conclusions, they must admit the same premises. The subject, however, has features of general interest, and we have duties to perform to the Christian public, and in the discharge of them we deal with the subject simply from the standpoint of the mass of the community.

As we have already intimated, we have in Mr. Abbot's discourse a labored attempt to present the alleged excellences of Radicalism in contrast with the Evangelical System; but to our mind the very exhibition which he makes of himself defeats his own object. In Mr. Abbot we have a man who has moved in good society, possesses a high order of ability, and has enjoyed the best opportunities for culture. Should we have expected to find the most choice fruits of Radicalism anywhere, we should have expected to find them in him. But what is the result? An avowed Radical for four years or more, and an avowed Theist for one year, his own words shall give the answer: "The average character among church members is not a whit higher than the average character among outsiders"—an assertion in direct contradiction of the teachings of history and experience. Pleading in favor of natural morality, he asserts, "I have no dogmas, no doctrines to defend; but I have a deep faith in spiritual holiness which is dearer to me than life—a holiness that floats before our spiritual eyes as the divinely revealed ideal, the beatific vision of the indwelling God, and that needs no sanction or enforcement from Bibles or Christs." It may, however, need an enforcement from Mr. Abbot, in order to have his meaning clearly understood. He takes exceptions to the Christian system, because it begets in those who embrace it what he calls spiritual pride; yet in almost



the same breath he condescends to give Mr. Durant the patronizing compliment of being a man "whose earnestness, consistency, and intense faith in his own ideas commanded my sincerest admiration. But after all his zeal is not according to knowledge, and is a melancholy instance of misdirected enthusiasm." It would hardly seem possible for the Christian to make a greater display of spiritual pride than is here evinced by the Theist. Omitting passages which we would gladly reproduce, we come at length to what may be termed Mr. Abbot's ultimatum, in what he considers a prescription for all human ills. "Friends," he exclaims, "there is no need of all this revival madness. The way to peace is one, straight, simple. Be in your own soul what you can yourself respect, and never fear that God will then despise, abhor or condemn you. Determine to be manly and womanly; and unless God is a cruel tyrant, all will be well with you here and hereafter." And again he says, "We all need the tonic of a healthy self-reliance; we need to be ashamed of whining over our sins as if they were incurable. God can take no pleasure in seeing us sprawl in the dust before him; he gave us feet to stand upon, and it is making ourselves reptiles, and not men, to writhe snake-like in the dust." All this and more in the same hue, sounds strangely in contrast with the system which teaches that the truest exaltation is through humility. "He that humbleth himself shall be exalted; and he that exalteth himself shall be abased."

Mr. Abbot, finding it in his heart to give expression to such views, is a marked illustration of the gross absurdities into which a man will fall when he has once broken away from the teachings of the Bible. It is the height of folly to attempt, by such twaddle and nonsense, to supplant Christianity, a system which has come down to us through the centuries, and has at each successive period not only won new trophies, but has also been strengthened by fresh evidences of its truthfulness. And never was the time when it had a greater number of adherents and was more potent in its influence than today. But it may be asked if Radicalism does not present a favorable contrast with Christianity in the examples which it presents of moral purity. We answer, most emphatically, "No." For it to do so is contrary to the nature of the case. Christianity aims at the thorough renovation of the individual through the agency of the Holy Spirit, while Radicalism teaches a gradual self-development; Christianity plucks up the tree, both root and branch, while Radicalism, at most, lops off only a few of the branches; and the former, as the result, produces pure lives in the highest sense, while the latter at most exhibits only mere the semblance of purity. Let us only compare the lives of such men as Paul, Luther, Edwards, Payson, and a whole host of departed worthies, who sought salvation through Christ alone, with the Radicals of the earlier and later times, such as Porphyry, Julian, Voltaire, Paine and Parker, for they all belong to same family, or those of experimental Christians in our own community with those of the adherents of Free Religion, and we cannot but be satisfied that Christianity is the only true system, and the Bible is the only correct rule of faith and practice. Or let us compare the civilization which is the direct product of Christianity, as that of England and our own country, with that of China and India, moulded by some of the fundamental ideas of Radicalism, and we cannot but reach the same conclusion.

But it may be said that the objection does not lie so pertinently against Christianity as against revivals, by means of which it is sought to promote Christianity. In reply to this we would say, far be it from us to quarrel with any of God's appointed means. The history of revivals is almost as old as the creation, and through their instrumentality has the cause of Christianity been largely sustained through the successive centuries. It is true that more or less excitement often attends them, and that some inconsistencies may be practised in connection with them, as may have been the case with the recent revival in Dover; but the blame in such cases is not chargeable to Christianity, or to revivals, but to the imperfections and frailties of human nature. The fact that revivals have been the instrumentality by means of which thousands have been brought to Christ and saved, is an argument in their favor which cannot be overthrown. And instead of the recent revival in this city "now subsiding like a spent wave," Christians are just beginning to realize the extent and magnitude of the work, in its fruits which are daily manifest. The abundant testimonies which we have, coming from hearts overflowing with love and gratitude to God, show conclusively that the work has upon it the seal of His approbation.

VERITAS.

#### "FREE RELIGION" MATURING.

[From the Dover (N. H.) Morning Star, April 7, 1869.]

Dover has had two rather marked visitations of late. They differ materially in character, as well as in breadth and depth of impression. One is a general revival of religious interest in connection with the labors of H. F. Durant, Esq., the other is a hostile critique upon the revival by Mr. F. E. Abbot, who recently cast from him, during a pulpit discourse, the names Unitarian and Christian, and who assumed in their stead that of Theist. This last mentioned step was a very proper one. Having rejected Christ as an authoritative and trustworthy teacher, honor required an avowal of his distrust and defiance. If he had only faith enough to be a Theist, it would have been hypocrisy to pretend to be a Christian. The wonder is that he should claim progress in thus going

back from positive Christian theology to the mere germinal principle common to all systems of religion. It seems to us a species of progress like that of rejecting Paradise Lost and Hamlet, and taking the simple alphabet instead; or like seeking the best result of mathematics in discarding conic sections and the differential calculus for the sake of affirming the simple axioms in geometry. But it is not Mr. Abbot's theory of religion that just now calls for notice so much as his distaste against revivals and the whole evangelical system, which he first uttered on Sunday evening in the City Hall and then printed in the *Dover Gazette*. And this utterance is important, not so much in view of what itself contains, as because it indicates the drift and momentum of the "radical" theology.

We do not purpose a full presentation of the substance or a review of the spirit and style of the discourse. It has too much length and too little method, too many assertions and too few arguments, to call for such dealing. And one can easily put a fallacy or a charge into a sentence which a column would hardly suffice to expose or disprove. Very moderate ability and very ordinary virtues are quite competent to bandy epithets and fling sarcasms. The fiercest accusers are not generally the moral paragons, and genuine saintship is not usually measured by the yield of caustic criticism.

We only say, in justice to our convictions, a word or two of the performance. Concerning the author of the critique himself, we simply express our surprise and regret that the dignity, the scholarly tastes, the love of fair play, the disposition to employ thoughtful speech and discard the special pleading and clap-trap of the mere advocate, which we have been wont to look for in his discussion of high themes, should be so sadly wanting in this late effort. The discourse seems to us to exaggerate the faults and errors that may have appeared during the revival; it misstates, not to say caricatures, the evangelical faith; it accuses Christians of selfish motives and low aims in their efforts for the conversion of men; it declares that the world has more true spiritual life than the church, and so must save the church from death by an infusion of its own spirit; it quotes the Bible just once, and then to give it a flat contradiction; it charges Christians with spiritual pride in thinking themselves converted as others are not, and then boasts of the superior character borne by the "radical;" it declares that the ideal of the spiritual life in every man is wholly sufficient for him without any aid from the Bible and Christ, and then turns about itself to instruct and exhort the very men whom Paul and Jesus would only hinder and divert if they were to speak; it virtually ridicules the idea that God would come with help and redemption to such men as the publican in the temple, but announces that he will surely aid the man who defiantly scorns all undeserved favor and puts himself merely upon his own self-respect; and it more than intimates that the general tendency and effect of revivals of religion are to make the community more indifferent to real character and neglectful of the most sacred duties,—and much more of a similar sort. There are indeed some words that were put down with a measure of pitiful charity, that savors of pharisaism, and with some approach to discrimination; but they do not neutralize nor scarcely soften the general harshness and bitterness that run through and saturate the discourse. Our impression is that there will not be found a devout and spiritual-minded reader of the critique but will be wounded by it in the holiest and deepest sensibilities, nor a godless hater of the law of the Highest but will hail it with a sort of reckless enthusiasm, as a gospel to ease an unquiet conscience.

The discourse exhibits to us "Free Religion" hastening into blossom and fruitage, and it carries with it the most effective protest and warning against itself and its underlying skepticism. That skepticism has reappeared many times in the course of the centuries, the same in substance, though now in one guise and now in another; but each successive form of it has found first a defeat and then a grave. There is no cause for anxiety or distrust now. The latest embodiment is likely to share the same fate as the earlier ones, while the Spirit that quickeneth the dead in trespasses and sins keeps on its victorious way. Like Julian the apostate on his death-bed, it will find, at no distant day, the confession bursting from its white and stiffening lips, "O Galilean! thou hast conquered, after all!"

THE EFFECT OF CHLOROFORM ON PLANTS.—At the last sitting of the French Academy of Sciences, a communication was received from M. Jourdain on anesthesia in plants. Some there are, like the common barberry, the stamina of which are endowed with irritability when an extraneous body is brought into contact with the lower part of the inner face of the pistil. They will then, as it were, rush upon the latter with some degree of violence. M. Jourdain, wishing to ascertain whether this sensitiveness might be influenced by anesthetics, as is the case in animals, placed a twig of Mahonia in bloom under a glass receiver with some cotton impregnated with a few drops of chloroform. The experiment was repeated successively for periods varying between one and fifteen minutes, the temperature being about 14 degrees Centigr. In every case the stamina were seen to bend backwards, as if under a tetanic influence, and their irritability was destroyed; but they recovered it in about ten minutes in the open air, provided the experiment had lasted less than a quarter of an hour, for in that case the twig dies and turns black in the course of a few hours.—*The Hebrew (San Francisco, Cal.)*

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"I tell you, your services are telling wherever known. But how to reach the great mass of people is the question. Your weekly editions should never be under fifteen or twenty thousand copies—one hundred thousand copies would but fill the requirements. THE INDEX should find its way into every section of our vast country. The friends should do it. I will be one of your subscribers who will donate five dollars for that special purpose.

As long, however, as people believe in the infallibility of the Bible, little can be done to clear the mind of its early education. John Stuart Mill might advance the most plausible argument in the world in favor of a truism, and the gaping multitude would stare him in the face, and say, 'Ah, that is against the Bible.' Consequently it has been admitted that Paine's 'Age of Reason' has done more to unshackle the mind than any other book ever published against the infallible authority of the Bible."

"I have been travelling among the Hudson River towns for something more than a week now, and every day I meet human nature in a new form. It seems strange to me that such a large portion of the intelligent middle class should be so thoroughly fixed in the orthodox faith; but when I converse with them, my wonder ceases, as I find how little they think for themselves, and how thoughtlessly they absorb the doctrines of their religious teacher. They have their weekly (decidedly weekly) religious paper, whose statements it were rank heresy to doubt. I delight to corner such men, to overthrow their foundations, and leave them 'with a flea in their ears.'"

"You don't know how much I prize THE INDEX. For a number of years I kept a News Depot and kept for sale all the publications of the day, and for the last ten years I have read or at least often seen most of the radical papers published; but none, in my opinion, has ever reached the high-water mark of freedom as has THE INDEX. It is rightly named THE INDEX, pointing forward to the grand republic of thought that is yet to be. It should have a much wider circulation than it now has, and radicals everywhere should labor to put it into the hands of every honest thinking person."

"I don't think THE INDEX has been quite as brisk or as able as it was at first, since the hot weather came on. But the wonder to me is, how you have endurance to edit a paper at all, or do anything else, this summer. What a fine spirit, clear head and advanced position Palmer's letter of 1840 shows! It would make a good tract for general circulation."

"Since subscribing for your INDEX, I have introduced it into one prominent family who belong to our Church, who have subscribed; and I shall get several more in due time. I wish THE INDEX could be doubled in size. It is the herald of the most advanced religious thought of the age. I bid you God speed."

"Enclosed I send you another dollar for the next six months. I was a little cautious at first in subscribing for your paper, as there are so many humbugs about in these times. But I like your paper very much. Please continue to send it another dollar's worth."

"What are we to do without the *Radical*? It is a sad pity that it cannot be sustained; but I hope it will be revived again after a little. I still enjoy your paper very much, particularly the address on the first page. Hope you will not, like the *Radical*, lack for patronage."

"No. 32 of THE INDEX failed to arrive. As I wish to read them all and keep a file of the best little publication in the United States, you will oblige me by sending a copy of the above number."

#### LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be held for the present on Sunday afternoons, at 3½ o'clock, in WHITE'S HALL. By Order of the Trustees.

RADICAL CLUB.—The Club will meet Sunday evening, October 2, at 7½ o'clock, in LYCEUM HALL, which has been kindly offered for this purpose by the Society of Spiritualists and Liberalists. Subject of discussion:—"Should there be any special legislation for the observance of Sunday?" A FULL AND PUNCTUAL ATTENDANCE is desired.

#### RECEIVED.

THE CHRISTIAN ISRAELITE: His Creed and Government the Practical Righteousness of the Old Paths. Louisville, Ky.: Published for the Compiler by W. Scott Glore, corner Third and Jefferson streets. Price Ten Cents. 170. J. C. Webb & Co., Steam Printers, Binders and Booksellers. pp. 23.



## Poetry.

## THE GIFT.

She knelt beside the little new-made mound,  
And rained her passionate tears upon the ground;  
With clasped hands and broken voice she cried,—  
"Would God, my child, that I for thee had died!  
Would God the pangs that smote me at thy birth  
Might smite me now, and bring thee back to earth!  
A lesser anguish would they prove than this,  
And be forgot in one sweet, living kiss.  
O, when rough hands thy little coffin hld,  
And tossed the heartless gravel on its lid,  
The hollow sound pierced through my very heart,  
And the death-angel slew me with his dart;  
Deep in the all-devouring grave they thrust  
My hope, my earthly joy, my heavenly trust.  
Take, too, this living corpse that knows but pain—  
Sleep, sleep upon thy mother's breast again!"

Before the wretched weeper shone a light,  
Like the fair moon that dissipates the night;  
And ere her faltering lips the silence broke,  
The Shining One this pitying message spoke:—  
"In the bright bowers of Paradise above,  
The Father sought for thee a gift of love;  
With His own hand He plucked a precious bloom,  
Richest of all for splendor and perfume,—  
Then in thy bosom placed the flower divine,  
And in His own that fading bud of thine.  
Alas, sad heart! couldst thou its beauty know,  
Thou wouldst not frantic weep and call it Woe;  
'Tis love's best gift, albeit beyond thy thought—  
In Heaven we name it God's FORGET-ME-NOT."

The vision passed; and, bending o'er her dead,  
On the green grass she bowed her throbbing head;  
From her full heart outleaped the prayer—"Forgive!  
Father, to love Thee for Thy love I live!"

1865.

ASTERISK.

## The Index.

OCTOBER 1, 1870.

SPECIAL NOTICE.—Persons wishing a file of *THE INDEX*, bound and complete for the year, at \$2.50, will please forward name and address immediately. No money should be enclosed. Only TWO HUNDRED AND FIFTY COPIES can be supplied. If these are all ordered, the missing numbers will be reprinted and the orders filled at the end of the year. For further particulars see *THE INDEX*, No. 20.

## ANNOUNCEMENT.

To every new subscriber who shall remit to us, before the first day of January next, \$2.00 for a year's subscription to *THE INDEX*, we will send *gratuitously* a copy of the last ANNUAL REPORT OF THE FREE RELIGIOUS ASSOCIATION; provided a desire for it is stated at the time.

To every new subscriber who shall remit to us \$2.50, we will send *THE INDEX* for one year, and also, an unbound file of *The Ladies' Own Magazine* for 1870, edited by Mrs. M. C. Bland, Indianapolis, Ind. We will send a bound volume of the latter (when issued) with *THE INDEX* for \$3.00.

To correct a misunderstanding with regard to our recent "private circular," we would state that it was so entitled to prevent its being published or publicly commented on by the press, not to prevent any private use that our friends may wish to make of it.

Among the "Communications" on the next page, will be found the first part of Rev. Robert Collyer's reply to Dr. Bland. It will be read with great interest, we doubt not, and the remainder awaited with impatience.

## THE EFFICACY OF PRAYER.

The New Testament (James, V; 13 and 14) teaches that prayer will cure the sick:—"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." On this promise Christians have always relied with more or less faith. The Catholics believe that the prayers of their church are sufficiently potent to avert the cholera and other pestilences. Orthodox Protestants inculcate a faith in prayer scarcely less extreme. There is to-day in the Black Forest of Germany an establishment conducted by Pastor Blumhardt, a Protestant minister, for the curing of disease by prayer. But the latest instance of this strange delusion that has come under our notice is the recommendation of the Archbishop of Canterbury to the clergymen under his control, to add to the usual prayers for the sick and suffering a special petition "for the wounded, the dying, the prisoners, the bereaved, in the war that is now raging." There is here, it is true, no explicit avowal of belief that prayer will effect any actual change in the condition of the classes enumerated; but this is manifestly implied, and no one will deny that it is the general belief of Christians throughout the world.

Now we do not feel at all inclined to ridicule the Archbishop's recommendation. We respect its motive, and the motive of those who comply with it, since we cannot doubt that real sympathy with human misery is the motive in both cases. But we see in this proposal to pray for the sufferers one of the countless illustrations of the manner in which Christianity defeats the true ends of humanity's best instincts. Christians believe that *by offering such prayers they have actually done something to relieve the woe they pity*. In ninety-nine cases out of a hundred, they will feel entirely satisfied with what they have done, as a full discharge of the debt they owe their fellow-beings in distress. It is so much easier by repeating a few words to transfer to "the Lord" the task of alleviating such distress, than to spend their money or to take personal trouble for its alleviation, that a large proportion of the worshippers will go home from church with the comfortable conviction that they have fulfilled the duties of humanity in a most exemplary manner. A few will not be so easily satisfied, but will add to their prayers the substantial means of relief. Yet who that has watched human nature, and especially Christian human nature, can doubt that in a large majority of cases this offering of prayer for the wretched victims of the war will prove a complete substitute for the homely but effectual offices of real philanthropy?

If superstition stopped with absurdity alone, and did not thus practically cheat mercy and compassion of their divinest uses, we could pass it by with a smile. But because it is the thief of good deeds, and steals the fruits of man's noblest sentiments,—diverts the sympathies and virtues of the race into utterly wasteful and profitless expenditure,—it deserves to be hunted down to its death as a vampire that sucks the world's best blood. It blocks progress, it represses growth, it postpones freedom, it kills charity, it dwarfs mankind in every conceivable way; and, instead of being tenderly and delicately handled, it deserves no more pity than a wolf at your throat.

Though all the clergy of England got down

on their knees, and prayed for a twelvemonth with the unction of a camp-meeting gone crazy, their combined entreaties would not do the work of a penny's-worth of lint. The prayers of all Christendom would not quiet a single agonized nerve, would not staunch a single wound, would not reduce a fevered pulse by so much as a single throb, would not count so much as the dust of the balance in the trembling scales that weigh a single imperilled life. Natural laws, view them as you please, are no more changed by prayer than by the puffing of a blacksmith's bellows. The courses of Nature do not lie at the mercy of human folly, but are shaped by a Wisdom that needs no correction, listens to no dictation, takes no hint. If that Wisdom be not also Love, you will not better your case by beggary. *Ask nothing, but do your best.* That is the upshot of true philosophy and real religion.

Prayer is powerless to change the natural course of events. Except as the simple expression of spontaneous sentiment, the outgush of a worshipping soul, it has lost all meaning in this age of the world. It is idle to expostulate with the universe, to seek for special favors, to pique ourselves on some supposed favoritism with Heaven; and it is worse than idle to throw upon Omnipotence the discharge of our own duties. He prays to some purpose who makes it his business to "answer" his own prayers. Whoever recognizes the universal obligations of humanity, instead of petitioning Heaven to care for the sick and the wounded and the sorrowful, feels it a sacred duty to care for them himself to the best of his ability. The German women of America, who, with the tender compassion of their sex, are now so busily bestirring themselves to provide whatever the sufferers from the war really need, will accomplish infinitely more in their behalf than the Archbishop of Canterbury with his chorus of priests, begging God to prevent gunpowder from exploding and bullets from hitting and wounds from bleeding and hearts from breaking, and thus answering the cry of tortured humanity with blasts of empty wind. When the needle-gun or the Chassepot, the cannon or the mitrailleuse, has sent its frightful missile tearing through flesh and bone, will prayer re-unite the shattered tissues, or mitigate the agony of the wound? Will it make the children of the slaughtered father anything but orphans, the wife of the dead husband anything but a widow? Will it put bread into the mouths, or clothes on the backs, or roofs over the heads, of those whose natural protectors have fallen victims in the hideous "dance of Death?" The sole good it does is the solace that may come from the sympathy it expresses; and this poor solace, coming from those whose tongues are nimble but whose hands are shut, may yet be turned into the bitterness that is begotten by mockery.

No—the world is growing sick of this stupid and most harmful superstition. It wants the substance, and not the form, of love to man. To him who is moved by pity for this awful wretchedness across the sea to pray for its relief, it says, shortly enough, "Pray out of your pocket-book, and address your prayer to the Aid Societies!"

If this prayer is not heard in Heaven, it must be because there is no God to hear.

The lecture in our present issue was delivered just after a very exciting revival in Dover, N. H., engineered (we do not think that word



too severe) by Mr. Henry F. Durant, a lawyer of no small note in Boston, who had become "converted," and thenceforth gave himself up to the work of "saving souls." For two or three weeks crowded meetings were held nightly, most of them, we believe, in the City Hall (the use of which, by the way, on Sunday evenings, had been voted to us by the city council, but was cheerfully yielded at the request of the revivalists, though they had not the common courtesy to mention the fact in their announcements). After the revival meetings were over, we delivered the present lecture to an audience estimated at seven or eight hundred. It was published by request in a local paper, and drew out the replies which will be found on our third page. We give the latter without comment, as needing none.

One fact we noticed which we omitted to mention at the time. At the opening of one of the largest meetings, the evangelical ministers of the city congregated on the platform, and all knelt with great apparent reverence during the offering of the introductory prayer. But after Mr. Durant had concluded his fervid appeals and collected the converts in the front or "anxious" seats, and while, kneeling down on the platform, he was making the closing prayer, the same ministers, instead of kneeling as before, kept circulating through these seats with a most business-like air, paper and pencil in hand, to record the names of their proselytes! The contrast in their demeanor was so striking as to excite in our mind a sentiment very closely akin to disgust. Sincerity, even in superstition, we respect; but hypocritical pretence, the sanctimonious affectation of a reverence which is not inwardly felt and a piety which is only skin-deep, deserves no mercy, and will receive none at our hands.

## Communications.

### IS THERE A GOD?

MR. FRANCIS E. ABBOT:—

I am deeply interested in THE INDEX. Last week I wrote of its editor—"Mr. F. E. Abbot is the coming man among Deists." I read your "Chaos and Cosmos" with no common interest. I do not always agree with you. I am a religionist and a Spiritualist; but have not found and cannot find your personal God. I am too sick, and in too much suffering, to write more than to be fully understood, and be sure I fully understood you. I am getting old, but hope never to be too old to learn. Let me take the "anxious seat" at the feet of your reason, and ask such prayers as you believe in bestowing upon all. I am sixty-one. Perhaps not one in a thousand, if one in ten thousand, has experienced so hard a life. Many have had a much worse life. I had an unusual amount of patience, physical and moral courage; but hardly enough to meet the draft on me for both. I think I have suffered as much from sympathy with others as in my own person. Both kinds came through no fault of mine. The first I inherited in my body;—the last was the natural result of my mental organization. Quite possibly, so far as my parents were concerned, I ought not to have been born. But there is or is not a higher responsible Cause of my being here, and being as I am. You believe in and call that Cause God. You write Him an intelligent, conscious, almighty, free, and more than personal God. You write Him Love,—and infinitely good. I see in Nature, in man and beast, opposite emotions on witnessing and causing pain. I see these more or less everywhere, as truly in man as in the beast. If anything, all things and all emotions have resulted from that Cause,—hated as truly as love. Then why call the Cause exclusively Love? Where does reason justify this? I do not like to take away your God; but I cannot find the evidence of his being. Does your God sympathize—suffer with the sufferers? Is He indifferent? Or does it give Him pleasure? Does my pain give Him only pleasure? If the first, He may be exclusively good. If the second, He is without heart—without emotion. If the third, is He not fiendish? Now I beg that you will help us to understand your idea of God,—then point us to the evidence that such a God is. I can see no reason why a Cause which has produced as real evil as it has good, should be considered all good. You "take great comfort in the thought that chaos to man is common to God." Pain is

pain to me; would it lessen the pain, or make it less painful, if I could know that it gave God—my "heavenly Father"—only pleasure? Would it? You have seen pain ultimate in more pleasure; so have I, a thousand times. I am sure I shall see it do so again. This gives great hope to those who are suffering from pain. But it does not make pain pleasure, or discord harmony. It may make it probable that pain is a necessity. I find would hope that pleasure is a necessity. Have you not known pleasure to ultimate in more pain? I think I have.

Fraternally yours,

AUSTIN KENT.

EAST STOCKHOLM, N. Y., Sept. 8, 1870.

[The writer of the above has been confined to his bed and chair for thirteen years, and has not been able to lift his hand to his mouth for eight years. Poor and old and utterly helpless, he is dependent on others for the very bread he eats; and this is very scantily provided. If he pretended "piety,"—if he should today profess to be converted from atheism to orthodoxy,—there is little doubt that he would find multitudes to exult over his conversion and to befriend him in his friendlessness. But he chooses still to be faithful to his convictions, rather than to buy relief at the price of self-respect. We do not in all points share these convictions; but we feel an infinitely deeper sympathy for the atheism which is thus brave and honorable and self-respecting, than for the "piety" which sees a wounded brother lying by the wayside helpless and uncared for, yet passes by, like the priest and the Levite, on the other side. Austin Kent's atheism has in it far more of the religion we believe in, than has the Christianity which condemns him for his honest opinion and neglects him in his need.

We do not wonder that the universe seems empty of God to one thus called to suffer. The miseries of a special case, particularly if our own, naturally tend to obscure the universal truth. We are not in condition to think largely and wisely on these miseries, until we can emerge from the harrowing details of the special case, and look upon the universe as a whole. Let us try to put the matter in a new light.

Mr. Kent believes in the laws of Nature as invariable and without exception. He disbelieves in miracles, because they would contradict these laws. In this he does but accept the clear teaching of science. But does he suppose that science can explain the natural laws governing every event in Nature? The phenomena of the weather, the rise and fall of temperature, the sudden outbreak of epidemics, and a thousand other facts that come to our notice daily, cannot yet be referred to laws clearly conceived and fully grasped. Why then so sure that natural laws govern these perplexing cases? May there not be here exceptions to law, & a. miracles? No. Science is continually reducing just such cases as these to intelligible order, and discovering the laws that govern them; and the inference becomes more and more irresistible that exceptional cases are only cases not yet understood. Mr. Kent attributes his own painful disease to natural causes, and rightly. But neither he nor any other man can tell altogether what they were. That is, he travels beyond the actual data of observation and experiment, and credits Nature with an absolute uniformity of law which he cannot prove.

Now this is precisely what we do in the interpretation of human life. The ultimate results of pain rightly borne are so clearly beneficial, manifesting themselves in higher and finer character than could otherwise have been won, that we cannot but refer pain itself to beneficence. Steel cannot be tempered without heating; neither can men. Whoever has endured life's hardships and troubles manfully, is conscious that he owes to them the very best that is in him; and this inward consciousness is confirmed by a thoughtful and profound study of human life at large. That the highest good is possible only through evil, seems to be a necessity of Nature; and if this be so, it is no violation of supreme beneficence that evil should exist. On a wide survey of life as a whole, we can come to no other conclusions; and we think it no more than reasonable to interpret all special misfortunes and pains in their light. However obscure may be the causes of a physical phenomenon, we unhesitatingly infer that it conforms with law; however dark may be the aspect of a terrible event in life, is it any less rational to infer that it conforms with infinite love? Looking back over the past, we can now see the good result of many things that at the time seemed intolerable; and we count it no superstition, but highest wisdom, to rise above the stings of present calamity into the calm conviction that goodness is supreme in the heart of Nature. Let

us be as fair to Nature in human life as in physical phenomena, and give the benefit of the doubt to love, as we do to law.—Ed.]

### REV. ROBERT COLLYER'S REPLY TO DR. BLAND'S "OPEN LETTER."

I.  
CHICAGO, Sept. 20, 1870.

T. A. BLAND:

Dear Sir and Brother,—I have delayed answering your letter longer than is seemly, but I trust you will excuse this on the ground of much else to do. There was nothing in the fact of your writing, however, that in any way bound me to answer. You will easily see how a man so situated as I am could not possibly answer all the letters that all his friends could address to him, through all the papers that are open to them, on all the subjects wherein they differ from him or think they do. I doubt the propriety, indeed, of writing or answering these "open letters" at all. It is of questionable use. A man does his own work in his own way. It is supposed by those that care for him that he tries to do the best he knows, means what he says, if he is a minister of the truth, and does not mean to be misunderstood by anybody. If, then, some that hear him, or read what he prints, cannot feel that he is where they would be, or that he says what they would say, it is a question not of open letters, I think, but of letting him "gang his ain gait," as the Scotch say. This must also be why I cannot promise to write any more letters, if this does not satisfy your mind and heart. I feel bound to write this one because of the courtesy and kindness that is in yours, though I do not believe one word of what you say about the measure of my influence on the religious thought of this country, and so do not at all touch the questions you raise for that reason.

Your letter is of four things; my relation—

- I. To the Bible;
- II. To Christ;
- III. To Christianity; and
- IV. To Unitarianism.

You want to know why I regard the Bible as a book above other books; why I accept Jesus Christ as the Messiah of God; why I am willing to be called a Christian; and why I can belong to what you call the sect of Unitarians.

In asking these questions, you will observe you append to them answers of your own in every case; these, namely, that these four things are of a certain special nature whereby it becomes my duty to reject them, and not to be under the necessity of continually explaining my views, because I am placed by a tacit acceptance in a wrong position. I have no business, as I said before, with what you think I believe or ought to believe; that is quite aside from my special personal relation to the truth as I hold it. I shall therefore only state, in the simplest possible way, what my views are on these four things, and why I hold them; and then have done.

First, I hold the Bible to be of authority as a revelation of spiritual truth above all other books. I find in it many errors, many things that are not spiritual truth at all; mythical legends also, as you say, and things that are simply infernal. With all these things I try to deal truthfully, to call them by their right name frankly, as I would if I found them in an Encyclopædia. But beside this I find in the Bible such religious truth as I find nowhere else, and this is how I know it. This truth comes home to my own soul as no other ever does. The life and light of it seizes and holds me as I am not held by that of any other written word. I have been reading the Bible now about forty years,—as a child in the Sunday School, as a youth seeking knowledge, as an acolyte in the Methodist Church, as a Methodist local preacher, and now these twelve years as what is called a free thinker. I can only say this, that to-day I feel the force of the Bible truth as I never did before. It is perfectly inexhaustible, full of fresh surprises, and leads me captive with a far more wonderful masterhood than it ever did when I was bound to accept every word within the lids of the book as a "thus saith the Lord." That is my personal experience about the Bible. Then I have had the chance at a very wide observation among the poor and simple, in England especially, where thirty years ago there was such poverty as in this happy land is not known. I remember among these not a few that could read the Bible, or could get it read for them by their children. There were bits in it like "The Lord is my Shepherd," and "Comfort ye my people," and "Every one that thirsteth," and "If children ask bread, will He give them a stone," and "When he was yet a great way off, his father saw him, and ran and fell on his neck and kissed him," and "By chance a Samaritan came that way," and "I saw new Heavens and a new earth;" scores of places of that sort where the old book would fly open of itself almost, so that it was no wonder, when they went to it, as they used often to do, and said, "Now I will open, and take my chance at the first passage that strikes my eye," that it would be sure to be some one of these wonderful living words that would set the heart throbbing with a great hope, be more than the meat and drink they could not get, and the rest that did not remain yet awhile for their poor bodies. I never saw the book that was to these simple folks what the Bible was through all their struggles down to their death. They clung to it, rested on it, held it as they prayed, and made it the closest companion of their life. I think they knew what they were doing, and I believe in my whole heart in these "primal spiritual instincts," shall I call them? My observation of these poor and my own experience



are one. Then I know why they felt as they did, because I was in the same boat; and that is my second reason for the authority of the Bible. I find the last reason I can mention in the fact that *the Bible is the master book of the master races on the planet*. I know all that can be said about the poor or bad use they make of it,—how they "tear the book in fighting for the binding." It is a sad sight enough; but there is a better with the bad. Where the Bible weighs most as a divine authority, there you find the foremost peoples. It may be cause, or effect, or both. I only know that there it is. Much more might be said; it would add little to my statement.

Now I think it is quite reasonable that the Maker and Father of us all should provide a book by his providence in which there will be a supreme spiritual authority, founded not on the say-so of Councils, but on the life and light, the truth and grace, of the things that are in it. It is not unreasonable to me that in the course of time there should be such Councils, however, to declare that this is the book in which men should look for the word of God. It is also reasonable to me that this book should be a mine in which these most precious things are to be found, mixed with rude and foul elements, rather than a diadem of perfect gems set in pure gold. We have to dig and delve for every thing of worth beside, to distinguish it from the worthless that is always somewhere about it,—the tare from the wheat, the flower from the weed. So we must distinguish here. That is what I try to do. Then, when I have done that, I gladly and frankly say, that there is no other book in this world of the authority to me that the Bible has. I think God meant it should be so, therefore it is so; and if there be in the world another doctrine, I shall have to be convinced of its truth before I accept it.

Next week, if all is well, I will take up one or more of the points that remain.

Truly yours,

ROBERT COLLYER.

#### CONSEQUENCES OF THE SUPERNATURAL DOGMA.

Having on a former occasion briefly treated of the *fallacy of the supernatural*, we would now follow up the subject by tracing some of the consequences entailed by the entertainment of that fallacious idea.

Our object is not the maintenance of a special opinion on a theological dogma; for a mere theory of the nature of Deity, though never so well founded, would be of very little avail without a practical bearing. Owing to the stigma that has been attached to human nature by mistaken Christian teaching, religious people generally have a dread of nature, especially of their own moral nature. They believe that everything of a religious character must come from a source outside of nature and independent of it; since God himself is a supernatural being, every religious emotion and observance must be hostile to nature. Than all this there could not be a more palpable error.

The Christ-idea is derived from these notions; for whether Jesus is viewed as the Son of God through impregnation by the Holy Ghost, or as the Son of God through being inspired by the Divine influence after he had been regularly begotten as the son of man, in either case, according to the Trinitarian or Unitarian belief, it is claimed that he was supernaturally endowed and that his authority was established by miraculous works and supernatural inspiration.

The Bible, it is claimed, is an infallible and plenarily inspired book. No matter how many contradictions and incongruous assertions it may contain, and no matter how many interpolations, errors in copying, and mistranslations it may have undergone, it is unscrupulously affirmed to be providentially and miraculously preserved intact. The Church is held as a supernatural institution, and all its sacraments are supernatural. Its baptism is attended with supernatural purification; its eucharist has a renewing influence on the soul; and the Sabbath is held as a sacred day of rest, though nature disregards it. So Providence in preserving and governing the affairs of men is not by law, but by an arbitrary interposing power. According to the majority of the people of the Christian faith, the very belief and acceptance of the Gospel is the work of the Holy Spirit, and is effected by the miraculous interposition of supernatural power. The priesthood, too, and the ministry are called and sent supernaturally, and all the success of their efforts is dependent on the effusion of the same supernatural influence. The very title of Reverend which these ministerial servants of the people claim for themselves, and which they accept with unction, implies—"Better than you,"—"I am in authority from God,"—"I am holier than thou." These and a thousand other sacred things which time and space would fail me to enumerate, such as sacred music, sacred prayers and sacred benedictions, are neither natural nor rational nor dictated by common sense, but all are concomitants of the supernatural dogma.

If it is feared that the casting out of this Moloch from religion would loosen the restraints on our passions by freeing the imagination from that awe and mysticism which have always been conducive to the fear of God and, as is supposed, consequent obedience to his will; to assuage these fears, it may be stated that the human soul needs no mysticism or fear of God to induce obedience to his will. "Perfect love casteth out fear," and to see God without mysticism is to see him as he is—a being altogether lovely; and will insure love towards him and consequent obedience. If the human ignorance that prevails, and has been fostered by the marvellous, were overcome by light and intelligence, and men were more rational

and in more intimate harmony with nature, the veil would be taken from their hearts, and they would go on unto perfection in the glorious liberty of the sons of God.

To free the minds from these misconceptions would be to place religion on its true foundation, and to save it from hollow mockery and delusion,—save it from its false positions and superstitious tendencies. Far from degrading religion or man, nature, and not supernature, is the true, original, and universal director of the one, and the only safe instructor of the other. All that is good and true in the Bible, and there is much, is good and true to nature; but the intrinsic worth of this the soul itself must be the arbiter to decide.

R. P. THOMSON.

SAN JOSE, Cal., Aug. 24, 1870.

#### BUDDHISTIC SCRIPTURES.

DEAR FRIEND ABBOT:—I send you herewith a few sentences from one of the books of the Buddhistic Canon. This one is called the *Dhammapadam*, or "Footprints of the Law," and most of its matter, although he never wrote anything, is considered to be from Buddha himself. It was found somewhere since in Ceylon, is in the Pali, one of the ancient languages of India, and was published with a Latin translation in Europe, by Dr. Fausboll, in 1855. It has also just appeared at London in an English dress from the hand of Prof. Max Mueller.

The volume as a whole is rich, showing a thoughtful, advanced mind,—one that has looked and seen, that knows attainment and possession, and dwells on the serene heights. Some of the passages may seem worthy to be incorporated into our western Scriptures, or rather joined with their better portions, to go to making up the richer and finer Scripture that is to be. The Bible of the collective wisdom of mankind, the really inspired volume, remains yet ungathered. But the time for it is coming; we are beginning to outgrow our biases and prejudices, to survey all books from the plane of the universal, and inspect them freely with a critical and impartial eye. In that larger liberality, justice will be done to the fine thought of the Indian mind, as has never even been attempted before.

"Mind is the root. Actions proceed from the mind. If any one speak or act from a corrupt mind, pain follows as the wheel follows the track of the ox that is drawing."

Mind is the root. If any one speak or act from a pure mind, then joy follows like an unwidening shadow.

He who lives regarding the sensuous delights, not restraining his inclination, without moderation in eating, indolent and destitute of force,—just shall easily overcome him, as the wind the fragile tree.

He who lives not regarding the sensuous delights, restraining his inclination, knowing to practise moderation in eating, keeping his virtue, holding his powers in full activity,—just shall be powerless over him, as the wind against the rocky mountain.

Who casts aside his appetites, who keeps himself armed with virtue, well furnished with temperance and justice,—he alone is worthy of the yellow garment.

Who deem the non-substantial substance, and the substantial without substance,—they shall never approach substance, being full of false persuasions.

But those who hold substance for substance, and unsubstantial for unsubstantial,—they approach the real, being partakers of a true judgment.

As the rain breaks through the ill-roofed house, so passion invades the thought destitute of reflection.

Watchfulness is the path of immortality, slothfulness the way of death. The watchful die not, the slothful are as already dead.

These wise people, meditative, persistent, always with powers in full possession, attain to Nirwana, the highest felicity.

Whoso delighteth in watchfulness, fearing sloth, he is not liable to destruction,—dwells near Nirwana.

A man slothful, saying good things but not doing them, is like a herdsman counting the kine of others, but owning none.

As the bee collects nectar and departs without injuring the beauty or odor of the flowers, so the sage sojourns among men; he views their ways and learns wisdom from their folly.

Like the brilliant flower rich in color but destitute of fragrance, so is the speech of a man who practises not; however fine the words, they fall unfruitful.

As many kinds of wreaths can be made from a heap of flowers, so many good things may be achieved by a mortal, if once he is born.

The fragrance of the flower or of sandal-wood or of a bottle of Tagara oil is delicate, easily arrested, swayed by the winds, and carried whither they will. But the fragrance of the good, regardless of the winds, breathes over all lands and exhales to the throne of the gods.

As the lily growing from a heap of manure, accidentally cast upon the highway, delights the soul with its fine perfume, so the wise, disciples of the all-perfect Buddha, shine amongst the foolish and are grateful to the gods.

If the fool sits beside the wise man all his life, he will perceive the taste of the law as little as the spoon tastes the soup.

But if an intelligent man sits beside a wise one for a single moment, he will quickly taste the law as the tongue tastes the soup.

As the solid rock is not stirred by the wind, so the wise man is moved neither by praise nor blame. Well-makers lead the water whither they will;

fletchers bend the arrow; carpenters bend a log of wood; wise people fashion themselves.

If one man conquer in battle a thousand times a thousand men, and another overcome himself alone,—this one man is the greatest of conquerors.

One's own self conquered is better than all other people; not even a god, a Ghandharva, Mara, (the demon of temptation) with Brahman can change into defeat his victory who has vanquished himself and always lives under restraint.

Who is free from credulity, knows the Uncreated (Nirwana), has cut all ties, removed all temptations, renounced all desires; he is the greatest of men.

In a hamlet or in a forest, on the sea or the dry land, wherever venerable persons dwell,—that place is delightful.

There is no fire like lust, no bondage like hatred, no snare like perturbation, no torrent like desire.

Anger is never allayed but by gentleness; this is the eternal law.

By kindness overcome anger; by good, evil; by generosity, the avaricious; by sincerity, the mendacious.

Speak the truth; yield not to anger; give, when asked, of the little thou hast: on these three conditions shalt thou come nearer to the gods.

Kinsfolk, friends and lovers salute him who, far travelled, returns home safe. So the good deeds receive and welcome the doer who goes from this world to the other, like kindred welcoming their friend.

If there is no wound in the hand, one may take in it and handle poison unharmed; so there is no power of evil for him who does not commit evil, &c. is inly sound.

He who is above good and evil, above the bondage of both, free from grief, from sin, from impurity,—him I call indeed a Brahmana.

He who, after leaving all bondage to men, has risen above all bondage to the gods, who is from every bondage,—him I call indeed a Brahmana.

Csoma de Koeror tells us that he found in Tibetan books a passage which was designed as a *resumé* of the Buddhistic faith. The same is found frequently repeated in the Singhalese *Sutras* or discourses. "To abstain from all sin, to practise constantly all virtues, to maintain complete mastery of one's self,—this was the inculcation of Buddha." The same sentence in substance is in the *Dhammapadam*. "Abstention from sin, the doing of all good, the purification of the thought,—this was the doctrine of Buddha."

Have we with our Christianity any gospel to send to those poor benighted, higher than this?

C. D. B. M.

## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### REPORT FOR 1870.

The pamphlet Report of the Annual Meeting of the FREE RELIGIOUS ASSOCIATION for 1870 can be obtained by applying to the Secretary, Wm. J. Potter, New Bedford, Mass. It contains addresses by O. B. FROTHINGHAM, D. A. WASSON, Mrs. E. D. CHENEY, F. E. ABBOT, SAMUEL JOHNSON, RABBI I. M. WISE, T. W. HIGGINSON and WM. H. CHANNING. Price 50 cents. Also CHANNING'S Address on the "RELIGIONS OF CHINA" in a separate pamphlet. Price 20 cents.

#### CONVENTIONS.

The Committee appointed to arrange for Conventions under the auspices of the Free Religious Association, have decided to appoint Conventions this autumn in the West at Cincinnati, Toledo, and (probably) Indianapolis. It is thought now that these Conventions will be held the last week of October and first week of November, beginning at Cincinnati, Tuesday evening, Oct. 25. They will be attended by the President and Secretary, and other officers and members of the



Association. Further particulars as to time and speakers next week.

#### FREE CHURCHES AGAIN.

We made some remarks last week on the very common failure of Free Churches. We attributed that failure to the fact that these churches usually have been organized too nearly on the plan of the old church organizations in Christendom. The radicalism preached in the free churches has nothing in common with the ideas out of which the old church forms have grown. Those forms were chosen and moulded by an entirely different set of religious sentiments. If radical churches, therefore, attempt to follow the old model, they will have very little to hold them together except the personal character and talents of their preachers. They are compelled by their very construction to depend upon this one element of strength. That failing, they fail with it.

But it is not, therefore, to be concluded that radical ideas cannot support any kind of religious institutions. The only proper inference is that the institutions should conform to the ideas. And we believe that radical religious ideas, at least until they have thoroughly permeated society itself, will have specific institutions of some kind; and any institutions that shall be a natural outgrowth of the ideas themselves they can sustain. What these institutions are to be, it would be presumption for any one to undertake to say with definiteness; for they must be as elastic and progressive as are the ideas. But we may venture to point out some of their leading features.

And first of all, the organization that is to be the church of free religion must be based on the interest of all the members. It is one of the radical ideas in religion that all true men and women, that are earnestly seeking to know and to do the right, are *ministers* of religion, and that there is no special sanctity or authority in the class of men who speak from pulpits over those who sit in the pews. Radicalism is hostile to the idea of the priestly office, and does not submit its opinions to a "professional ministry." Hence it must utterly eliminate the priestly element from its organizations, and very essentially revise the ministerial position. The weakness of free churches thus far has been that they have usually been organized around some one man as preacher. The strength of the radical religious organization that is coming will be the natural gravitation of ideas, drawing people together to join hearts and hands in efforts for a common object. The members will be moved and united by a vital conviction that radical religious ideas are of practical value to human society; that they are ennobling and saving; and that they are worth paying for in money and labor. Whenever this conviction becomes strong enough in any considerable number of persons in a community, it will bring those persons together first in a parlor, merely for free conference and discussion. But true radicalism cannot end in speculative talk. The same persons will be moved to work together, and with any others who will work with them, for practical objects of philanthropy. They will be ministers to the poor, to the suffering, to the criminal; they will try to enlarge the culture and improve the social condition of the community where they live; will be actively interested in all matters that concern the public welfare. For a time their members

may be too few and their financial means too limited to attempt anything more in the way of organization. They may be simply a social club of earnest, truth-seeking men and women, strengthening each other morally and spiritually by free and sincere talk together on the highest themes of human experience, and banded together for any humane work that needs to be done in the community. The important point is that the organization is sustained by the common interest and activity of the members. And the Radical Clubs that are now springing up in different parts of the country indicate that radicalism is approaching this stage in the process of organization.

But these Clubs, if true to the ideas that originated them, will not remain in this informal *parlor* stage of existence. They will grow into more comprehensive and public institutions. Their means and numbers will increase and their methods be enlarged. The Radical Club is the nucleus of the coming Radical Church; only that word "church" is to have a very different meaning in the nomenclature of free religion from what it has had in Christian ecclesiasticism. The ideas of free religion being different, its methods will be different. The old ecclesiastical church might claim that its object is the same as that of the new free church,—viz: to make mankind better and happier. But though this be so, they differ world-wide as to the means. Radicalism claims that it is better to make men reverent of truth itself, rather than of any special system of truth; that it is a surer safeguard to cultivate allegiance to the voice of reason and conscience than to any ecclesiastical revelation or personal leadership. And radical organization, when its methods are perfected, must cover all the prominent radical ideas in respect to the means of moral and spiritual growth. Briefly, we may say that these ideas are, unlimited freedom of intellectual inquiry and opinion; culture; practical philanthropy; fellowship on the ground of a common humanity. The complete radical church must provide in some way for the organized activity of these ideas. It must be a body devoted at once to the free pursuit of truth, to public and private education, to practical goodness, and to social fellowship.

The specific institutions established for accomplishing these objects may vary somewhat according to local needs. But such a society everywhere will need a Hall or Building for its operations; if means allow, will very likely have a building of its own,—a building, too, that shall be as architecturally elegant and beautiful as are the old churches, though in a different way, and that shall be open for some beneficial use every day of the week. A part of this edifice will be an audience-room adapted to the public religious services or lectures; another part will be devoted to educational purposes,—to free evening schools or lectures for those who are at work during the day, to industrial schools for boys and girls, to a free Library and Reading Room; still another part may be appropriated to social intercourse and innocent amusements, open freely to the public, under the judicious oversight of a committee of active members: these, with fitting parlors and committee-rooms for the use of members in the discussion of ideas and plans and the laying out of work, would make an appropriate outward abode for a radical church. But *all* these, of course, are not absolutely necessary for the accomplishment of the ends of such

a church; and the work must somewhat vary according to circumstances.

But will such a church have any one man as resident preacher? We think that it will, as soon as financially able; though, perhaps, it will prefer to call him lecturer, and will make an engagement with him as speaker for only a part of the time, leaving him free to make engagements elsewhere or to labor in other ways the rest of the time, while the society shall have the right during the same time to employ other speakers according to its pleasure. This plan has been adopted by the Free Congregational Society in Florence, Mass., (of which we gave some account in No. 37 of THE INDEX), and seems to have worked well. We think that great advantage would be derived from having a resident speaker. It should be assumed that the resident speaker would be a man of pure, strong character, of great ability, and of thorough culture. He may not have been trained in a technical theological school, but the more thoroughly he knows what has been achieved by human thought in all directions, the better. Such a man, or woman, of clear insight, trained in thinking and utterance and specially interested in the great moral problems that concern individuals and society, would be of inestimable value in any community. And so long as the great majority of people are devoted either by necessity or choice to material pursuits, and have so little time for thought or study, it will be greatly for the interest of society to sustain such a class of educated persons as special public teachers on the highest themes that pertain to human welfare. What teachers are in the schools, professors in colleges, lecturers in lyceums, these resident speakers would be to their local societies and to the community at large. They would raise the tone of thought and culture; and their judgment would be valuable, and their active interest and aid expected, in all measures of education and philanthropy. At the same time the radical church will not depend upon a resident speaker, and could even exist without one. And having one, it will derive additional advantages from reserving to itself the opportunity of selecting other speakers for, perhaps, half the time. Thus will it have the stimulus of a variety of thought and utterance. The resident speaker, too, would find such an arrangement to his benefit. It would give him more time for study and preparation, bring him into contact with a variety of audiences and afford him a larger hearing, and, above all, it would obviate the fatal necessity, which now presses so crushingly upon settled ministers in the old churches, of often writing and going through the routine of a public service when he may have nothing in his heart to say. If speakers were to be secured according to this plan, it would give opportunity, in the interest of freedom and fellowship, to invite earnest and able representatives of all religious faiths, the order of service in all its parts being left freely to the convictions and taste of the speaker for the day.

We have thus endeavored to sketch some of the prominent features of a Free Church, which, it seems to us, radical ideas will sustain. As stated last week, we have in these articles simply given our own view, and must not be understood as speaking for the Free Religious Association. We shall be glad to publish in these columns the views of any officer or member of the Association on the same subject.



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# The Index.

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## The Index,

PUBLISHED EVERY SATURDAY

BY THE

INDEX ASSOCIATION,

AT

TOLEDO, . . . . OHIO.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

Those columns of THE INDEX headed DEPARTMENT OF THE FREE RELIGIOUS ASSOCIATION are edited independently by the Secretary of the Association. The Association is not responsible for anything published in any other part of THE INDEX.

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FRANCIS ELLINGWOOD ABBOT, EDITOR.

### MARY AND MARTHA.

[Read to the partially formed Independent Society in Dover, N. H., July 12, 1868.]

"Now it came to pass as they went, that he entered into a certain village; and a certain woman, named Martha, received him into her house.

And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.

And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things:

But one thing is needful: and Mary hath chosen that good part which shall not be taken away from her."

LUKE, X; 38-42.

Whether based on fact or fiction, this little domestic episode in the life of Jesus is, at least, natural in the highest degree; and, in either case, it will serve my purpose equally well. The two sisters who are sketched so graphically in so few words illustrate types of character quite distinct, the *practical* and the *spiritual*; and I wish this morning to offer some suggestions concerning them. The character of Mary is usually praised by preachers, while the character of Martha is usually dispraised in the same ratio; in fact, Jesus himself seems to have set the first example of this partial estimate, and a little unjustly to have commended the one at the expense of the other. If we can find in the brief narrative (waiving all historic doubts) any clue to the real characters of the sisters, I feel disposed somewhat to modify his verdict, and to see equally in both sisters good tendencies developed to excess. At any rate, I am as little inclined to praise the one, as to dispraise the other, without qualification. Both are thoroughly *human*, and interest me because human nature is everywhere and always interesting. Let me touch (not unsympathetically) on what I may call the weak point in each character, and see whether we cannot derive a little useful instruction from a peep into that modest Hebrew home.

Martha seems to have been the house-keeper of the establishment; and when the young "Messiah," whose fame was filling all mouths, turned aside to pay a visit to her household, she appears to have bustled about in great anxiety to do him all possible honor. Evidently she meant to be a most attentive hostess, and to do all in her power for the comfort of her guest. In the superabundance of her zeal, however, she overdid the matter, and, with the very best

of motives, contrived to "bore" him with her hospitality. Too much fuss always spoils a welcome. It is pleasant to observe that the simple tastes of the carpenter's son made him wish to escape all parade and ostentation. He evidently thought that the kindest reception would be to avoid all formality, adhere to the common customs of the house, and thus make him feel himself at ease and at home in the family circle. The very worst way to entertain a guest is to make him perceive all the time that he is a stranger, and interrupts the smooth routine of daily life. Nothing happens oftener to-day than this very mistake of Martha's; and it is well to note in passing that, as one of the fine arts, hospitality depends on the observance of a very simple rule,—“Treat your guest as one of yourselves.” This is the secret of a perfect and delightful welcome; and while Martha was hurrying to and fro, putting herself out of breath, perhaps, to prepare a hot supper, and getting herself into a perspiration over fresh biscuits, it is easy to conjecture that Jesus was made uncomfortably conscious of being a visitor. Hence, when Martha, vexed at being left alone to do all the work, began to complain to him of her sister's idleness, and asked him to send Mary to help her, he somewhat bluntly told her that she was taking too much trouble, and that Mary was wiser than she. His reproof was a little curt, perhaps, but nevertheless wholesome, and contains a useful hint for all who wish to be truly hospitable. Cultivate simplicity. The real grace and beauty of a welcome lie in that unpretentious cordiality which is quite independent of hot toast, and forgets to apologize for a picked-up dinner.

At the same time, while acknowledging that Martha was a little too officious, I think that Mary hardly seems to deserve all the commendation she receives. Whether much or little, there must have been some extra work to do; and it strikes one as a little selfish that Mary should leave Martha to do it all, while she sat down to enjoy the conversation of their guest. I suspect that Martha would have enjoyed it also, quite as much as Mary, and had some right to feel aggrieved at having the whole burden of household cares put upon her. Suppers never come without being cooked,—dishes never wash themselves; and if the practical Martha wanted to do too much, I am afraid the spiritual Mary shirked her duty by doing too little. Doubtless, it would have been much more delightful for Martha to have sat down beside Mary at the feet of Jesus; but in that case they must all three have gone without their supper. In novels and fairy-tales it may not be necessary to mention such vulgar details as eating and drinking, fire-building, cooking, and washing; these can all be taken for granted. But in real life these bodies must be cared for, and they cannot be cared for without very prosaic work. Hence there is, at least, a question whether Mary, after all, “chose a good part” in leaving Martha to do all the drudgery alone. There was apparently some justice in Martha's complaint,—apparently some injustice in the rebuke of Jesus. Mary is always praised for her spiritual-mindedness; but there is no spiritual-mindedness in neglect of humble duty. The spirituality of the one sister seems to have gone as much too far in one direction, as the practicality of the other sister went too far in the opposite direction. These two elements, without either of which there can be no beautifully rounded character, seem to have somehow got separately embodied in the two girls; and unqualified praise of the one seems to be as much out of place as unqualified dispraise of the other.

In this simple story of Jesus at the house of his friends in Bethany, we detect the germ of that which afterwards became the worst feature of the Christian Church, and has continued to be such down to the present day,—I mean the fatal divorce of the practical and the spiritual, the disastrous separation of religion from real life. In the middle ages, a “religious” person

meant one who went into a convent or monastery, made long fasts, did absurd acts of penance, rattled rosary beads and pattered paternosters all night long; while all who engaged in the useful toils by which mankind live and grow civilized were looked upon as “irreligious.” The chasm between the Church and the world yawned deep and wide; all the Marys were on one side, all the Marthas on the other. The same phenomenon exists to-day in a less degree,—although, thanks to science and secular civilization, the world is growing daily stronger, while the Church grows weaker. The time must come when the world itself shall become the Church, and when religion shall be seen to be simply the perfecting and highest development of common life. Meditation, prayer, worship, cultivated at the expense of active usefulness, will appear to be what they really are,—a diseased development of spirituality, a luxurious indulgence of mere sentiment; while immersion in the material interests of life, mere work without ideas, exclusive engrossment with life's machinery to the forgetting of life's great ends, will also appear in their true light as a melancholy incarceration of the soul in mere things. Hence I look cheerfully to the decay of ecclesiastical slaveries as the first step in a great reformation of religion. Too long divorced in the thought and experience of mankind, the practical and the spiritual must yet be joined in a divine wedlock as complementary and equally essential elements of perfect character. Facts and ideas, prose and poetry, the intense activities of business and the refining influences of religion, will in the end cease to be sworn foes, and with friendly co-operation will develop the real in the ideal, and the ideal in the real.

But that day is, I fear, far distant in the future. Men little suspect that the Marthas and the Marys are equally stunted outgrowths of human nature. They cannot see how the spiritual man may be the most intensely practical, and the practical man may be the most divinely spiritual. Charles Sumner, working for great ideas with a wisdom and devotedness which posterity will at last appreciate, passes for an impractical visionary in the eyes of business men; Theodore Parker, laboring to identify religion with philanthropy, passes for a dangerous enemy of spirituality in the eyes of church-members. The world aims to be practical, and despises ideas; the Church aims to be spiritual, and frowns on the active virtues. But, because of this strange and disastrous blindness, the world fails to be practical and the Church fails to be spiritual. Faith without works and works without faith both end in miserable failure. It takes body and soul to make a whole man on this earth, and whoever would separate the two makes a corpse on the one hand and a ghost on the other.

There is something saddening in the contemplation of American life, notwithstanding its many hopeful aspects. Two tendencies manifest themselves which, I confess, appear to me neither lovely nor worthy of respect. One is the intense realism of the times, the worship of the visible and tangible, the greed of gain and utter absorption in material ends, which are such striking characteristics of modern society. Indifference to noble and elevated objects is the natural result of this feverish thirst for prosperity. Eager to grow rich, to get power, to rise in the world, people take too little time for purposes of generous self-culture or genial intercourse with each other. Men give up all their days and sometimes half their nights to business; women oppress themselves with superfluous cares,—multiply expenses and anxieties together, and deprive themselves of leisure and of means which should be devoted to better ends, for the sake of outshining each other in the world of fashion. We bear useless and voluntary burdens, and have no strength left for the cultivation of the mind, for the gratification of refined tastes, or for unselfish service of humane enterprises. The real ele-



ments of happiness are few and simple; and we sacrifice not only happiness but nobility of character, when we forget the spiritual in devotion to what the world regards as practical. In fact, the over-eager pursuit of material prosperity and pleasure, the virtual contempt of higher objects, which is so marked a feature of American society, is *practicality run mad*. "Things are in the saddle, and ride mankind." But great souls disdain this slavery to life's non-essentials, and seek to journey through the world with as little baggage as possible. For them, the practical is by no means identical with the material; and, turning their backs on the objects of vulgar ambition, they quit the arena of vulgar squabbles to enter on a higher and nobler warfare.

Quite opposed to this over-worldly tendency is the tendency to a false spirituality, which is a marked characteristic of the Church. The persons commonly regarded as "spiritually-minded" are those who join the Church, believe most strongly in the current theology, pray most fervently in public conferences, and groan most dolefully in revivals and camp-meetings. Nervous susceptibility, spasmodic piety, regular church-going, traditional orthodoxy, are too often mistaken for signs of a spiritual character. He who bewails his sins as the very chief of sinners, and declares his faith in the atoning blood of Christ, often gets credit for spiritual-mindedness, though his life may be coarse and selfish. I recently conversed with an orthodox deacon in Plymouth jail, who passed for a most illustrious instance of spirituality, in fact was regarded as a perfect saint, until he was discovered to be the perpetrator of one of the most frightful murders on record. The religion of the churches lays so much stress on certain doctrines, ordinances, institutions, forms of worship, and modes of feeling, that it virtually thrusts out of sight the laws and conditions of real spirituality,—pays tithes of mint and anise and cummin, and omits the weightier matters of the law. Much good as the Church undoubtedly does in its way, it makes earnest and thoughtful outsiders look on it as one of the chief obstacles to human progress and philanthropic reform; for it drains off into utterly unproductive channels the best energies and aspirations of the community. When hundreds of thousands of dollars are squandered every year in futile endeavors to evangelize the heathen, while so little is devoted to the social, moral and intellectual improvement of our own poor and degraded classes, one sees the enormous waste of good impulses and available wealth caused by the Christian Church. Instead of aiming to make the selfishness of the times give way to a large, noble, and humane spirit,—instead of laboring to make this world a paradise of freedom, justice, and brotherly love,—the Church holds up the salvation of souls in some other world as the great object of Christian endeavor, and thus poisons the fountain-head of human progress by turning spirituality into folly and religion into a lie. I know not which of these two tendencies to deplore most deeply, the low, sordid, corroding and false "practicality" of the world, or the debasing and equally false "spirituality" of the Church. To abide permanently in either, would be death to all that makes humanity progressive; and unless the material and the practical shall become *truly spiritualized* in our national character, our dazling dreams about America's future must fade away like all other castles in the air.

He is the truly spiritual man who lives for *spiritual ends*; and he is the truly practical man who seeks them by *practical means*. There is no antagonism whatever between the practical and the spiritual, except as these are falsely interpreted by one-sided and ill-balanced minds. To be spiritual is to prize at their real value the things of the spirit,—to esteem the truthful, the chaste, the unselfish, the noble, the brave, the just, the loving, the holy, as above all price, and worthy to be made the chief objects of life. He is the spiritual man who seeks his own well-being in unselfish obedience to these divine ideas, and the well-being of his fellow-men in making these ideas the foundation of human society. With this supreme love for goodness and truth, justice and freedom, he transfigures all the material duties and pursuits of life with the splendid dignity of a great spirit; he enters the arena of business and politics, and shows by the grand integrity of his character that nobility of soul ennobles all things. "To sweep a room as in God's sight makes that and the action fine." The spiritual man or woman is the one through whose face and words and deeds there shines out that calm beauty of inward goodness which can irra-

diate the humblest lot, and make the cottager more august than kings and queens. What is it to be spiritual, but to aspire after spiritual excellence and strive to make it universal? What is it to be practical but to carry out this grand ideal in daily practice? Wisdom is but the sagacious choice of effective means to carry out noble ends; and he who is in this sense *wise*, is at once spiritual and practical. Martha forgot the finer meanings of life in her over-anxiety about its social forms and physical comfort,—lost the grain in too much attention to the husks; while Mary, by her very eagerness of search for these finer meanings, by her very contempt for the dry husks of duty which alone enclose the grain, failed to deserve the unmingled praise she received. There is no nobler task for the soul of man than to be faithful to the duties of the day and hour; there is no greater proof of practical wisdom than to keep ever in sight the high and divine ends of life, to sacrifice to these all lower ends, and to devise the best means of doing the best things. There is nothing so spiritual as to be truly practical,—nothing so practical as to be truly spiritual. Spirituality is simply faith in your own spirit, as made known to you in its highest commands; practicality is simply obedience to these commands, as directed by an enlightened judgment. Who, then, can afford to despise either? We need them both.

## Miscellaneous.

### THE BIBLE A FALSE WITNESS.

BY PROF. WILLIAM DENTON.

[A tract, published by the American Liberal Tract Society, P. O. Box 918, Boston. Price 50 cts. per hundred.]

"Thine own mouth condemneth thee."—JON. iv. 6.  
"A false witness shall perish."—PROV. xxi. 28.

The Bible is probably the most contradictory book that was ever made. Written by more than forty persons, during a period of many hundred years, and giving the ideas of the writers upon a variety of subjects on which opinion was constantly changing, it is not at all surprising that this should be the case; but it is surprising that men can be found in this age, who declare, in the most positive manner, that there are no contradictions in the Bible, but that it is perfectly consistent throughout. Gardiner Spring, D. D., in a book entitled, "Bible not of Man," and published by the American Tract Society, says, "They (the Scriptures) uniformly speak the same thing; let their theme be what it will, the teaching of one is the teaching of all. . . . They never speak for and against the same doctrine; they never bear witness on both sides of any question; nor is there any instance in which they affirm and deny the same thing. That which, in reality, has any Scripture in its favor has all Scripture in its favor; nor is there anything in the Bible against it." In a more recent publication of the American Tract Society,—"God's Word Written," by Rev. Edward Garbett,—it is said, "We maintain, not only that Scripture clearly asserts, by implication, its own infallibility, but also that the claim is supported by the plain facts of the case." He also states, that we have in the Bible "a redundancy of proof that the words of human writers are, at the same time, the words of God,—as truly as if, from amid the parted clouds of his glory, our outward ears could catch his own awful voice proclaiming in the ears of mankind his infallible and unalterable will." Dr. Gill says, that, among the Bible writers, "there are no contradictions one to another, no jar nor discord between them, but all uniform, and of a piece." By such false representations as these, the Bible has been accepted by an unsuspecting community; and the most disastrous consequences have been the result. What are the facts? Let the Bible speak for itself. I will question it; and you shall hear the answers from this double-tongued witness. It has been said that figures cannot lie; and we will examine it first on questions in which figures are involved.

When David numbered the people, how many were there found to be? "And Joab gave the sum of the number of people unto David: and all they of Israel were a *thousand thousand* and an *hundred thousand* men that drew sword; and Judah was *four hundred threescore and ten thousand* men that drew sword" (1 Chron. xxi. 5). I ask the same question again; how different the reply! "And Joab gave up the sum of the people unto the king: and there were in Israel *eight hundred thousand* valiant men that drew the sword; and the men of Judah were *five hundred thousand* men" (2 Sam. xxiv. 9). Any man can see that this refers to the same census by reading the connection. Here is a difference of three hundred thousand in the number of men of Israel, and thirty thousand in the number of the men of Judah,—a difference altogether of three hundred and thirty thousand. Which of these statements is correct? Are they both infallible? No man outside of a madhouse can claim that. Which statement did God inspire? It is not possible that a God of truth inspired both. What evidence is there that he inspired either?

After the census had been taken, God, to punish David for the crime which he himself had tempted

him to commit, sent a pestilence, which caused the death of seventy thousand men. This pestilence, according to the story, was produced by a God-commissioned angel, who, when he had murdered the innocent men, "stood by the threshing-floor of Ornan the Jebusite." David saw him, and determined to commemorate the occurrence by building an altar on the spot. But it belonged to Ornan, and he was therefore compelled to buy it. Now, infallible Bible, that "uniformly speaks the same thing," what did he give Ornan for it? "Then David said to Ornan, Grant me the place of this threshing-floor, that I may build an altar thereon unto the Lord. . . . So David gave to Ornan for the place six hundred shekels of gold by weight" (1 Chron. xxi. 22, 25). A large sum for those days, being, as near as we can tell, about three thousand six hundred dollars. But let us question this infallible witness again. What did David give to Ornan for the threshing-floor? "So David bought the threshing-floor and the oxen for fifty shekels of silver," or about thirty dollars (2 Sam. xxiv. 24). Here he buys both threshing-floor and oxen to sacrifice on the altar when built, for one one hundred and twentieth of the amount: first stated, and in a different coin. It is not possible that both these can be correct; and when the marvellous story is taken into account in connection with which these statements are made, it is very probable that neither story is true. They are rabbinical romances, that have been palmed upon us in the name of God; and a large portion of the Bible is no better. "It is a matter of little importance," says an orthodox brother, "whether he paid fifty shekels of silver or six hundred shekels of gold." It is a matter of great importance; for, if this witness testifies falsely of earthly things, how can we believe it when it speaks of heavenly things? If we had not possessed two accounts of this transaction, we might have believed either of them singly. And, where we have only one account of anything in the Bible, it is not presumable, that, if we had two, we might find portions of them differing as widely as thirty does from three thousand six hundred, and as silver from gold?

How many horsemen did David take from Hadadezer? "He took *seven hundred*," says this veracious witness. "David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the River Euphrates, and took from him a thousand chariots, and *seven hundred horsemen*, and twenty thousand footmen" (2 Sam. viii. 3, 4). How many horsemen do you say, infallible witness, who "never affirm and deny the same thing?" "*Seven thousand*." "And David smote Hadadezer, king of Zobah, unto Hamath, as he went to establish his dominion by the River Euphrates. And David took from him a thousand chariots, and *seven thousand* horsemen, and twenty thousand footmen" (1 Chron. xviii. 4). If Hadadezer had only left us an account of this battle, this seven hundred might have dwindled down to seven.

Your friends say that you are infallibly inspired, so that it is impossible for you to lie, or even to be mistaken; and, in consequence of this, they believe the most preposterous things that you say about God, devil, heaven, hell, and so on, regarding which they do not propose to know anything save what you tell them. In order to show them that they are mistaken, I wish to ask you a few more questions upon subjects regarding which they can tell whether you are correct or not; and they may then see how much confidence should be placed in your word upon other subjects.

How old was Jehoiachin when he began to reign in Jerusalem? "Jehoiachin was *eighteen* years old when he began to reign; and he reigned in Jerusalem three months" (2 Kings xxiv. 8). Allow me to ask you again, How old was he? "Jehoiachin was *eight* years old when he began to reign; and he reigned three months and ten days in Jerusalem" (2 Chron. xxxvi. 9). We will say nothing about the ten days extra that he reigned; but if he had only been eight years old, he could not have been eighteen; and, if he was eighteen, he could not have been eight. These are strange statements to be made by an infallible witness.

One more question; How old was Ahaziah when he began to reign? "Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem" (2 Kings viii. 26). I wish you to be quite certain upon this point; your friends already begin to quake on your account. How old was Ahaziah when he began to reign? "Forty and two years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem" (2 Chron. xxii. 2). How old, pray, was his father, whom he succeeded on the throne? "Thirty and two years old was he when he began to reign; and he reigned in Jerusalem eight years" (2 Chron. xxi. 20). Then the son, who immediately succeeded him, was forty-two, and the father, just dead, was forty. Thus the son was two years older than his father. That will do, Bible, for one day. When circumstances suit, I will question you again; for there are but a few of thousands of misstatements that I know you to have made.

Did the Rev. Gardiner Spring, the Rev. Edward Garbett, Dr. Gill, and the Publication Committee of the American Tract Society, know these things when they made and published the statements that I quoted at the commencement of this tract? If they did not, they are too ignorant to write for the people of New England in the nineteenth century. If they did know them, then were they guilty of telling positive untruths; and we have in their statements a specimen of the lying done by Christians, and Christian ministers too, for the glory of God, and the good of souls.



## SERVANT GIRLS.

[The following article by Mr. W. E. Lakens, originally published in an Illinois paper, has been sent to us by the writer for republication in THE INDEX. It is so excellent in spirit, and touches a subject which needs so much more touching than it gets, that we cheerfully give it a place in our columns.—Ed.]

There is no class of hard-workers so indispensable to the welfare of society, as that class usually called "servant girls." There is not one family in a hundred who do not find it necessary at times to employ this kind of help. In case of sickness, life is sometimes in danger without aid of this kind. These girls come generally from the poor, whose parents are unable to keep them at home, and are obliged to send them out to perform the drudgery of other households for a mere pittance above their board. The employer ought to be grateful for being able to obtain such help in time of need; but none whatever is manifested towards them. On the contrary, they are treated with more austerity, less kindness than is shown towards any other toilers.

They frequently leave their parental homes at a tender age—at the dawn of womanhood. It would be hard enough for these tender ones to leave the attractions which centre in a home, however rude, and go to abide among strangers, if the kindest feelings of our nature were extended towards them; but how doubly hard is their lot, when they find that, although they toil from early morn till late at night, there are no kind words, no smiles of sympathy for them. Young men who work for wages have their stated hours, eight or ten, with a rest at noon. These girls begin early, take no noon, but toil on till time to sleep. Their work, too, is of the most monotonous kind, the same routine of drudgery each day. But the mere labor, incessant and repulsive as it mostly is, could be borne if wages were paid adequate to the advantages conferred, and a feeling of Christian charity and kindness were extended towards them.

They are generally girls who have had but little education at schools, and but little acquaintance with the ways of the world, and therefore much need the protecting care of experienced and virtuous women. But unhappily they are seldom cared for. Their treatment is such as to greatly diminish rather than foster their pride of character and self-respect, which are the surest guarantees of morality and virtue. They are made to feel that they are menials, and the least assumption of equality on their part is rudely checked. The writer of this knows one who professes to preach in an "evangelical" church, who on one occasion shut the door of his dining-room between his dignity and a woman who was washing for him in the kitchen. This woman was a respectable and exemplary member of his own church. But she was poor, worked for a living, and was therefore unfit to eat a dinner with his holiness. Yet she had always thrown in her mite to support him in his pride and idleness.

We once lived in a small city where there were many who prided themselves on their aristocracy. Some of this class were wealthy, some only made a show of wealth. But all made loud and prominent professions of religion. When they hired a girl, it was to do their dirty work, and wait on the members of the family. She was kept as closely confined to the kitchen as possible, consistent with the proper performance of her menial services. She never ate a meal with the rest of the family—seldom ate in the same room. In almost every respect she was treated very much in the manner in which slave-holders used to treat their house servants. She was made to feel that she was an inferior being, as far as they could force this conviction upon her, from the time she entered the dwelling until she left. Under such circumstances she must have had an extraordinary degree of self-reliance, if her self-respect was not crushed out of her in a few months. Yet it was not uncommon for her to be by nature superior to the daughters of her employer. Was this doing as they would wish others to do to their daughters in similar circumstances? Jesus would say, "Inasmuch as you have done it unto the least of these, you have done it unto me." Who would not rather follow his young daughter to the lonely tomb, and see her quietly reposing there, than to see her thus surrounded by temptation, lonely in the midst of company, stung by mortification at every step, with no kind voice to soothe her when sorrow broods over her spirit, no gentle hand to guide her in the paths of virtue?

But let it not be supposed that we do not approve of young women working for wages. A reasonable amount of labor is useful for all classes, female as well as male. But we would have them kindly treated, not over-worked, and adequately paid. We would have them brought into the family circle, we would have them introduced at suitable times to the family company, and would have them treated as a sister or a daughter. If they are ignorant, inform them; if they are rude and uncultivated, exhibit good breeding in their presence, and politeness will come to them as naturally as breath. There is no danger of being contaminated by their grossness, any more than there is of losing your knowledge by contact with ignorance. Vulgarity is always abashed in the presence of refinement.

If you treat hired girls in this way, you will have the double gratification of having their services and of knowing that you have been instrumental in doing them good—in elevating them to a higher plane in society.

When this course is generally adopted, hundreds

of young women will be glad to assist their neighbors in time of need, who now refuse on account of the crushing influence of a wicked public sentiment.

## THE NINETEENTH CHAPTER OF LEVITICUS.

[By Rabbi Maurice Fluegel, of The Israelite, of Cincinnati.]

The divine legislator begins with enjoining holiness to his people. He then explains in what it consists: "Reverence thy mother and thy father. Observe the Sabbath day. Do not worship any deities beside God. Leave part of thy wealth, thy harvest, thy oil and wine to the poor and the stranger. Do not steal nor lie, nor deal falsely, nor swear falsely, nor defraud the rich, nor withhold his dues from the poor. Do not curse the deaf, nor hurt the blind. Dispense justice to all. Do not spare the low, nor respect the high-born. Be no talebearer, nor an indifferent spectator of wrong. Indulge in no secret hatred or revenge, but frankly expostulate with thy fellow. Love thy neighbor as thyself. Vex not the stranger, but treat him as one of thine own; love him as thyself, for strangers were in Egypt. I am the eternal—this means 'Ye shall be holy.'" What masterly strokes of divine legislation! 8,500 years have passed over these statutes. Have they lost anything of their deep truth; of their genuine, intrinsic value; has any modern legislator, moralist or philanthropist added to it or detracted therefrom anything?

Has Rousseau or Kant, St. Paul or Huss, Luther or Swendenborg, added any new principle to practical morality? This is the greatest of miracles, the greatest proof of the Mosaic truth. Like an antique gem, in a golden ring, incased in a costly casket, preserved by a pious owner, even so shines forth from the Sacred Scriptures the glorious Nineteenth Chapter of Leviticus, with the golden rule—"Love thy Neighbor as thyself."

You have surely heard, my friends, of the narrative quoted so often in the name of Hillel, sometimes in that of Rabbi Akiba, and by some attributed to the Gentile founder. This narrative runs thus: Once a heathen called on the over-zealous Shamay, and addressed him thus: "Rabbi, tell me the essence of your sacred law in the time I can remain standing on one leg." Shamay, the irascible Shamay, felt indignant at the frivolous inquirer, and bade him peremptorily leave the room. The pagan, thereupon, went to Hillel, the mild and urbane pharisaic philosopher: "Tell me, Rabbi, the quintessence of your law in the time I can stand on one leg." Hillel answered, after a short pause: "Thou shalt love the Eternal, thy God, with all thy heart and with all thy soul." (Deut. vi., 5.); "then love thy Neighbor as Thyself. These are the leading principles of the law; the rest is but comment and explanation."

Even so had I to formulate the essential doctrines of Judaism on the space of a nutshell, I should say they are:

I. To believe in God, one, spiritual, eternal, all-wise, all-powerful, all-kind.

II. To worship and reverence that only God with all our hearts and all our souls.

III. To love and respect our fellow-men without any distinction whatever.

And this religion it is, which is taught in our chapter XIX of Leviticus.

## "MARY AND MARTHA."

On one occasion there was a gathering of friends at the house of the late Dr. Archer, of London. Among other guests were Dr. Harris, author of "Mammon," and Dr. Philip, of Maberly Chapel, the worthy author of "The Marthas," "The Marys," etc. In the course of conversation the question was mooted, which was the most amiable of the two sisters of Bethany, Mary or Martha? Dr. Archer immediately replied, "I prefer Martha for the selfishness of her character, in being more ready to provide for the comforts of her Lord than to gratify herself." "Pray," rejoined Dr. Harris, addressing Dr. Philip, "what is your view? which of the two do you think would have made the best wife?" "Well, really," replied the good man, "I am at a loss; though I dare say, were I making the choice for myself, I should prefer Mary." Mr. Archer, turning to Dr. Harris, said smartly, "Pray, Dr. Harris, which of the two should you prefer?" The author of "Mammon" was only for a moment disconcerted, and replied in a style that set the table in a roar, "O, I think I should choose Martha before dinner, and Mary after it."—*Exchange*.

DIED BECAUSE THEY ADVOCATED A LICENSE LAW.—*Zion's Herald*, exultingly states that Gov. Andrew and Linus Child, the lawyers that pleaded for license before the Legislature in the great liquor debate of 1867, are both dead, while those who advocated a prohibitory law, Dr. Miner and William B. Spooner, are still alive.

Ministers have been known to drop down dead in their pulpit on the "Lord's Day" while preaching and praying, and the inference is about as clear that the Lord killed them for being engaged in that kind of business, as it is that Gov. Andrew and Mr. Child died in consequence of advocating a license law.—*Boston Investigator*.

General Foster, the United States officer, translates the I. R. A. on the Fenian buttons to mean "I Run Away."

## Voices from the People.

## [EXTRACTS FROM LETTERS.]

—"There have been kind inquiries made for you and your family here by different friends; but it seemed to me there was a studied avoidance of any allusion to *your work*. It may be my imagination, but it seemed a little as if they were afraid of giving me pain, if they asked what you were doing; as if you had committed some misdeed. I dare say they have seen things in their religious papers, and feel that you are what some of them would call an apostate. I have not seen — or —, to have any conversation with them, or I should have talked of you to them, and given —, at least, *THE INDEX* to read. I have always supposed him to be a man who despised the shackles of *Puritanism* so much that he had neglected what would have been to him the interesting study of religion. If I had opportunity, I should show him *THE INDEX*; but I would not thrust it upon him without some conversation about it and you. — here is a good, stolid man, who takes his religious belief on trust, as it was transmitted to him from his fathers,—makes the best of the sunny side of it, as he does of the farm which came along with it, and gets 'a comfortable living' out of both. I am really very fond of him, for he has been very kind to me. I would not try to disturb his religious ideas, if I could; for I think it would not increase his happiness, any more than it would to sell his paternal acres and go 'out West', where he might be better off, but would not 'get used to it,' so as to feel *comfortable*, before it would be time for him to die."

—"This morning a friend of mine handed me a copy of *THE INDEX*. I have perused it with much satisfaction. I like the sentiment; it has the ring of true metal. I am living where the Methodist doctrine is the prevailing doctrine. Of course, they make strenuous efforts to keep out all books and papers of a liberal character. They would, were it possible, chain the minds of the rising generation to the old orthodox creeds; but light is dawning, and many are ready to say, that 'whereas I was blind, now I see.' I think I can get up a handsome club for your *INDEX* here in —. If I succeed, you will hear from me again soon. Enclosed, I send two dollars for your paper one year; and you can count me as one who has faith in Free Religion and the progress of the age."

—"I told you once that I liked *THE INDEX*. I told you because it was true and I wanted you to know it. I didn't say I liked *you*. I didn't know you, though I may have formed some opinion of you; an opinion, for instance, that you were not so silly as to suppose the compliment meant for you that strictly belonged to the paper and the principle it defends. I tell you again, I like the paper and mean to take it so long as it is—what it is. I've wanted it all my life. So have thousands of others who haven't heard of it yet. I'm going to let some of them hear of it soon. But I won't take any more of your time."

—"Though baffled oft, I can always find a source of strength in the principles of Free Religion; and I feel now that I can return to the work with a more calm and unconscious courage, and less of an iconoclast. If my health were strong and I were made of rugged stuff, I could smile at the feeble persecutions of opinion; but people are so ignorant and earnest! The first man that told me he did not believe the Bible, I looked upon with dismay as a veritable son of perdition; and I know how people here regard me."

—"I am somewhat puzzled to understand all the causes why men of Free Religious sentiments are so very anxious to see the movement going on, and yet do so little to help. I acknowledge my own tardiness; my reasons are many. I have been sold so many times on the religious auction block, that I am considerably 'skittish.' I want to see that I am right. So far, I am satisfied with *THE INDEX* and the 'Free Religious Association,' and wish that I could do more for the cause."

—"Your endeavors to awaken Spiritualists out of their dreamy life, to bring them back to *active individual life*, and to show them that to *grow* is the object, and not to be slumbering under the lullaby of Spirit Songs—will also succeed, I hope. I should wish, though, that you should touch oftener that chord, and show them plainly the danger of giving up their brain to unknown spirits, be they in or out of the body."

## RECEIVED.

THE IRRECONCILABLE RECORDS: or, Genesis and Geology. By WILLIAM DENTON. Boston: Published by WILLIAM DENTON. For sale by WILLIAM WHITE & Co., 158 Washington St. 1870. pp. 80. Price 25 cents.

ORTHODOXY FALSE, SINCE SPIRITUALISM IS TRUE. By WILLIAM DENTON. Boston: Published by WILLIAM DENTON. For sale by WILLIAM WHITE & Co., 158 Washington St. 1870. pp. 24. Price 10 cents.



## Poetry.

## TO THE STAR LYRA.

When every star of night is beaming  
In the calm, deep blue sky,  
Thou, Lyra, art the fairest-seeming  
Unto my roving eye;  
While orbs more brilliant far are burning,  
To thee my pensive gaze is turning,—  
And would'st thou ask me why?  
  
Thou might'st have shone, mine eye unheeding,  
Unsought thy ray might be,  
But that its light, so pure, is pleading  
A loved one's memory:  
He who his thoughts to Heaven raiseth,  
And on the stars oft nightly gazeth,  
Revealed thy name to me.

L.

## The Index.

OCTOBER 8, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

SPECIAL NOTICE.—Persons wishing a file of THE INDEX, bound and complete for the year, at \$3.50, will please forward name and address immediately. No money should be enclosed. Only two hundred and fifty copies can be supplied. If these are all ordered, the missing numbers will be reprinted and the orders filled at the end of the year. For further particulars see THE INDEX, No. 20.

## ANNOUNCEMENT.

To every new subscriber who shall remit to us, before the first day of January next, \$2.00 for a year's subscription to THE INDEX, we will send gratuitously a copy of the last ANNUAL REPORT OF THE FREE RELIGIOUS ASSOCIATION; provided a desire for it is stated at the time.

To every new subscriber who shall remit to us \$2.50, we will send THE INDEX for one year, and also an unbound file of *The Ladies' Own Magazine* for 1870, edited by Mrs. M. C. Bland, Indianapolis, Ind. We will send a bound volume of the latter (when issued) with THE INDEX for \$3.00.

## "THE EXAMINER."

Just before going to press last week, we received the first number of this new monthly, the prospectus of which we noticed editorially a few weeks ago. It is a very handsome periodical, containing eight more than the announced ninety-six pages, and promising to add hereafter even to this number. The paper is good, and so is the typography, very few errors occurring to mar the fair appearance of the pages.

The contents embrace—

1. The first three chapters of a serial novel by the editor, entitled "Crazy Chicago." The opening sentence gives its purpose:—"I will frankly say that my object in writing this serial is to strike a succession of the hardest blows I can at follies, vices, and crimes which I find around me in the society, religion, and types of character which are current among us." Judged purely as a novel, we should say that there is too much descriptive and reflective writing, and too little conversation in it; but the story is avowedly subordinate to the thought, and such a criticism would be in this case unjust. Further comments we postpone until we can form a better conception of the purpose and drift of the series.

2. An article by the editor on "Charles Dickens and his Christian Critics," in which the deliverances of Messrs. Fulton, Beecher, Murray and Bellows on this subject are discriminatingly and very vigorously handled.

Mr. Towne is very severe on Messrs. Fulton and Beecher,—on the former for "the fierce, 'reeking' godliness of unadulterated heathenism," and the latter for being a "time-server." It is a very readable article, and, like everything that Mr. Towne writes, is white-hot with the enthusiasm of religious radicalism.

3. Another article by the editor, entitled "The Woman and the Trial," suggested by the McFarland-Richardson case. This reminds us of the days of ideal chivalry, when the sinewy knight would lay lance in rest to rescue the distressed lady from outrage worse than death, and rain terrible, resistless blows upon the miscreant that dared to pounce wolf-like upon his prey. It is, in our judgment, the best thing in the number, full of deep and tender reverence for woman, and full of a burning indignation against the "brutalism" that hides itself under the cloak of marriage. Especially fine is the severe rebuke he administers to Mrs. Stowe for the pharisaic morality of her "Oldtown Folks." No man or woman who sets the substance of marriage above its mere ceremonial form, can withhold sympathy from this clear and crushing exposure of a moral teaching which is the very demoralization of humanity.

4. A critique of Dr. J. F. Clarke's "Steps of Belief." This, to our mind, is not a satisfactory article. But our dissatisfaction comes from a different interpretation of Christianity from that which Mr. Towne sets himself so vigorously to defend.

5. The "Unitarian Situation,"—a scarifying exposure of follies and inconsistencies in the present leaders of Unitarianism. Poor Mr. Hepworth is chopped into mince-meat; and Messrs. Mayo and Bellows fare but little better. In the main we cannot pronounce the criticism, caustic and almost savage as it is, unjust; but we cannot help regretting, notwithstanding, that the sarcasm in which he indulges himself, and of which he is a master, should approach so near the verge of personal invective. We hope, however, that the bitter quinine he administers in such allopathic doses may operate beneficially on the Unitarian constitution. There can be no question about the fact of the disease thus "heroically" treated.

6. A "History of the Devil," translated from the *Revue des Deux Mondes*.

7. A variety of short, miscellaneous articles and paragraphs. An elaborate criticism of our position with respect to Christianity is promised for the next number of the *Examiner*, to which we would call the especial attention of readers of THE INDEX. Whoever believes that Christianity can be identified with pure Theism will doubtless find in it a very able and thorough defence of that opinion. There is every prospect of a full and fair discussion by Mr. Towne of this vital question of the times; and we shall undoubtedly feel called upon hereafter to consider the arguments he will offer.

We close this already long notice with the following short article, headed "Our Religious Purpose:—

"The editor of the *Examiner* begs his critics to state distinctly the full extent of his religious purpose, which is,—

1. To teach a CHRISTIANITY of which the creed is contained in the words, 'OUR FATHER WHO ART IN HEAVEN,' and is unfolded in the doctrines of GOD'S PERFECT FATHERHOOD over all souls, the real BROTHERHOOD OF ALL MEN on earth and in the world to come, our supreme duty of LOVE TO MEN and filial LOYALTY, of trust and love, TO GOD, and INSPIRATION AND PROVIDENCE the source and guarantee, author and authority, to every one of us, of knowledge, holiness, and blessedness forever.

2. To explain and prove, with sound learning and sound reasoning, the fact of error mingled with truth, from the very first, in historical Christianity, and how surely, in the exercise of Christian faith and reason, to distinguish between Christian truth and Christian error.

3. To root up the theological heathenism,—total depravity, divine wrath, damnation, and blood atonement, which choke Christian truth in orthodox teaching.

4. To expel from true Christian religion every form of Jesuism, or regard for Jesus as more than a mere man, and all Bibliolatry, or regard for the Bible as more than a collection of mere human writings.

And this to the end of plainly opening to all human feet the path of direct, obedient, and happy trust in God; and in the sincere belief that the Judaic and half-heathen Christianity of the existing sects is doomed of God to speedy extinction."

## "THE RADICAL."

The subjoined letter to the editor of the *Boston Commonwealth* will show that *The Radical* is not dead, as some papers maliciously represent (the wish being father to the thought), but will in all probability take a fresh start at New Year. We are not of those who look with alarm at the "multiplication of radical magazines and journals," believing that it as surely increases thought as the opening of new railroads increases travel, and that it would be inexcusable selfishness, if we should wish ill to any such enterprise through fear of its effect upon our own interests. *The Radical*, the *Examiner*, and *THE INDEX*, instead of clashing, will retain each its own individual character, do each a work that neither of the others could do, and go each peacefully to its own grave when this work is done. If there is indeed to be a "struggle for life," none but the "improved species" will come out of it alive; and shall radicals, of all persons in the world, quarrel with this most wholesome law of Nature? To all such possibilities, we are utterly and absolutely indifferent; and we, confess, we find it difficult to repress our impatience at the narrow and timorous apprehensions to which Mr. Morse refers. If the *Radical* kills *THE INDEX*, why, let it. If the *Examiner* kills us both, why, let it. The death of all three of us would not seriously derange the solar system. Can any sane man doubt that the spirit of the age would soon create some better organ still? He is a very credulous person who believes that Orthodoxy would gain by running the plough-share through all our little potato-patches; for out of the ploughed ground would start forth a crop of which Orthodoxy has not had, and never will have, the sowing. Free ideas only can grow in America; and the demand for them is so great that, instead of fearing for the prosperity of the *Radical* or the *Examiner*, we only wish that there were two hundred in place of only two such planters in the country. The *Radical* has done a grand, a magnificent work; and if Mr. Morse only keeps it up with the same splendid faith with which he began it, there need be no such word as "fail" in his vocabulary. But here is the letter:—

MR. EDITOR:—Allow me through the *Commonwealth* to reach those of your readers who are interested in the *Radical*. I wish to say that I hope to renew that publication next January. I am now working to secure for it what it has never yet had—capital to work with. Instead of being in any sense a failure, it is doubtful in my mind if any other magazine, even of the more popular kind, ever won so substantial a success from so small a pecuniary investment. I suspended the publication of the *Radical* last July, feeling that five years of effort to establish it against so great odds was all I could afford. I wished opportunity for an appeal to the friends it had in that time secured. I was confident that it had gained so good a hold on Radical minds, six months of silence could not prove an injury. I am glad to say, so far as my plan has been understood, it has been approved. Some uneasiness has been expressed lest the multiplication of new "radical" magazines



and journals, starting up in the interval of the *Radical's* apparent discomfiture, should make the task of resuming somewhat difficult. But I am happy to say that I retain all my former list of contributors. Thus armed I do not see any lions in the path I need to fear.

The prospect of obtaining the financial support that I require is encouraging. But I need from this time the active co-operation of all who are friendly.

I propose, with more means at my command, to make the *Radical* still more efficient in its statements of rational thought than it has heretofore been; my aim, however, will continue to be to avoid all partisan or sectarian controversy. Endeavoring to do justice to all phases of thought, the writers will frankly state their own views, hoping to unite by the free, intelligent persuasion of all, rather than divide the people of this country into hostile camps. We want no religious war; our interests and our aspirations are all peaceful. The heroisms of peace are nobler than any the battle-field can offer. But the horrors of a religious strife are often predicted. If we would prove the prophecy unfounded, how else shall it be done than by persistent endeavors to liberate all classes through education in the paths of religious toleration and rational thinking?

S. H. MORSE.

Boston, Sept. 15, 1870.

## Communications.

### BURY THE DEAD.

NEW YORK, Sept. 27, 1870.

MY DEAR SIR:—I have just read Mr. Porter's article on "Free Churches," and feel like saying that I, for one, think it one of the beauties of Free Religion that, when one of its churches can no longer be kept healthy and vigorous, it is better to let it die. It was a mistake to try to keep alive Parker's Church in Boston. Our country is already too full of churches that are paralytic, deformed, lame, and blind. When the time comes for a church to die, let it die; and from its dust in due time will arise a new, fresh and vigorous church to fill its place. Religious ideas can no more remain stationary than political ideas. Religious progress is as necessary as social; but how are we to have true progress, if we try to preserve and use those opinions that are out of date? Let them be shelved as relics of the past, interesting to students, but no longer the furniture of the chambers of the mind.

With sincere respect,

M. L. H.

### DOMESTIC SERVICE.

ROCK FALLS, ILL., Sept. 24, 1870.

MY DEAR FRIEND ABBOT:—I send herewith an unscholarly article, written on the same subject as that on which Col. Higginson wrote in the *Woman's Journal*, copied in THE INDEX of last week. The Colonel, it seems to me, has not helped the condition of this numerous class very much. I have often felt much grieved at the treatment these girls receive from "professing Christians;" and reformers are not bettering the matter very much.

Col. Higginson's sympathies for those poor girls who starve are diminished, when he thinks of the numerous households constantly imploring, "Come and work for me ten hours a day at \$3 per week and your board." Let Col. Higginson and others banish forever from their minds the idea of superiority over these girls, except that of a higher grade of intellect and superior culture. Let them treat the girls, when they come, in such a way as to convince them that it is in no wise degrading for them to work, and they will flock to their households, not as menials cowering before superiors, "begging leave to toil," but as friends and equals; and a great benefit will result to each.

How careful the Colonel is to use the terms that express a lower or degraded condition, such as "servant," "domestic," "mistress," etc! There are some quite respectable men, possessing considerable property, too, whose daughters do the household work. Are they "servants," "domestics?" Is their mother a "mistress?"

W. E. LAKENS.

[Our friend, whose excellent article on "Servant Girls" we republish elsewhere from the *Morrison (Ill.) Investigator*, not as a corrective but as a companion-piece to Col. Higginson's "Surrendering Too Soon," has quite failed to do justice to the spirit of the latter. There is not a man in America who has a greater respect than he for the dignity of honest work, nor one who more emphatically rejects the idea of superiority not based on character or ability. In this very article, he rejoices in the practical equality accorded to "a certain intelligent American hand-maiden" in a Boston family well-known to all friends of radical reform. He says distinctly that he would "rather see a kinswoman of his own support herself by paid housework" than by the needle or sewing-machine. Could anything be stronger or plainer than this?

We know there is far too much arrogance, superciliousness, and unkindness to domestics in American households; and it is really to the honor of poor

girls that they object to enduring such treatment. But it is not to their honor that they prefer in so many cases a life of prostitution. The pride which prefers voluntary vice to the endurance of any injustice, however harsh, is deplorable, and rightly cuts off much of the sympathy that would otherwise be freely yielded. Col. Higginson is right. A true self-respect would teach American girls that virtue even in servitude is more honorable than vice in freedom.—Ed.]

### VIRTUE ITS OWN REWARD.

ADEL, IOWA, Sept. 22, 1870.

DEAR INDEX:—A few Sundays ago I accidentally stepped into our Methodist Church during class meeting; and as it was the first time in my life I ever witnessed such confessions, I am induced to send you the impressions prompted by the occasion.

They were all sincere and earnest in their professions that they were endeavoring, for the Redeemer's sake, to fulfill the commands of God, and to enjoy an endless happiness hereafter as the final reward. Are such motives conducive to the highest development of character? If I understood their position, a virtuous act is done through a sense of allegiance to God, and for his love and approbation. Bring this position to a strict investigation, and can there be anything more absurd than that the sincere promptings of our nature must first be preceded by a secondary motive, before they can be acknowledged as the rightful law of our action? The love of our neighbor, with all its attendant virtues of justice, mercy, kindness, must first be converted into the cold motive of obedience to a divine sovereign, before it can be classed as of the highest attainment. How much more noble the idea that "virtue is its own reward!" How much higher the position that "religion is the effort of man to perfect himself," rather than to please a sovereign! And how much more conducive to public virtue! To love and practise morals as the divine order of our being, rather than as simple goodness, is alien to our natures, and must be introduced by a foreign force. Self-respect must go before true honor; and the highest manhood cannot be attained, when we are taught that to degrade ourselves is to honor divinity.

S. H. J.

### THE WAR FROM A GERMAN STAND-POINT.

TOLEDO, Sept. 24, 1870.

F. E. ABBOT, Esq:

Dear Sir:—I need not tell you how highly I value your excellent thoughts; your paper is a source of pleasure not only, but more yet of instruction to me. But this time I could not swallow the meal it brought; my whole heart revolted at the food you had prepared in the second part of your lecture on "War and Free Religion." Is this, I asked myself, the clear-headed writer that spoke the great truths which fill the first part of the speech? If it is, truly his good heart must have run away this time with his head,—and no wonder,—at the sight of the bloody battle-fields. So, and only so, could I understand your sentiments. Far be it from me to ascribe any unclear motives to your thoughts, though I can not, up to this moment, explain how a man that stands so high above the common *niveau*, should in such a life-question yield to the weakness of his people. It is exactly the same sound that rings from the horn of England,—that England which plays the old, infamous tricks towards Germany now that it played in our war towards the Northern States. We know what the peace-cry of the English "pedler souls" means. In our war it was money that darkened their eyesight to entire blindness; here it is jealousy, envy, that lays the weight in the scale of the peace-balance. But the one motive is as good as the other—blind is blind. In the midst of their victorious march, the German armies shall stop, and the enemy that is thrown to the ground, but has not surrendered, is not yet, shall be set free! O those hypocrites, that want to rob the conquerors of the fruit of their victories? Fear and jealousy of German greatness is the stone that lies so heavy in the stomach of the neutral peace-makers, but not the wish to prevent blood-shed; else they would have done more to prevent the outbreak of the war than they did do.

Why did you not wish the Northern states of America to suspend their bloody work against their brethren, before it was completed? Why not say then,—"Stop, and don't drive a high-spirited people to desperation?" You wanted the guarantees of a lasting peace; and the only way to obtain them was war to the bitter end. Is it not so? Exactly this is the case in the present European war. You might just as well say to the constable who has captured a murderer,—"O pray, let him go! Be not so hard on him! His high spirit cannot stand a humiliation so deep; and moreover he is destined to take the lead of all true lovers of liberty!" No, let him feel the heels on his neck, until he stretches the tongue and submits willingly to justice or grace, whatever his judge may pronounce upon him.

"Germany is at war with Napoleon," you say, "not with the French people." Let me tell you that every single Frenchman is just as great a rogue as his Emperor, even the now would-be republicans not excepted; and they can only claim the world's sympathy after they have received the punishment they deserve. Or has there been a voice of protest from the side of this "Grand Nation" against the

war provoked by their leader? Like a herd of sheep, they ran with their buck blindly into the abyss; and they are sorry now, not for the crime they intended to do, but only for not being able to carry their plan out. Do you indeed believe that the sacrifices of German blood are not worth a higher price than could be obtained by a peace made now?

With every German soldier who had to bite the grass, a valuable intelligence has sunk into the grave, which can not be counterbalanced by hundreds of barbarous Turcos or servile slaves of the French despot. You say that a continuance of the war has ceased to be necessary, since the day of Sedan. You know what France is. It is the modern Babel called Paris which gave peaceor war to the world, just as it pleased. There France must be conquered. Cut off the limbs of a poisonous reptile, and they will grow over night again. Germany must not shun to strike at the very heart of this crocodile, even at the risk of losing the sympathy of all her false friends. If Paris would rather be made even with the ground than give up a hopeless defence, they are to blame, not the Germans.

But the bitterest pill is to come yet. May he swallow it who pleases.—I can't. You call the war, since the capture of the Emperor, a war against the Republic. The Republic of today is not that of tomorrow, and the present government of France has no more right to claim this name, than a dozen crazy Fenians have to call themselves the Republic of Ireland, or a crowd of Irish Copperheads in New York have to call themselves the Republic of America. Where, then, is the guarantee of treaties made with them? The world knows what a French Republic means, as she has had occasion to taste its fruits already. What was the action of this so-called Republic, to whom you seem to devote your hearty sympathy? She completed the tyrannical order of the Empire,—the expulsion from France of all that had a German name. What is the material of this Republic? Is it not the very same crowd of slaves that for eighteen years has willingly borne the yoke of a despot on their necks, and only four months ago, with a majority of seven millions of votes, sealed and sanctified their fate? A wonderfully fast progress indeed, if a heap of ignorant slaves could be made over night the representatives of the highest liberty. Even if we had not the experience we have, we could know that a people which was ruled with the bayonet so long would not yield to moral laws, as the citizens of a Republic must, in order to be happy.

Whether the European world be ripe for a Republic, or whether they wish this form of government at present, are questions I do not wish to discuss here; but so much is certain, that it is not anxious for the blessings of a French model republic. The world knows the French blessing; and is sick of it.

I believe you entirely wrong, in stating that "Germany is now at war with the French Republic." Let France be conquered, and neither Bismarck nor Wilhelm will interfere with the form of government which the French people will choose by vote. But as things are standing now in France, there is no government to be recognized as such by the German powers, but that which was sanctioned in the *plebiscite*, and this is indeed Napoleon. Germany is neither fighting for monarchical nor republican principles; she is simply carrying out the defence of her home and her rights against the desires of a robber-nation.

You say, "Let the people of the German-speaking provinces decide for themselves whether they shall belong to France or Germany." Have we not liberated the slaves, without asking them whether they wish to be set free or not? When France stole those countries from Germany, did it ask the people about their will? Or do you indeed call this unjust, when Germany takes repossession of a stolen property?

The sympathy of the world is worth a great deal in such a struggle, and the ears of the Germans are not deaf to the counsel of others; but I hope they will not regard the counsel of the fox who had lost his tail in the trap, and then told his fox brothers to cut off their tails too, as an unnecessary addition to their bodies.

Who is responsible for all the blood which the soil of Europe has drunk for the last hundred years? The bed of Lake Erie could be filled with the blood of the slaughtered in war, provoked by the "Grand Nation." But the history of the world is the judgment of the world. And in vain will it be to withhold from the German race the credit of being the first power, not only physically, but also intellectually. Germany's mastery is the peace of Europe.

I am very respectfully yours.

C. WEBER.

### A DIFFERENT GERMAN VIEW OF THE WAR.

TITUSVILLE, PA., Sept. 25, 1870.

MY DEAR MR. ABBOT:—It was with the greatest pleasure that I read your excellent article—"War and Free Religion"—in the last INDEX. To show how much we are agreed on that point, but especially on the French-Prussian war, I only need to inform you of the first sentence of a speech of mine, recently delivered at the celebration by the Germans here of the extraordinary German victories. This sentence was,—"All hail Republican France!"

I wish, with you, that a satisfactory peace, honorable for both sides and not too hard for France, could be established, and that the young Republic may gain strength and stability. But, my dear friend, I am not very sanguine to see our wish realized. Not, indeed, because I fear Germany might be too exacting; but I have my misgivings as to the French



themselves. If the *N. Y. Herald* of yesterday is correctly informed, Bismarck, perhaps William, will not be too hard; but the French are—French. M. Favre, I confidently believe, could and would come to an understanding with Bismarck, if he should be allowed to do so, and if he should be the government long enough. There are, however, ominous indications of the contrary. I much apprehend it does not need King William to put down the Republic. The French will do him that service. I should not be much surprised to see a good Republic in Germany before France shall have one. It seems the French people is too versatile for a Republic.

Fraternally yours,

MORRIS EINSTEIN.

P. S.—I almost forgot a request I wanted to make. Please put me down for a bound volume of THE INDEX. I generally give my copy of THE INDEX away. But there will be interesting matter enough in a bound volume of it to make THE INDEX worth ten times its cost, and a very instructive and desirable book.

M. E.

[We print the two preceding communications, both written by gentlemen we highly respect, with equal willingness. It is our custom to give our views frankly, and to welcome criticism. We will only add that the writer of the letter quoted in the "Note" to our "War and Free Religion" was Dr. C. H. Horsch, of Dover, N. H., whose name is not unknown to our readers, and to whom THE INDEX is indebted for over fifty subscribers.—ED.]

#### MOTIVES AND SELF-CONTROL.

OLATHE, KANSAS, Sept. 15, 1870.

FRIEND ABBOT:—I have not time to write an essay for THE INDEX on "Free Agency" or "Self-determination," even if you were willing to devote so much space to such a metaphysical subject; but I have a great desire to send you the result of our investigations after several years' anxious and careful study of this question. Twenty years ago it seemed to me one of the most important, being at the "bottom" (as Locke would have it) of all moral questions. As you are no doubt familiar with all the phases of the question, from John Locke down to thinkers of the present day, I will merely state that none of the views presented satisfied me so nearly as the one that "man is always governed by motives,"—by that motive which is strongest at the time of action. Yet this view does not indicate the whole fact. It is not true that man is governed or impelled to action by impulsive emotion, or motive, always in the same sense as every animal is actuated by impulsive instinct. The grand distinction—human from animal—is that the one has the power of self-control, the other has not. Yet this self-control does not amount to "free agency," or rather self-determination; it merely arrests action until the different motives, or moral sentiments and intellect, have had time to operate. The self-control or delay from action, you will acknowledge, must be dependent upon the individual development. If he have large caution, he will delay longer; but there must be a decision. He must either act or not; and when he does act, it will invariably be found that his action has been decided by those motives or sentiments which are strongest at the time of action. An opportunity of making money dishonestly may have been suggested; but this delaying the act has allowed conscientiousness to be called up, and the action is forbidden. Would you, therefore, call the man a free-agent, a self-determining agent, because he had power to act either way? We must not forget that freedom of action and freedom of determination are different things. An animal is free to act or not to act, but he is invariably determined by his instincts; he cannot control them like man. Suppose the individual has not conscientiousness nor caution developed to any extent; what will his action be? He will deliberate very little, if any, when such an opportunity is presented.

This self-control (and when man has not any, he is little more or better than an animal) simply enables man, when educated, to determine which of his sentiments shall govern his actions,—his higher or lower,—his human or animal.

This view harmonizes with other great facts which no one will deny. It shows the necessity of developing or educating the moral sentiments as much as the intellect. There would be no use of self-control, unless there were higher sentiments to call up. It shows that what we call sin is a necessary condition of a progressive, undeveloped creature, such as man; the lower sentiments will decide his actions, until the higher are developed by exercise or education. It teaches charity for shortcomings, which are the necessary results of an undeveloped state.

What else is moral work, then, but the harmonious development of all the sentiments? If right action depends upon the development and entirety of the higher sentiments as well as the intellect, shall we say that each individual can develop these sentiments when he pleases? Is it not wholly a matter out of the reach of his will-power, partly dependent on progenitors and partly on his own education?

In what sense, then, is man free? We see at once in his nature that great fact (so apparent in the vegetable and animal kingdoms), a principle at work for his gradual development, even though he is unconscious of it. This self-control arrests action; and if there is any higher force developed, an opportunity is given for it to come forward and decide action, form character, and build up the man from the animal.

Merit and demerit are changed into harmony and disharmony. It is just as impossible for the benevolent to act selfishly, as for the selfish to act benevolently, as each is developed without the other. And if the character of a Howard or a Melancthon is the result of certain fixed laws, it does not necessarily detract from their value. It may hurt our vanity a little, perhaps, but I believe it is a demonstrable fact that we are governed by instinctive sentiments or emotions, created for us, not by us; and even our intellectual convictions are outside of our volitions. We cannot say we will believe or we won't believe; but when the evidence is to us sufficient, belief necessarily follows. Yet who does not see that this fact, if such it is, binds together the whole race in one brotherhood, destined by these very principles, self-control and its necessary result, harmonious development, to final perfection?

It would not be difficult to show that the higher sentiments, conscientiousness, benevolence, etc., are naturally brought into exercise gradually by the intellect and self-control; but I have said enough for the present.

Very truly yours,

J. E. SUTTON.

#### MOTIVES.

MILWAUKEE, Sept. 24, 1870.

MY DEAR SIR:—If the murderer who applied the match to the gunpowder were found to be insane, mankind are already so far advanced as to look on him with lenity, and their action in the matter would be to put him and his matches in a safe place. Did he act from impulse or compulsion? Does any one pretend to know how much latent insanity there is among men, or to what extent morality or wickedness, in the individual, is the result of harmony or discord in that delicate organ—the brain? Some of the recent verdicts in murder trials show a disposition to give to these disturbing causes more latitude than many of us deem safe. Believing that the stronger motives push the weaker ones to the wall, and flourish more or less according as they are favored, we do not think it well to make the conditions so favorable to the development of the baser sort. If a man be moved to do certain things and refrains, is it not because a motive weightier than the first directs his choice?

I don't suppose you want to give this subject any more room, nor do I care to have you. I cannot help saying to you, however, that your comments seem to me rather to ignore the only point I tried to make.

It may be folly, as you say, not to accept one doctrine and reject the other; but I can no more deny the fact of my consciousness than I can accept your hypothesis. Are there not subjects on which, "frame what suppositions we may, we find, on tracing out their implications, that they leave us nothing but a choice between opposite absurdities?"

Very respectfully,

E. R. L.

MR. F. E. ABBOT, Toledo, O.

[We are very sorry if we seemed to evade the main point of our correspondent's thoughtful communication. We tried to answer plainly one of its many points. If he will state tersely the point he means, we will do our best to answer it without any evasion—a trick which we abominate. What is exactly intended to be understood by the "weightiest" motive?

We ought to apologize for the apparently discourteous implication of our remark—"Some persons (not very wisely) endeavor to accept both." We were under the misapprehension that E. R. L. accepted only one of the two doctrines referred to. He has at least the high sanction of Sir William Hamilton for the conclusion (to us very repugnant) expressed in his closing quotation.—ED.]

#### THE ORGANIZATION REQUIRED.

EDITOR INDEX:—I am pleased to see the subject of organization up for discussion in THE INDEX. It is a subject that should engage the consideration of every friend of human progress. Church organization does not seem to be adapted to radical reform. Churches were organized for the purpose of saving men from the woes of a future life, and their machinery is adapted to that purpose alone. In later years many attempts have been made to interest the church in matters pertaining to the welfare of humanity in this world, but such attempts have failed in every instance. Exceptional churches may be found that have performed some labor in this direction; but no reform has yet succeeded in the Church.

Then, again, church organization is not adapted to democratic institutions. In every church one man only is ordained to teach, and all the rest of the church are expected to accept the views that the ordained oracle shall present. This one man does the talking and the rest of the church do the hearing. Then, with the church, its preservation and extension over the earth are the paramount object in view, and all other questions must be subservient to this.

Now this old institution is not adapted to the radical work of to-day, and all attempts to organize radicals into churches must fail. The church is not broad enough or high enough to accommodate the free religious spirit of this age. Radicals must organize, but not as churches. Their work is in and for the present world, and the machinery to be used must be constructed with that object in view.

Science has never been able to enlist the church in its behalf, but on the contrary has had to fight her way through the church. The anti-slavery and temperance reforms have been driven to organizing outside of the church, and every other reform in the past has had the same experience.

Now there are up for consideration questions of vital interest to humanity. The evils of intemperance loom up before us all over the land, the question of the rights and proper sphere of women is to be settled during the next ten years; also the question of the relation of capital and labor. And besides these and other questions, the great question of political and religious liberty is again raised by the church, and an attempt is being made to give us a State religion that should be incorporated into the Constitution and be taught in our public schools.

On some of these questions the church is an interested party, and to others it will not give a hearing. Now in order that these questions should be properly settled, they must be discussed by the people, and every man or woman who has a thought concerning them should be permitted to present it. And it is evident to all that the church dare not open its doors to such a free discussion.

What kind of an organization do the times require? I believe Radical Clubs, or perfectly free societies under other names, are demanded. These societies should spring up in every town in the land. They should be independent and free. First of all they should have no connection with any church, however liberal the church may be. There should be no exclusion on account of belief, no hindrance to honest expression of opinion. There should be but one motto—truth; and but one object—the elevation of humanity.

These clubs should hold weekly meetings in which to discuss the questions of the day; each member feeling himself or herself the peer of every other member.

The time has arrived to encourage in place of suppressing free thought and free speech. And in these club meetings members not used to public speaking might occupy their portion of the time in reading selections appropriate to the question under discussion.

As I have stated in your columns before, large numbers are not necessary for the formation of a club. What is required is three or four honest men and women who are prepared to dedicate themselves to the work of humanity and fearlessly to follow wherever truth shall lead them. Numbers of such persons, I believe, can be found in nearly every town in this country. Is it not time, friends, that we thus organized and commenced work in earnest?

G.

#### A SEARCHING INVESTIGATION.

[From the Baltimore Episcopal Methodist.]

It is stated that Mehemet Ali, making a tour of his provinces once, in great state and with a cavalry guard, was stopped by an old woman, who threw herself at his feet. "Your Highness," said she, "one of your soldiers has bought some milk of me for six paras, and won't pay me." "Why won't you pay her?" demanded Mehemet Ali. "Master," said he, "this woman lies; she has sold me no milk, and I owe her nothing." "You swear by Allah that you speak the truth?" said the Pasha then to the woman. "Yes, I swear it." "And you as well?" said he to the soldier. "Yes, I swear it." "Very well," said the Pasha. Then turning to his guard, he added, with perfect composure, "Take this man and open his stomach." The Pasha's order was obeyed, and the milk was found. The soldier had just drunk it. "The woman is right," said Mehemet Ali, remounting his horse; "let her have the six paras that are due her." And he continued his journey.

If that Pasha of many Tails, the Sovereign People of the United States, could get all their public servants disembowelled, the contents of their capacious stomachs would be a sight for sore eyes. We should then see, to our entire satisfaction, what becomes of the taxes. If the agents of the United States could only be ripped open, revenue enough would flow out of their bowels to carry on a dozen governments.

ANOTHER FALL OF FREE RELIGION.—The Radical, the organ of the new school of sceptics, ceases to exist with the present number. It has been a very able journal of very erroneous thought. Its editor said, not many months ago, "the Church was played out." It seems that it was the other party. It has been extreme in its theories, calling Christ a stumbling-block and demanding His removal from the thoughts of the times. That stumbling-block it has stumbled over unto its death. Rev. Mr. Alger's society was lately reconstructed to save it from dissolution. Rev. Mr. Connor's society has gone to pieces. Theodore Parker's society draws its parting breath.

Will not Messrs. Abbot, Frothingham, and their friends hear the voice speaking unto them as did a man of old, who thought he could kill Christianity, and saying unto them, "I am Jesus whom ye persecute. It is hard for thee to kick against the pricks." May they all repent as did Paul, and forsake an error which is as unpopular and unprofitable as it is untrue.—*Zion's Herald*.

Tally one for Jim Fisk. McFarland applied to him for a railroad pass. Jim told him they were not issuing free passes to assassins that day; but whenever he got control of a road making through-connections for hell, McFarland should go through on the lightning express, free.—*N. Y. Independent*.



## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### REPORT FOR 1870.

The pamphlet REPORT of the Annual Meeting of the FREE RELIGIOUS ASSOCIATION for 1870 can be obtained by applying to the Secretary, Wm. J. POTTER, NEW BEDFORD, MASS. It contains addresses by O. B. FROTHINGHAM, D. A. WASSON, MRS. E. D. CHENEY, F. E. ABBOT, SAMUEL JOHNSON, RABBI I. M. WISE, T. W. HIGGINSON and Wm. H. CHANNING. Price 50 cents. Also CHANNING'S Address on the "RELIGIONS OF CHINA" in a separate pamphlet. Price 20 cents.

#### CONVENTIONS

The Committee appointed to arrange for Conventions under the auspices of the Free Religious Association, have decided to appoint Conventions this autumn in the West at Cincinnati, Toledo, and (probably) Indianapolis. It is thought now that these Conventions will be held the last week of October and first week of November, beginning at Cincinnati, Tuesday evening, Oct. 25. They will be attended by the President and Secretary, and other officers and members of the Association. Further particulars as to time and speakers next week.

We have great satisfaction in publishing the subjoined article from Mr. T. W. Higginson on the subject to which we have sought to draw attention in the last two numbers of THE INDEX. Mr. Higginson, when he wrote, had only read the first of our articles. We wish to add here, that nothing was farther from our thought than to speak of the dissolution of radical free churches, and the frequent withdrawal of radical ministers from the pulpit, in any tone of "discouragement." Our purpose was simply to point out another interpretation of these facts than that which is generally given. We would accept the facts, not as proving that radicalism cannot support religious institutions of any kind, but as indicating the necessity of radical ideas organizing a new form of "church," and a new order of "ministry." And the points that Mr. Higginson makes confirm our opinion. The Worcester Free Church prospered while he remained with it (and we are glad to be reminded that it lasted as long as six years), but dissolved on his leaving it. We have no doubt that it would have continued in a flourishing condition to this day under his leadership. There is no question that a man of first-rate abilities and character can gather a weekly assembly to hear the presentation of radical religious views. But a society organized only for this purpose and about a special preacher, if it be radical, naturally falls to pieces on dissolving the relation with him. If, as Mr. Higginson says, the old churches of conservative faith are also coming more and

more to depend upon the ability of the preacher for their prosperity, and less upon ecclesiastic forms, it is because the ideas which formed the forms are being gradually undermined and revolutionized even there. And we believe that the radical and rationalistic culture which is doing this revolutionizing work, will by and by produce a new kind of religious organization,—an organization in which success shall not depend upon one man, but upon the interest and activity of all the members; but which at the same time shall create a demand for a class of thoroughly educated public teachers on the highest themes of truth and duty,—call them preachers, lecturers, ministers, or what you will, provided the name do not savor of the priest or ecclesiastic.

#### RADICAL FREE CHURCHES.

This subject has lately attracted much attention, culminating in an elaborate article in the last INDEX by W. J. Potter, Secretary of the Free Religious Association. For one I agree with most of the statements in the article, and think them well put; yet must demur at what seems a slight tone of over-discouragement.

Some facts also seem inadequately stated. For instance, the diminution of Theodore Parker's Society, since his death, is unquestionable. But almost any Society would have suffered a great shock from the loss of so very eminent a minister; and had Robert Collyer accepted the call that was offered him to be Theodore Parker's successor, we might all have been saying, "See what a permanent institution!" Or had they taken Mr. Alger, Music Hall would still have been filled under the same name, instead of under a different one. No religious organization, not even a Roman Catholic Church, can be insured against the danger of an injudicious choice of a successor in its pulpit.

The real difficulty lies in the scarcity of men with a natural gift for pulpit oration, and personal influence. It was for the want of such a man, and for that reason only, that Samuel Johnson's society at Lynn was dissolved after he left it. This, and this only, brought the Worcester Free Church to an end. My friend Potter calls that Society a brief experiment. I do not know what he calls brief; the writer was with it six years, and might have remained sixteen, but his longing for literature as an exclusive pursuit took him away. Some recent newspaper has invented the rumor that this particular individual was "starved out;" he is seldom inclined to notice personal misstatements, but for the sake of young men undertaking Free Churches it may be well to deny this absolutely. He received the same salary up to the end that had been promised at the beginning; it was quite enough; and when he gave up preaching, it involved for the time a pecuniary sacrifice.

The whole matter of the pecuniary support of Free Churches lies in a nutshell. If there is any difficulty, it does not lie mainly in the doctrines taught, but in the mode of organization. A church which abolishes its pews will always find it a little harder to raise money thenceforward, though Calvin or Turretin supply the doxy. A pew is an investment, and a man pays his tax and takes his seat on Sunday, in order to keep up the value of the stock. This, at least, is to be taken into the account. If there is any special trouble about raising

money for Radical Churches, it is because they have usually free seats. James Freeman Clark's theology is conservative enough, but I remember when his church had the same financial anxieties, and the elder Boston clergymen always used to predict that it would fall to pieces, if he should happen to die; a test which I am happy to say has not yet been applied.

I believe any young man who has the requisite gifts in himself—that is, who unites health, energy, independence, good education, radical views, a ready tongue and a sympathetic heart—can go into any large and growing city in America, and obtain a hearing and a support. But he must devote himself entirely to that aim,—merging in it all collateral interests, all literary tastes, and all plans of study and travel. All this, it may be said, is demanding a great deal; but nothing else will suffice. The reason most men fail in preaching is simply the reason for all other failures—they have over-rated their powers or mistaken their mission.

All religious bodies have to face the fact that the age demands more and more of its clergy, as the people become more intelligent. One of the most eminent conservative clergymen in New England said to me the other day that he and all his brethren were still obviously living on the *prestige* and traditions bequeathed by other days. These artificial supports were almost worn out, he said, and the time was fast approaching when it would be impossible for a man of second-rate abilities to sustain himself in the ministry. And as first-rate men were rare, and as most of them preferred other avocations, he frankly admitted it to be doubtful whether, a century hence, there would be any separate body of clergymen at all. T. W. H.

NOTICE.—The Reports, in pamphlet form, of the Annual Meetings of the Free Religious Association for 1868 and 1869 (at 40 and 50 cts. respectively), REV. SAMUEL JOHNSON'S Essay on "THE WORSHIP OF JESUS" (50 cts.), and an Essay on "REASON AND REVELATION," by Wm. J. POTTER (10 cts.), all published through the Association, can be obtained by addressing the Secretary, Wm. J. POTTER, New Bedford, Mass.

The Report for 1868 contains addresses by O. B. FROTHINGHAM, JAS. FREEMAN CLARKE, ROBERT COLLYER, CHARLES H. MALCOLM, JOHN P. HUBBARD, OLYMPIA BROWN, JOHN WEISS, T. W. HIGGINSON, F. E. ABBOT, A. B. ALCOTT, and others, each presenting some distinct aspect of the religious tendencies of the times; also a long address by WENDELL PHILLIPS, specifically prepared for the Association, on "THE RELATION OF RELIGION TO PHILANTHROPY;" Essay by F. B. SANBORN, on the same subject; Essay by W. J. POTTER, on "PRESENT TENDENCIES OF SOCIETY IN REGARD TO RELIGIOUS ORGANIZATION AND WORSHIP;" the specific Reports of the Executive Committee of the Association, and Letters from M. D. CONWAY in England, and KESHUB CHUNDER SEN, of India.

The Report for 1869 contains addresses by FROTHINGHAM, WEISS, ABBOT, HIGGINSON, PROF. DENTON, J. H. JONES, RALPH WALDO EMERSON, C. A. BARTOL, LUCY STONE, HORACE SEEVER, ROWLAND CONNOR, and others; Essays by ISLA WARD HOWE, DAVID A. WASSON, and RABBI ISAAC M. WISE; and Annual Report of the Executive Committee.

Some of these addresses are as conservative in their theology as others are pronounced in their radicalism,—the Association having offered a free platform to all phases of religious thought.

"I think," said Mr. Bronson Alcott, once in conversation, "that when a man lives on beef he becomes something like an ox; if he eats mutton he begins to look sheepish, and if he eats pork may he not grow to be swinish?" "That may be," said Dr. Walker, of Cambridge; "but when a man lives on nothing but vegetables, I think he is very apt to be pretty small potatoes!"—N. Y. Observer.

The New York Tribune inquires, "Where is the beef of the future to come from?" Unless something turns up that we cannot foresee, the probability is that the beef of the future, like the beef of the past, will come from cattle.



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# The Index.

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## The Index,

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INDEX ASSOCIATION,

AT

TOLEDO, . . . OHIO.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

Those columns of THE INDEX headed DEPARTMENT OF THE FREE RELIGIOUS ASSOCIATION are edited independently by the Secretary of the Association. The Association is not responsible for anything published in any other part of THE INDEX.

TWO DOLLARS PER ANNUM.

FRANCIS ELLINGWOOD ABBOT, EDITOR.

THE MINISTRY OF FREE RELIGION.

[Read to the First Independent Society of Toledo, September 2, 1869.]

"In fact, the clergy are at present divisible into three sections: an immense body who are ignorant and speak out, a small proportion who know and are silent, and a minute minority who know and speak according to their knowledge."

PROF. HUXLEY, *Scientific Education*, in "Macmillan's Magazine" for June, 1869.

"He [Jesus] professed that he came not to call the righteous, but sinners, to repentance; which implied his modest opinion that there were some in his time so good that they need not hear even him for improvement; but nowadays we have scarce a little parson, that does not think it the duty of every man within his reach to sit under his petty ministrations; and that whoever omits them offends God."

BENJAMIN FRANKLIN, Letter to Rev. George Whitefield, dated 1753, in Parton's "Life of Franklin," p. 323.

Within the past week I have received from the Trustees of the "First Independent Society of Toledo," acting in your behalf, a formal invitation to become your minister for the ensuing year; and I have signified to them my acceptance of it. The two months for which I was at first engaged have just expired, and to-day, without any idle ceremonies of installation, I enter at once upon the duties of the year. It seems to me, therefore, the most fitting occasion for explaining to you, more in detail than has hitherto been possible, precisely what these duties are. So great a change of base as you have made by your recent vote, by which henceforth our Society plants itself on Free Religion instead of Christianity, could not but involve corresponding changes in its aims and methods; and I wish this morning to define, as clearly as I may, the relations which I shall sustain to you during the continuance of my ministry.

The position of a "minister of the gospel," in the olden time, was one of great influence and power. He was an officer, clothed with authority "to declare the whole counsel of God," in Scripture phrase; and, as such, he was regarded as entitled to great official respect. "I magnify mine office," said Paul; and every Christian minister has conceived it his duty to do the same ever since. Even among Protestants, a great deal of priestly assumption has clung to the ministerial office; and nothing but the increasing diffusion of intelligence and independence of spirit among the people could ever have thrown discredit on this ecclesiastical usurpation and pride. Being an authorized expounder of the gospel, the minister

naturally assumed a dogmatic tone, and laid down the law in all spiritual matters, as if the Almighty had made him his confidant and colleague in the administration of the universe. Being also the recognized pastor of a parish, the minister took upon himself to be in all practical matters, also, the "shepherd of the sheep,"—to reprove individuals for their sins, to dictate to them their duty, and thus infringe upon the rights of the private conscience. In short, the relation between minister and people used to be to a greater or less extent that of authority on the one hand and submission on the other; nor, on Christian principles, could it be otherwise. The Catholic priest, with his almost absolute power over the minds and consciences of his charge, is the truest representative of the Christian ministry as based upon the Christian Confession. The Protestant clergyman is a cross between the Catholic priest and the Lyceum lecturer, with the weaknesses of both and the strength of neither.

Quite unlike the minister of the Christian gospel will be the minister of Free Religion. He must differ from the Catholic priest in claiming no authority whatever over the intellect or conscience of his people; and he must differ from the Lyceum lecturer in having a definite and earnest moral purpose. The position he must occupy will be neither that of a sacred official, divinely commissioned to proclaim terms of salvation to a perishing world; nor yet that of an intellectual confectioner, retailing candies and perhaps a few pills of solid instruction sugar-coated with jests and anecdotes. A great deal of genuine Free Religion has found utterance both in the Christian pulpit (Catholic as well as Protestant) and on the Lyceum lecture platform, which some very earnest men and women have used as a mere instrumentality in the work of reform; but it is nevertheless true on the average that the Christian pulpit aims first and foremost at the salvation of souls, and that the Lyceum platform aims first and foremost at intellectual recreation. Something higher than either of these aims,—a purpose more rational and liberal than that of the priest, more practical and religious than that of the lecturer,—must kindle the soul of the true minister of Free Religion. To him a definite object presents itself, unselfish, absorbing, profoundly earnest,—before his eyes there ever floats a supremely beautiful ideal which concerns the human life of to-day, and is not satisfied with intellectual amusement or even intellectual instruction. If he is worthy of his high opportunities, he will throw his entire being into the practical task of lifting humanity up to a higher level, not by bringing to bear upon it a system of ropes and pulleys, or by subjecting it to any external mechanism of screws or levers, but rather by developing those internal spiritual forces which are now repressed so injuriously by social restrictions and individual vices. To touch and deepen and enlarge, on the one hand, the fountain-head of noble character in the individual soul, and on the other to concentrate the combined powers of mankind upon the spiritual and universal improvement of society,—this is the double aim which inspires the true minister of to-day, and which, if in any great degree realized, will make him the truest of benefactors of his race. Although I see plainly enough that the Christian priesthood, both in its stronger and more diluted forms, is passing away, I also see that it had its origin in human wants that cannot be fully met by Lyceum lectures. There is a work to be done by the minister of Free Religion which cannot be done by any other, until all men have become perfect,—a consummation certainly not yet to be expected. The moral and religious aspirations of human nature will always demand expression in some distinctive and social institution; and though the church is passing away, something better is demanded in its place. Without pretending to predict precisely what this will be, I seek this morning to apply the ideas of

Free Religion to our present wants, and explain the work which I conceive myself called to do. Doubtless our methods must be, to some extent, provisional only, adapted to a state of transition; but taking things as they are with an earnest purpose to make them better, I believe that both you and I will find a grander sphere of activity on the new, than on the old, basis. What, then, am I to be to you?

The word *minister*, derived from the Latin *manus*, a hand, means etymologically a laborer or servant; and in this sense I accept it. I am to be a servant of truth and humanity,—therefore a servant of God, and a fellow-servant with you. But I am not going to be a minister or servant of the First Independent Society alone, seeking to promote its interests as an organization above all things else. No—I shall seek to promote the interests of truth and humanity first and last, hoping that I shall thereby promote your corporate interests as well; but if ever your corporate interests should conflict with those of truth or humanity (a case I believe very little likely to occur), I shall certainly sacrifice the special to the universal. Neither here nor elsewhere could I enlist as a party-man, to whom the welfare of his party is the supreme good. The welfare of my cause is dearer to me than that of any party that may espouse it,—dearer, I hope, than my own welfare. Do not expect, therefore, that I shall make it any object of my ambition to fill this house with hearers, or to be able to say that every seat is rented; it is my ambition to speak here the highest truth that I can see, in the best form that I can attain. If the truth truly spoken shall not command a great audience, be very sure I shall not descend to any clap-trap to increase it. I am less anxious to be heard by the many than to render some service to the many or the few that come to hear. I shall measure my success among you solely by the amount of thought, of moral earnestness, of practical religion, that shall grow out of my words. If I shall find you becoming more manly and womanly, more religious and more philanthropic, I shall not ask whether you also become more numerous.

It would, indeed, give me pleasure to know that many are helped by what I have to say; but when I see what kind of men they are that draw the great crowds,—by what politic conformity and suppression of innermost conviction they too often stoop to draw them,—I feel that it is possible to purchase a congregation at too high a price. Quality is more than quantity. I believe I never yet urged any man to come to hear me speak; if he is not drawn by inward attractions,—if he is not prompted by the hope or expectation of gaining some good by coming,—I should be ashamed to beg the favor of his attendance by personal appeal. The Christian virtue of church-going is the invention of pigny parsons, who must eke out an audience by creating the sin of absenteeism. What a malefactor is he, who recruits his congregation under false pretences, and ends by making religion a bore! Let us understand each other on this point,—*church-going is no duty*. Unless you are drawn hither by inclination, desire of self-improvement, or wish to help forward our movement for the sake of the public welfare, it is better for you to remain elsewhere. Our Sunday meetings should be as free and spontaneous as any other social gathering; their perpetuity must depend on their power of practical usefulness, in default of which they had better cease. I count it no part of your duty to attend these meetings, unless you find them instructive or beneficial to yourselves, or a means of good to the community. Never will you hear from me an appeal to come simply for the sake of coming; and whether your coming shall answer any important end, I leave it to you to decide. I would fain rise above that self-conceit of the preacher which Dr. Franklin so justly satirizes.

It by no means follows, however, from what I have



said, that I regard my work as trivial or valueless to my fellow-men. For the work to which I have devoted my life, be very sure I have no apology to offer. The one great object of the ministry of Free Religion is to seek and to promulgate the highest religious truth,—to discover the universal laws which are inherent in human nature and apply them to the spiritual development of human society,—to ennoble the individual and to perfect the race by awakening a fuller consciousness and truer obedience of that in-born ideal which is the source of all genuine progress. To this object every other duty of the minister is subordinate; and in the pursuit of it he has need of all his manhood. It is no child's play to toil in the service of great ideas. These are revelations of God, granted to no priestly idler, but reserved for him who climbs the mountain of Truth with torn hands and bleeding feet. Wisdom is no free gift; God sells it at enormous price, and laughs at the impudence of the would-be burglar or thief. Is any one so simple as to believe that Newton happened by good luck on the great law of gravitation? That Laplace picked up the Nebular Hypothesis as a couple of lucky miners the other day picked up the great Australian nugget? That Grove and his fellow-savans stumbled over the wondrous theory of the Conservation of Force, fallen like a meteoric stone out of the sky? This would be the last extreme of folly. No great truth, whether in science or religion, was ever born into human consciousness save by natal throes. Seeking as he does to penetrate the secrets of the universe, that they may purify and exalt the mean living of man, the minister of Free Religion must pay to niggardly Nature their full gold value in patient study and persistent thought. His function is not that of a bank-cashier, disbursing funds accumulated by others; but that of a large-hearted merchant, winning afresh that he may freely bestow. The Christian priest simply draws a check on the Bible, made payable to those who believe such paper good; the minister of Free Religion modestly contributes to the public treasury what he has earned by the labor of his own brain. Unless, therefore, he earns daily, his contribution must sink to zero.

With this theory of the ministry and its object, it is apparent that my chief work among you must be on the one hand that of studying and thinking, and on the other that of imparting my results. Whatever interferes with this work, is outside of my special duty. As one of yourselves,—as a member of your society,—it is also my duty to put into practical operation the ideas and truths thus acquired. But this duty devolves upon us all alike, and is not especially mine. My peculiar work must be that of a "committee of one," appointed to investigate and report upon subjects which those have no time to attend to whose lives are devoted to the world's immediate business; but my report, though prepared with conscientious care, must be submitted to your final judgment, and approved by it, before it becomes the basis of our common action. It is my duty to discover, if possible, the best religious principles, the best religious objects, and the best religious methods; it is your duty to test these by your own independent faculties, and, if approved, to join me in working for them. I aspire to no personal leadership, leaving that to ministers of the Christian gospel; but I do aspire to understand and state clearly those great ideas which should lead both you and me in the conduct of our individual lives and the direction of our social activities. My conception of the right administration of our Society is strictly democratic; after the best light we can obtain on the duties of life, we should be guided in our work by the voice of the majority. Every great historical religion has its recognized leader, whose command is accepted as decisive of all moral questions and practical duties: Free Religion alone undertakes to dispense with leadership, and let the people lead itself.

Now to discharge properly the function of a minister, as thus defined, it is plain that the first requisite is leisure for study and thought. The preparation for good discourses must not be narrow or partial, but should embrace plans of comprehensive investigation. Other men are doubtless more highly gifted than I in the power of rapid work; but I cannot write two discourses a week without abandoning the studies essential to make them of much value. You will soon exhaust a cistern, if you pump water out of it faster than it runs in. The ratio between supply and demand must be equalized. During the summer, while we were still strangers to each other,

and while my acquired material held out, I was willing to deliver two discourses a Sunday; but it will be impossible to continue this much longer. It is several years since I found myself obliged to concentrate all my energies on a single service; and the change proved equally beneficial to speaker and listeners. I wish, as early as may be, to submit to your judgment a plan for changing the character of the second meeting, so as to render it at the same time more useful to yourselves and less burdensome to me. [The plan proposed developed into the Radical Club of Toledo.]

A few words concerning the conduct of the Sunday meetings ought not to be omitted here. Readings from other books than the Bible are manifestly appropriate to the changed basis of our Society; and whenever I can find more fitting selections elsewhere than in the Hebrew or Christian Scriptures, I shall freely use them. Greater freedom, also, in the music,—a wider range and a greater variety in the pieces sung,—will, if attainable, enhance the value and pleasure of our meetings. I cannot see why hymns alone should be deemed appropriate to our meetings; and although there may be some difficulty in finding exactly what we want, it will be well to bear in mind the wisdom of seeking to add cheerful and more secular strains to the somewhat too solemn psalmody of the past. With respect to the more strictly devotional parts of the service, likewise, it has given me no small satisfaction to see that you are willing to allow perfect liberty of action to your minister. I explained my idea of prayer to you at some length, immediately after my arrival; and notwithstanding the strangeness of my innovations in this part of the order, and, I doubt not, the somewhat painful shock to old associations and established habits, you have commanded my sincere respect by permitting in the pulpit a freedom of action less easily accorded than the widest freedom of speech.

That all should be pleased at first with changes so important, I did not expect; but I believe, as time goes on, you will all find, in the freer atmosphere of our meetings, more than compensation for whatever has been lost. With regard to the benediction, I have hitherto said nothing, conceiving that my lecture on prayer contained all that required to be stated on this head; but perhaps in this I have erred. During last winter, I seldom occupied a pulpit, but gave frequent lectures in the City Hall at Dover on Sunday evenings. At these lectures I omitted all exercises beyond the lectures themselves and the occasional reading of a selected extract; and I thus became habituated to the omission of the benediction. The first Sunday that I preached here I gave the benediction, as had been customary; but during the week I analyzed a certain jarring sensation in my own mind, and perceived that it was one of those instinctive feelings that it is perilous to disregard. Reflection soon persuaded me that the benediction had its origin in the supposed power of the priest to pronounce a blessing from God after the absolution of sin,—a power not even supposed to be inherent in any Protestant minister. On the Protestant construction, the benediction must be either a prayer of petition to God or a polite form of dismissing the congregation. But prayers of petition are not in harmony with faith in natural laws; while the idea of degrading prayer to a mere form of dismissal is exceedingly repugnant to my sentiments of true reverence and propriety. Besides, the same objection of lifeless routine stands against the benediction which stands against any other regular prayer; and these various reasons combined convinced me that I should be deaf to the still, small voice within, if I consented to stifle my scruples out of an easy compliance with mere custom. It was no wilfulness or caprice that moved me, I trust, but a feeling that deserved profound respect. I have learned to heed such feelings as the saviors of character.

Having now explained that I regard it as my prime duty, supreme above all others, to prepare every week a discourse embodying the results of my most earnest search for truth, and to co-operate with you, as one of yourselves, in the practical application of truth to the improvement of society,—I wish to add a few words concerning what is commonly termed the "pastoral" function of the ministry. Very much of the so-called "pastor's" work is a mere relic of effete ideas, and wholly out of place in the ministry of Free Religion. Especially is this true of what is commonly called "pastoral visits." The theory of "pastoral visits" is, that the minister is charged with some special oversight of the moral and spiritual

welfare of his people, and must therefore go the rounds of his parish several times a year as a matter of official duty. Let me say frankly that I recognize no duty whatever of making "pastoral visits;" that I shall not regard myself as in any way specially commissioned to keep watch over your morals, or to go the rounds of the Society so many times a year, or to make any official calls whatsoever. The social duties that are to exist between you and me will be precisely those which exist among yourselves; the same social customs and usages of calling will govern the intercourse between you and me, which govern your intercourse with each other. While settled as a Christian minister in Dover, I faithfully carried out what I then regarded as my "pastoral" duties. In a little more than three and a half years, I made seventeen hundred calls, spending a vast deal of time in this way which I now regard as utterly wasted. I called again and again on some who never called on me in return, and who seemed to derive no benefit from my visits except the privilege of saying that "the minister" had called on them, and comparing notes with the neighbors on the subject.

The system of "pastoral visits" is a millstone about the minister's neck, and accomplishes no good worthy of the immense outlay it requires in time and patience. The minister of Free Religion is simply one member of the Society, and will govern himself in all his social relations precisely as the rest govern themselves. Every such society must be an association of equals. When I come to see you, as I doubtless shall if you encourage me to do so by coming to see me, it will be as a friend, not at all as a pastor. It is not because I am averse to social intercourse, that I refuse to recognize the duty of "pastoral calls,"—on the contrary, I highly enjoy it on the natural basis. But I regard it as utterly profitless to spend half my time in a round of mere official idling: my time is too precious to be thus thrown away; and what portion of it is to be devoted to social enjoyments, will be devoted according to natural affinities rather than artificial relationships. In any way I can be of any service to any one, it will be a high privilege to be summoned to it; I trust I shall never be backward in answering a call upon my sympathy or my assistance. Especially in times of trouble, if I can help any one of you, I believe you will not have to ask me twice, though I shall scruple to intrude upon sacred privacy; but let our social relations be as simple and direct as those of common life, without the stiffness and formality of mere officialism. As a pastor, I promise and expect nothing at all; as a friend and neighbor, I hope to be admitted to your confidence and your goodwill. I want to do good among you, and to do all the good I can; but let it be on the honest ground of our common human brotherhood, not on the factitious ground of peculiar official duty. Free Religion strips off the shams, and brings us down to realities; and it is because I long to make my ministry among you a real and wholesome thing, that I cast away as rubbish all the tawdry trimmings and trappings with which the Christian ministry is made unmanly and ridiculous. White neck-ties and black gowns belong to a past age; let me be your fellow-servant in a great cause, trusting only to natural methods and the sweet instincts of natural, sincere human life. So far as I can be of service to you as a friend, I trust you will never find me wanting; but the notion that I am to be a "shepherd," and you a "flock of sheep," needing to be tended and protected from imaginary wolves, is too absurd to be entertained. I discard entirely the *sheep-theory* of the minister's work. My one great duty is to seek for truth, to impart it when found, and to labor for its practical application in all possible ways in conjunction with you. The best methods of doing our work as a Society should be discussed freely among ourselves, determined by the voice of the majority, and then acted upon with energy and unanimity; and I postpone further consideration of them until such discussion can be held.

UNIVERSALISM.—An Orthodox minister, in the *Advance* of Sept. 15th, writing of Universalism, asks, "How shall we deal with it?" and, in answering it, says that, in teaching the doctrine of "eternal punishment," they must "beware of using feeble arguments in supporting it." Excellent! but to obey this would be to abandon all the arguments now used to support a doctrine which is opposed to both reason and the Christian Scriptures.—*Liberal Christian.*

SOME one wishing to annoy a gentleman with a large mouth, asked him if he had a long lease of that mouth of his, when he was good-humoredly answered, "No, I have it only from year to year."



## CONCERNING MEMORY.

I translate from the Boston "Pioneer" the following, credited to the "Neue Freie Presse," of Vienna.

G. M.

TOLEDO, O., October 1, 1870.

At the annual session of the Academy of Sciences in Vienna, Austria, Professor Ewald Hering delivered an interesting lecture on MEMORY AS A GENERAL FUNCTION OF ORGANIZED MATTER. He cast important rays of light on the darkest points of zoology, especially on the remarkable questions concerning the nature of instinct and the inheriting of peculiarities. Considering the great interest taken in such questions in large circles since the appearance of the Darwinian doctrine, we will acquaint our readers somewhat with this important discourse.

In the commencement Prof. Hering discussed the relation between Psychology and Physiology, and deduced from the normal dependence between the spiritual and material the connection between the two sciences. He considers the phenomena of consciousness as functions of the material changes of organized substance, and—to prevent any mistakes, he particularly emphasizes this point—therefore also in return the material processes of cerebral substance as functions of the phenomena of consciousness.

This does not assert that they bear the relation of cause and effect, but only that a change in one set of phenomena is accompanied by a change in the other. By the aid of the hypothesis of functional connection between the spiritual and material, Physiology is at present enabled to draw the phenomena of consciousness with success into the circle of its investigations, without leaving the solid ground of the exact method of natural philosophy.

After this exposition Prof. Hering defines it as the purpose of his lecture—"to consider in connection a long range of phenomena apparently far separated, which belong partly to the conscious, partly to the unconscious life of organisms; to bring them under one point of view as manifestations of one and the same fundamental capacity of organized matter, that is, of its memory or power to reproduce." He discards that definition of memory which declares that it consists only in our ability to reproduce at will conceptions or connected representations. He extends the idea of memory to all involuntary reproductions of perceptions, imaginations, sentiments and volitions, and infers, from the phenomena of the memory of the senses and from a succession of ingeniously combined considerations and reflections, that the physiologist has to consider memory, in a more extended sense of the word, as a capacity of the cerebral substance of the brain, whose manifestations, for a considerable part, take place consciously; but for another and equally essential part take place solely as unconscious material processes. The extraordinary influences which practice exerts on the dexterity of our motions, citing, for instance, in explanation, the remarkable performances of a pianist, the lecturer refers to this unconscious activity of memory. What we call the power of habit, he maintains, is the power of memory. So we see, he continues, that it is the memory to which we owe almost all that we have and are; that representations and ideas are its work; that it produces every perception, every thought, every motion. Memory connects the numberless single phenomena of our consciousness into one whole; and as our body would be separated into numberless atoms but for the attraction of matter, so would our consciousness be shattered into as many splinters as it counts moments without the binding force of memory.

The first part of Hering's lecture having thus assigned to the memory of the individual a more extensive importance than is generally conceded, the second part enters upon a series of facts from which the power of memory appears still more imposing, and which relate to the part which memory plays in the life and the development of the animal world as a whole. Here are thrown those new lights on instinct and inheritance which we mentioned at the outset. We will therefore give this second part of Hering's lecture to our readers entire, as follows:—

"In consequence of numerous facts, we are justified in assuming that such properties of an organism as it has not inherited, but has only acquired under the peculiar circumstances under which it has lived, may be transmitted to a descendant; and that in consequence every organic being transmits to the germ which springs from it a small heritage which has been acquired in the individual life of the maternal organism, and has thus been added to the great heirloom of the entire species.

If we consider that this refers to the transmittance of acquired properties which have been developed in the most various organs of the maternal being, it must appear enigmatical in the highest degree how these organs could have any such influence on the germ, which developed itself in a distant location; and therefore all sorts of mystical views have entered into the discussion of this question.

Through the following considerations, this question is approached by the physiological understanding:—

The nervous system, notwithstanding its thousand-fold distribution in cells and fibres; forms still a continuous whole, and is connected furthermore with all the organs; directly (as modern histology supposes) with every cell of the more important organs, or, at least, indirectly through the living, sensitive, and, therefore, conducting substance of other cells. By means of this connection it is possible that all organs are dependent on each other to a greater or less degree; that the changes of one find an echo in the other; and that of any irritation, produced by what-

ever cause, information, however obscure, penetrates to the most remote parts. To this light-winged intercourse of all parts among themselves, carried on by the nervous system, is added the more ponderous, carried on by the circulation of the blood.

We perceive further, that the process of the development of germs intended for an independent existence exercises in their very first beginning a powerful retro-action on the conscious and unconscious life of the whole organism. Does not this indicate that the organ for the formation of germs is in more close and important relations with the other parts, and especially with the nervous system, than the other organs; and that therefore in return the conscious and unconscious fate of the entire organism meets a more ready echo in the ovary than elsewhere?

This shows plainly the way in which lies the material connection between the acquired properties of an organism and that peculiarity of the germ, by which the latter becomes enabled to reproduce and develop these maternal properties or qualities. It cannot be objected that it could not be surmised that, in a germ apparently so like another, the specific manner of its material composition, and not rather an immaterial something, was directing its future development.

The forms of curves and planes which the mathematician conceives and finds conceivable, are more numerous and manifold than the forms of the organic world. If we imagine infinitely small portions taken from any possible curve, all these minute segments will be more like each other than one germ to another; yet in every such segment lies latent the whole curve, and if the mathematician produces it, it can only be produced in those directions which are determined by the properties of the small segment. It is, therefore, an error to suppose that such fine distinctions in the germs as physiology must accept are impossible to be conceived. An infinitesimal dislocation of a point or a complex of points in the segment of the curve is sufficient to change its whole course, and so is an infinitely small influence by the maternal organism on the molecular construction of the germ sufficient to determine its future development.

But what else is this re-appearance of qualities of the mother organism, than the repetition by the organized matter of such processes as it has once before shared, if only as germ in the ovary, and which it remembers now, time and occasion favoring,—similar or identical irritations reacting in the same manner as formerly in the organism of which it formed a part, and by whose fate it was moved? If by long habit and thousandfold exercise of the mother organism anything becomes to such a degree its second nature, that even the contained germ-cell becomes impressed with it in ever so remote a manner, and this cell becomes a new being, extends itself, and forms a separate existence, whose several parts are only such of itself and flesh of its flesh, and it reproduces then what it once shared as part of another larger being,—then this may be quite as wonderful as when the old man suddenly recollects the incidents of his earliest childhood, but not more wonderful than this. And whether it is still the same organized substance which reproduces what it has once lived through, or whether it is only a descendant, a part of it, which has grown or become large, this is evidently only a difference of degree and not of essence.

But we are considering how unimportant acquired properties of the maternal organism can be reproduced in the infantile; and we forget that the whole organism of the child is nothing else than a single, enlarged, and most minutely detailed reproduction of the maternal. We are so accustomed to accept the similarity between the two as a matter of course, that we are often surprised if the child is unlike the mother in some respects; while the cause of greatest astonishment is that it is like her in so many thousand respects. But if the substance of the child can reproduce what the organism of the mother has only acquired during her individual life, should it not be much more able to reproduce what was innate in the mother-being and what happened for untold generations in the same organized matter whose minute fragment the germ is to-day? Shall we be surprised that what the organic substance has lived through innumerable times is impressed deeper into the memory of the germ, than what it has performed but just now in the course of its only life?"

[To be continued.]

"Mamma," said a child one Sunday evening, after having sat still in the house all day, like a good child, "have I honored you to-day?" "I don't know," replied the mother: "why do you ask?" "Because," said the little one, shaking her head sadly, "the Bible says, 'Honor thy father and mother that thy days may be long;' and this has been, oh, the longest day I ever saw."

TEN THOUSAND CABINET ORGANS PER ANNUM.—Mason & Hamlin, the famous cabinet organ makers, are again obliged to add to their manufacturing facilities, which have been doubled about every three years since they commenced business. So great is the reputation of their work and so large the demand for it that there has been no time for years when they have not been largely behind orders. Recently they purchased some two acres of ground in Cambridgeport, on which is now completed another large new factory. This, with their other factories, will give them capacity to produce two hundred cabinet organs each week, or over TEN THOUSAND per annum. They are, of course, much the largest manufacturers of this class of instruments in the world.

They are introducing improvements in their organs, the present season, which they regard as very valuable and for which patents were granted them in June and August last.—*Boston Advertiser.*

## Voices from the People.

[EXTRACTS FROM LETTERS.]

—"My wife and I are coming to respect your position so highly that I gladly renew my subscription, and send you two dollars herewith. All my life and my wife's is tending towards your position, or at least one parallel to it.

I think I can answer your question to me and other Radicals—"Do you or do you not believe that Jesus is the Christ in the New Testament sense of the word?"—very easily. I answer it simply by another question—"Who does?" The Orthodox or Trinitarians certainly don't, for they raise him up far too high for the New Testament, (as Unitarians divines have fully shown). We Radicals really disregard the literal sense of the New Testament not a bit more in one direction, than they do in the other. So if, as you say, only those who believe that Jesus is the Christ in the New Testament sense are Christians, I don't see that anybody, except perhaps a few Channing Unitarians, have any right to call themselves Christians. Indeed, even these Channing Unitarians, who defend the New Testament view of Jesus with equal zeal against Radicals and Orthodox, do not themselves literally accept his most solemn declarations, for which he was crucified, that he was to return in a few years in the clouds of heaven; see Matt. xxiv, 34; xxvi, 14; Mark, xiv, 62-64, etc. So until you can give a clear definition of what Christian means, as I shall be glad to have you do in print, I shall not repudiate that name, though I don't hold it very ostentatiously. I hope you will find this point worth public notice, also these two in reference to J. F. Clarke's reply to you.

First. He denies that Jesus attacked any Pharisee personally, because he never attacked any by name. Merely naming a man is not necessary to a personal attack, indeed often weakens it, as we see at Washington every day. In Luke xi, 37-44, is a speech of Jesus to a Pharisee with whom he was dining, which seems to me about as personal as anything could be, and not very consistent with the position of Jesus as guest. If you care to print this passage, or a few verses of it for Mr. Clarke's consideration, please do so.

Second. Mr. Clarke thinks that Socrates, if he had known Jesus, would have turned Christian. Now this is rendered very unlikely by the fact that Philo, Seneca, and other contemporaries of Jesus, who could best be compared to Socrates, did not show any leaning to Christianity. They and their successors evidently considered it merely a vulgar superstition. Acts, xvii, 18-32, show how the Athenian philosophers opposed Paul, who in many passages in his epistles shows that there was no sympathy between them, as I Cor. ii, 18-20; I Cor. i, 19-26. Indeed, Robert Browning, in the last lines of his 'Cleon,' which I will transcribe, shows clearly how the philosophers looked down upon the early Christians.

"I cannot tell thy messenger aright  
Where to deliver what he bears of thine  
To one called Paulus—we have heard his fame.  
Indeed, if Christus be not one with him,  
I know not, nor am troubled much to know.  
Thou canst not think a mere barbarian Jew,  
As Paulus proved to be, one circumcised,  
Hath access to a secret shut from us?  
Thou wrongest our philosophy, O king,  
In stooping to inquire of such an one,  
As if his answer could impose at all.  
He writeth, doth he? Well, and he may write;  
Oh, the Jew findeth scholars! Certain slaves  
Who touched on this same isle, preached him  
and Christ;  
And, as I gathered from a by-stander,  
Their doctrines could be held by no sane man."  
Men and Women, p. 314."

## LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meeting next Sunday evening, October 16, at 7½ o'clock, in LYCEUM HALL. The public are cordially invited.

A social meeting of this Society will be held at the residence of S. D. CURTIS, Esq., on Michigan St., Friday evening, at 7½ o'clock. All the members are particularly desired to be present, to discuss plans of action for the ensuing winter, and to make provision for carrying them out.

RADICAL CLUB.—It is hoped that a place of meeting for the Club can be announced by next week.

## RECEIVED.

THE ISSUE WITH SUPERSTITION. A Sermon, preached by REV. O. B. FROTHINGHAM in LYRIC HALL, Sixth Avenue, between Forty-first and Forty-second Streets, September 18, 1870. Printed by Request. New York: D. G. FRANCIS, 17 Astor Place. 1870. pp. 24.

THE TRANSATLANTIC MAGAZINE, Containing Choice Selections from Foreign Current Literature. L. R. HAMERLY & Co., Seventh and Chestnut Streets, Philadelphia. October, 1870.



## Poetry.

## GOOD-BY.

I hear the creaking of the ropes,  
I scent the salt breeze sweeping free,  
And, floating on the bay, I see  
Thy barque, full-freighted with our hopes.

The sea-gull swoops and dips the wing;  
The long waves roll their solemn speech  
Along the smooth curve of the beach,  
And far the shattered sunbeams fling.

I pause upon the cold, wet sand,  
And, like a man that wakes and dreams,  
Nor parts what is from that which seems,  
I hear thy voice and hold thy hand.

Methinks, what now I see I saw;  
The present and the past I fuse;  
Dead days revive; I cannot choose  
But watch the hours in silent awe.

We heard the same low, summoning sound,  
We travelled still a common road,  
And oft we found ourselves with God,  
And spoke to each of what we found.

And when the deep wound that was mine  
Drew from my lips the unwilling moan,  
And anguish claimed me for her own,  
Thy hand poured in the oil and wine.

Ah, friend! I may not trace the way  
Our feet in unison have fared,—  
It dies upon this sea-floor bared;  
Now dawns to me a dreary day.

I linger on thy brave farewell,  
I watch the bright oars glint the sun,  
I see the stout barque deftly won,  
I mark thee on the ocean-swell:

Above the far horizon's brim,  
The tall mast, yet unvanishing, peers,  
Till with the strain—or is it tears?—  
All things within my vision swim.

And shall we live in one no more?  
Ah, well! the tide comes leaping in;  
The love shall be that once hath been,—  
I'll meet thee on the Other Shore!

1802, June.

ASTERISK.

## The Index.

OCTOBER 15, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

SPECIAL NOTICE.—Persons wishing a file of THE INDEX, bound and complete for the year, at \$2.50, will please forward name and address immediately. No money should be enclosed. Only two hundred and fifty copies can be supplied. If these are all ordered, the missing numbers will be reprinted and the orders filled at the end of the year. For further particulars see THE INDEX, No. 20.

## ANNOUNCEMENT.

To every new subscriber who shall remit to us, before the first day of January next, \$2.00 for a year's subscription to THE INDEX, we will send gratuitously a copy of the last ANNUAL REPORT OF THE FREE RELIGIOUS ASSOCIATION; provided a desire for it is stated at the time.

To every new subscriber who shall remit to us \$2.50, we will send THE INDEX for one year, and also an unbound file of *The Ladies' Own Magazine* for 1870, edited by Mrs. M. C. Bland, Indianapolis, Ind. We will send a bound volume of the latter (when issued) with THE INDEX for \$3.00.

Especial attention is called to Prof. Her- ing's lecture on our third page, which Mr. Guido Marx, of this city, has kindly translated for THE INDEX. It is worthy the closest study of all who are interested in the great problems of biology.

We have not yet received the continuation of Rev. Mr. Collyer's reply to Dr. Bland, but hope to do so before our next issue.

## A CHAPTER OF PARAGRAPHS.

The essay in our present number was read on the Sunday following the reception of a formal invitation to settle in Toledo with the First Independent Society. Although Rev. Robert Collyer, of Chicago, very kindly volunteered to assist at our "installation," we preferred to dispense with all ceremonies not in thorough keeping with a stand unequivocally outside of Christianity, and "installed" ourself, not as a clergyman, but simply as an individual speaker and worker for ideas. The fact that this essay concerns the general subject of "radical free churches," which has been considerably discussed of late in our columns, induces us to waive our reluctance to publish what is so closely connected with local matters, and to give it as a contribution to that discussion.

The "National Conference of Unitarian and other Christian Churches" will soon hold their fourth fight over the "preamble" in New York city. All that will be gained will probably be a little nearer approach to the "split," that is already near, between the conservatives and the radicals. Some dissatisfaction is felt because New York is chosen the third time as the battle-field, the Conference having been thus far only once held outside of the "metropolis." These various battles will have to go down in history as "Bull Run the first," "Bull Run the second," etc. For the benefit of the future Unitarian Homers, we suggest that the Conference consider the exigencies of epic poetry, select places with sonorous names for their conflicts, and then proceed to "preamble-ate" throughout the entire country.

To the generous friends whose efforts in behalf of THE INDEX are doing so much to increase its circulation, we desire to return our warmest and sincerest thanks. Several good clubs have been recently formed in different localities through their exertions; and we would respectfully urge our other friends to form similar clubs elsewhere, that THE INDEX may begin its second year with a doubled subscription list. Do not wait till the first of January before making the efforts which have been so abundantly promised. *Bis dat qui cito dat*—he doubly gives who gives at once.

The staid and conservative *Christian Register* argues its own case as follows:—

"OLD AGE.—Old age is a public good. It is indeed. Don't feel sad because you are old. Whenever you are walking, no one ever opens a gate for you to pass through, no one ever honors you with any kind of help, without being himself better for what he does; for fellow-feeling with old age ripens the soul."

What a ripened soul the *Register* must have by this time! It has been "fellow-feeling" with aged ideas so long, that it is now positively—mellow. Politeness forbids a more scientific term.

Trusting that friends who have kindly obtained for us names of new subscribers will not think us importunate, we would remind them that the more numerous the copies circulated in any place, the easier it becomes to increase the circulation there. THE INDEX gratefully acknowledges the receipt of the first buckwheat,—and modestly requests another to keep it warm!

"I honor that man," says Emerson, "whose ambition it is, not to win laurels in the state or in the army, not to be a jurist or a naturalist, not to be a poet or a commander, but to be a master of living well."

It will be no matter of news to the readers of THE INDEX to say that Mr. Frederick Douglass has become editor-in-chief of the *New National Era*, Washington, D. C., or that this fact is a sufficient guarantee that the paper will be conducted with brilliancy, ability, and high principle. When we read at the close of his Salutatory these words to his friends—"I will end . . . by giving you my heart and hand, in spirit at least, and by asking your hearts and hands in return,"—we inwardly responded—"Yes, here are ours, sincerely given!" Nor will any man with brains enough and soul enough to appreciate such sentiments as these, fail to give a like response:—

"I assume, at the outset, that no man will look to this journal, so far as I am concerned, for any merely selfish utterance as to race, country, or color. To the former slave I say, I too am a former slave; to the colored man I say, I too am a colored man; and to the Indian, Mongolian, Caucasian, and to the men of every nation, kindred, tongue, and the people of all latitudes, longitudes, and altitudes, I say, that I too am a man, and would scorn to demand for the men of my race a single right or privilege that I would not freely grant to you.

Let me also say, that no man need expect anything from my pen of a secular character. All who labor to lead our people out of the wilderness of social, moral, and physical evils, of whatever religious opinions, will be hailed here as 'countrymen, clansmen, kinsmen, and brothers beloved.' We shall deal with the known and visible interests of our people, and aim to promote them in every possible proper way. Here is ground enough for all reasonable men to stand upon. The ignorant, superstitious, and bigoted who lose sight of the fact that men have to live as well as to die, may quarrel with this liberal platform; but such men are exceptional, and will ultimately follow the line of progress here as elsewhere."

The *Revolution*, reprinting the paragraph headed—"Not a Fit Woman for Suffrage,"—which we copied in THE INDEX, No. 36, from some now forgotten source, adds the following note:—

"This story, under the head of 'Not a Fit Woman for Suffrage,' we clip from an exchange. But after carefully reading the facts in the case, we confess our inability to discover why this woman ought not to exercise the right of suffrage. Like Rosa Dartle, premising that we 'only ask for information,' we will accept the statement that she is not fit to vote; but may we meekly inquire, 'why not?'"

If THE INDEX is the "exchange" in question, we reply that the heading of the paragraph (not our own) was, we thought, transparently *ironical*. A woman who will cheerfully support herself and three children by keeping a toy-shop, and enable her husband at the same time to study medicine, certainly shows character and ability enough to fit her for the ballot, when her husband, who already has it, is at least under suspicion of being devoid of those qualifications. It does not do, in this queer world, to take everything in earnest. Perhaps we should have escaped leading our excellent contemporary (which we are glad to see, is improving weekly) into this rather funny mistake, if we had placed at the end of the heading what the printers call an "astonisher," thus:—"Not a Fit Woman for Suffrage!" But, really, we are not grateful ourself, except in supernaturally obscure instances, for any attempt to explain a joke.

It is a noteworthy fact that the spiritual autocracy of the Pope rises to its zenith in the same year in which his temporal power sinks to its nadir. The Ecumenical Council is immediately followed by the Italian occupation of Rome. Soonest ripe, soonest rotten. The political does but antedate the spiritual disintegration of the Papacy, which is dying by inches.



## Communications.

## A QUESTION.

Rev. J. S. Dudley, pastor of the Plymouth church, Milwaukee, defines God as the "Original Unity," the "summation of the possibilities within us." What thinks the editor of THE INDEX of it?

INQUIRER AFTER GOD.

[We think it very unsatisfactory, because it leaves so many questions unanswered. More than half a dozen words are required to express the idea of God, at once the sublimest and the most complex that the human mind can form. The above definition hints at important elements of this idea, but fails chiefly, we think, by representing as an abstraction the supreme Reality underlying all other realities, and by suggesting that the Infinite can be the mere "summation" of finite possibilities.—Ed.]

## WHAT NEED OF MINISTERS?

CHICAGO, ILL., Sept. 30, 1870.

TO THE INDEX:—In your 40th number is an article headed—"FREE CHURCHES AGAIN." A leading idea of the article is that the *institution* of a Free Church should conform to the *ideas* of a Free Church. Very well. What is the leading idea of a Free Church? Is it not the essential equality of every member of the human family, irrespective of nationality, race, color, sex, or even of profession? Is it not a leading idea of the Free Church that every human soul is, or ought to be, both a learner and a teacher, a discoverer and a propagandist of the truth? Has not each a natural, inalienable right to acquire and communicate all knowledge possible? If knowledge is the necessary means of salvation to one man or woman, is it not equally indispensable to all men and women? If these ideas are correct, then why have any man or woman selected as a professional teacher? If salvation must be wrought out by each for himself, ought not the pupil to know as much as the master? It seems to me that the Free Church should answer this last question affirmatively, and frame its institutions, its exercises, its modes of development with especial reference to that idea. I have in mind modes that may be adopted tending to that result; but they place no especial reliance upon "a man or woman of clear insight trained in thinking and utterance," but upon whole congregations of such.

EDUCATOR.

[The right of every person to think, speak, and act in perfect freedom, so long as the equal rights of others are not infringed, is unquestionably the basis of all free institutions; and for this reason we look upon all "church" organizations as certain to perish in a free country. However modified, the "church" is incapable of recognizing this democratic equality; and some organization like the "Radical Club" is, in our judgment, destined to supplant it. It does not follow, however, that the thoughts and words of all persons will ever be equal in value to the world, or equally worthy of attention. Inequalities of education, opportunity, and natural ability will doubtless always exist; and the world has a fashion, not speedily to be abolished, of listening most attentively to the best. Until all men are equally wise, they will continue to hearken to the wisest of the race; and we suspect that there will long be a demand for powerful intellects educated to think on the highest subjects. It is true, nevertheless, that ideal society will have no need of individual instructors; and, paradoxical as it appears, the function of radical instructors is to make themselves unnecessary as soon as possible. Speed the day!—Ed.]

## NO CAUSE FOR DESPAIR.

DUNKIRK, N. Y., Sept. 27, 1870.

MR. F. E. ARNOT:—A writer in THE INDEX, 24 Sept., informs us of the failure of congregations or ecclesiastical organizations based on the principles of Free Religion. He speaks very reasonably and properly on the subject; but he evidently regrets the failure. It is not the failure, but the attempt, that should be regretted. Is not the heart the place, and every day the time, to commune with God? Is it not better to turn our back on the lies of the pulpit, and our face towards the poor, the sorrowful, and the ignorant? What business have we to keep up the useless practice of putting the new wine of Free Religion into the old bottles of sectarianism? Was not the revolution of the sixteenth century called into existence that men might enter on a career of freedom from the bonds of a shallow and hypocritical formalism? Is not God's true congregation assembled, and his true worship actually going on, when every man and woman is diligently at work at his and her proper trade or business?

The religion of Jesus was free religion. He himself was a free religionist. He did not love the pompous worship of the Temple. His religion was to go about instructing the ignorant and doing good. He did not want that men should go with the Samaritans to Mount Moriah or with the Jews to Jerusalem;

but with their own hearts and feelings to worship God in spirit and in truth. Would that those who make him a god would love him as truly and imitate him as closely as those who believe him to be only man!

If great churches and overflowing congregations be the sign of true religion and its prosperity, the Catholics are ahead of all other religious communities. Is not the mere mention of this enough to make us ashamed of our longing to return to the flesh-pots of Egypt?

Let no one despair of the success—the triumph—of Free Religion, because it cannot show itself under *old forms*. It is free thought; and free thought is the garden of God, where the flowers of intelligent virtue exhibit their beauty and exhale their perfume for the healing of the nations.

Free Religion is spreading more widely and taking deeper root than many of its most warm friends can imagine. The writer of these lines is an Irishman, and was a zealous Catholic up to his sixtieth year. He is the father of a numerous family now living, and one of a considerable circle of Irish nominal Catholics, every one of whom is a free religionist. Think of this, and of the thousands of church-going Protestants whose deliberate and clear convictions are on the side of Free Religion, and you will see how groundless are the apprehensions of the friends of our sacred cause.

Churches with their congregations require a priesthood; but a priesthood, if it be not a *sham*, requires to be firm and durable; to be firm and durable, ignorance must be nourished and light proscribed in the congregation. Priestly tyranny will soon follow; hypocrisy will be the order of the day, and charity, though daily preached up by the creed-makers, will, by the creed-makers and by the creeds, be banished from the face of the earth.

LIBERTUS.

## CAUSATION AND CONSCIENCE.

TIPPECANOE CITY, O., Sept. 18, 1870.

MR. ARNOT:—I would not have troubled you with this, but by your reply to my last I see I did not express myself sufficiently plain to be comprehended by you. In your "Chaos and Cosmos," you showed clearly and beautifully that the *general law* running through all Nature was one of cause and effect. Yet you made an *exception to the general law*; for to deny the exception, you say, "would be the negation of all morals." I know you have always held this position and contended for it in your essay. The exception you make is what, I think, "so severely mars the beauty of the whole theory." My mind sees no need for the making of any exception to your general theory of cause and effect, and yet I think to deny the exception is not "the negation of all morals." The latter part of my article was to show that *morals* existed, though your exception to your general law had no existence. It was not to "amuse myself with a man of straw."

In the latter part of your reply, you say,—"If he desires to grapple the real problem, let him frame an exact definition of the word *moral*, which shall recognize the facts of conscience, and yet be consistent with the theory that every action is absolutely necessitated."

Now I ask, what conscience, whose conscience, and what facts of conscience are here meant? Conscience, and the facts of conscience as they exist in the human mind, are multifarious. The conscience of the Spartan boy who was taught that the sin of stealing consisted in letting it be known, is a very different thing from the conscience of the Christian boy who is taught the sin consists in the act; and the facts of those two consciences are twinges at very different points in the transaction. Man's judgment and conscience go hand in hand; and his conscience is wrong whenever his judgment is at fault. Whatever in the judgment of a man is right or wrong, conscience applauds or condemns. Conscience has shed more innocent blood than any one faculty of the human mind. It prompted the holy wars; it presided over the Inquisition; it has now declared the infallibility of the Pope. There are now, Mr. Abbot, plenty of consciences that would take off your head and mine, if they had the power; they would stop THE INDEX instantly. These would be disagreeable facts of conscience. And now do you still think, in order to grapple the real problem, I must "frame a definition of the word *moral*" that will recognize all these consciences, or any one of them and their facts, before I can justly come to the conclusion that every thought and act of man has its necessary cause?

To my mind, the proposition that any act or thought is without a *necessary cause*, and that that *necessary cause* is but (not?) a link in the great chain of cause and effect pervading universal Nature, is absurd; yet I by no means "negate morals."

L. T. I. has shown this up in a masterly manner, and I have no disposition to travel over his ground.

E. L. CRANE.

[The point of our previous criticism was that Mr. Crane understood our essay as containing a self-contradiction, which was to be found neither in that essay nor in our general position. If under "Nature" he includes (as he apparently does) moral actions, then we are constrained again to deny what he again asserts, namely, that the *essay in question* teaches that "the general law running through Nature is one of cause and effect." The "cosmos" we believe in includes both physical and moral law, the former only

being one of cause and effect, while the latter, respecting human freedom, establishes the alternatives of self-approval for right conduct and self-disapproval for wrong conduct. Our theory may be erroneous; but it is certainly *not* "marred" by the self-contradiction of laying down a universal law to which it immediately discovers an "exception." The law of cause and effect (*physical*, in the largest use of that word) is without exception in its own sphere; and the same is true of the moral law. Mr. Crane's criticism is still upon a theory we have never advocated.

The alternatives above named are the "facts of conscience" to which we alluded. It makes no sort of consequence what particular acts are regarded as right, and what as wrong, in different ages and climes; these particular judgments, of course, vary greatly. The point we make is this, that, wherever conscience exists at all, it *always makes the distinction* between right and wrong; and *always approves the one*, while it *always disapproves the other*. The theory of Necessity has to explain away this fact, or ignore it, or evade its force in some way; and all argument for Necessity which does either of these things beats about the bush in vain. Until Necessarianism explains this approval and disapproval,—shows why a man must either approve or disapprove his own conduct, though he cannot help doing whatever he does do,—it is convicted of not recognizing plain, patent, incontestable facts. Neither "L. T. I." (beautiful as his essay is), nor any other able thinker, has ever succeeded in making it recognize them.

The truth is, Necessarianism, as commonly held, is an utterly illogical compromise between Fatalism and Freedom,—just as Unitarianism is an utterly illogical compromise between Catholicism and Free Religion. We want to clear away the fog about the main point, and confine the discussion to *that*. If every action has its necessary cause, self-approval and self-disapproval are sheer nonsense; and the words *right* and *wrong* lose all meaning. Let Necessarians bravely and frankly admit a fact which it does no sort of good to deny. But if human action is free at all, the absolute law of cause and effect does not govern it. Let believers in Freedom as frankly and bravely admit that. THE FIGHT IS BETWEEN FREEDOM AND FATALISM; AND ON THE ISSUE DEPENDS THE VERY EXISTENCE OF MORALS. It is this fact which lends all its interest to the conflict. What we want is to see the combatants meet each other face to face, all disguises dropped on both sides. To whichever side Truth shall award the palm, we will yield our allegiance. But we are tired of seeing Necessarianism fight itself by defending at the same time two utterly contradictory opinions.—Ed.]

## DEATH OF OLIVER WHITE.

The venerable liberal writer and land reformer, Mr. Oliver White, died of pleurisy, early on Wednesday morning, Sept. 28, after two months of severe illness, at his residence, 176 Grand street, New York city. He was buried on Thursday afternoon, the day following, at Greenwood cemetery. As he had no family, the funeral was attended only by some of his most intimate friends. Brief but appropriate remarks were made at the grave by Mr. Robert Walker, of this city, paying a very high tribute to the memory of our departed friend, whom he knew for the last forty years, and whom he believed to be true to himself and his fellow-beings; acting truly from his sincere convictions; working for the benefit of humanity; believing in Nature and Nature's laws; an honest, upright and conscientious man. Such was Oliver White.

The leading points in Mr. White's career are these. He was born in Massachusetts, 27th of August, 1790. He worked on a farm in New England until he came to New York, about forty years ago, and embarked in the shoe trade, which he carried on successfully for many years. Shortly after his arrival here he married an accomplished Boston lady, who, unfortunately, died about two years after their marriage, leaving a male infant who also died when about seven years old. As Mr. White never could speak of this terrible bereavement without intense emotion, we may safely attribute to this loss his subsequent morbid desire for solitary life. He has been a very prominent man during the days of Robert Owen, Frances Wright, Benjamin Offen, and numerous other reformers who figured at the Tammany Hall Infidel meetings in the days gone by. He sat as Moderator during the discussions at the Hall of Science,—an institution which existed in the city many years ago. And probably no man worked harder than he did, in the city, to keep up the celebration of the birth day of Thomas Paine.

About twenty five years ago, Mr. White retired from active business and devoted most of his time to writing. He has published several pamphlets, namely, "On Banking," and kindred subjects, "An Expose of Methodism," "On Organization," etc., etc. His main work, however, and one that will



live, too, is entitled, "An Inquiry into the History of the Originals of King James' Bible: When were they written? Where were they written? Who wrote them? And how have they been preserved and handed down?" It is a large octavo volume of 560 pages, of which he printed but a limited number at his own expense. In conclusion, he gives an excellent summary of Man's Nature,—Pathological, Intellectual, Physiological, Chemical,—as the most reliable standard by which we can measure or weigh the credibility of history and of revelation. Although this work has not been reviewed, as Mr. White said, it has, nevertheless, met with an appreciative welcome by those who have given it a careful perusal. Mr. White always referred to his book with pride,—and very justly too.

If ever a man truly devoted his life, labor and means for the welfare of the human race, Oliver White did. He was a self-reliant, frugal, temperate and industrious man. As he had no taste for luxury, he preferred to lead a solitary life,—which no hermit ever excelled. He worked earnestly and successfully in the interest of the Homestead bill, and recently in the Land Limitation movement. He contributed numerous articles, upon a variety of themes, which were published in the *Investigator*. His death deprives free inquiry of one of the most devoted and useful laborers; and the world at large has lost a good and great man.

D. T.

NEW YORK, OCT. 1, 1870.

[Mr. White's "Inquiry," above referred to, and we presume his pamphlets also, can be obtained by addressing Mr. Dion Thomas, 142 Nassau St., New York city. We take the liberty of mentioning this fact for the information of those who may be desirous of reading the work.

By the death of Mr. White, THE INDEX has lost a subscriber and friend.—ED.]

#### "MOVER AND MOVED."

MR. F. E. ABBOT:—Your correspondent, K. N., in No. 39 of THE INDEX advanced some antiquated arguments in favor of a "Mover" ("Creator") which I should have passed over without comment, if it were not that he referred to me and an article of mine on a kindred subject, which appeared some time ago in your valuable Journal. In doing so, he *naïrely* asked,—

"What does Mr. Einstein mean by spontaneity of matter? Does he not mean, after all, the same that we mean when we speak of the intelligent, indwelling spirit or principle that gives form and motion to all matter (and without which matter of any form whatever can have no consciousness of existence) that we express by the term—God?"

I am very sorry that I have no longer at hand the number of THE INDEX that contained my letter to you to which K. N. refers; however, I am pretty sure that I did not use the term, spontaneity of matter, in it. But whatever my expression, K. N. misunderstood it, and will learn now what I mean by saying that matter acts by spontaneity, when I shall have answered his questions and arguments in favor of a "Mover." And in spite of his "we," I believe that he speaks without your authority when he claims that I mean the same by it that "we" mean when "we" speak of the intelligent, *indwelling* spirit or principle which "we express by the term—God."

The fundamental error of K. N.'s reasoning arises, it seems to me, from his false notions of the nature of matter. In his first paragraph, he says:—

"I think it cannot be rationally and therefore not successfully affirmed that substance of any kind gave form to or took on form of itself; the immobility of matter must first be denied."

Does K. N. not know yet that matter not only gave form to and took on form of itself, but is even now steadily, hourly, uninterruptedly giving form to and taking on form of itself, by virtue of Force (not, as K. N. claims, by "an intelligent spirit" indwelling or otherwise,) the "Mover" of matter? If he does not know it, then it is time for him to study the works of younger and more scientific authors than he seems to consult, to make himself acquainted with their ideas on this subject, and to adopt their views in place of his own antiquated, untenable notions. By doing so he will learn that "Matter and Motion, as we know them, are differently conditioned manifestations of Force" (Spencer). If this be what he calls "the immobility of matter," then it "must not first be denied."

But he goes further on, and says:—

"If the immobility of matter *per se* be conceded, does not that necessitate the further concession, since matter exists, that matter had and has had a motor, and that matter and motor are not the same in kind: and does not motion imply the pre-existence of a mover and something to be moved; and does not the existence of forms necessitate the acknowledgement of pre-existence, of a former or maker and something to be formed?"

This complex of arguments in form of questions is but the old "watch-argument" of Paley in a new edition, clothed in a new dress. This latter, probably, became necessary because the old one has long ago been worn out. But this reasoning and argumentation is so well known, and has been long ago so totally demolished, that I need no longer dwell upon it. For this whole complex of arguments amounts but to—"Matter exists; *ergo*, it must have a motor." True, but this motor (Force), though "not the same in kind with matter," forms yet a constituent part of matter; and there is, therefore, no necessity of another motor, nor of another pre-existent anything, whether indwelling or outside of matter, to give it motion or form. All the difference in the forms of matter is but the consequence of the differ-

ence of its conditions. But, Force producing *inevitably* the same forms where and when the conditions are the same, what further "necessity" is there or can there be for another indwelling or outside "spirit" or "motor?" Is it not plain that matter acts thus, "giving form to or taking on form of itself" merely by *spontaneity*? That it therefore neither has now, nor ever has had, any other motor?

But K. N. can't see this, and, contending for his pre-existing "former" or "maker" (Creator), will perhaps ask me—"But whence your Force?" And by that question he certainly could silence me, as I must admit my inability to answer it. For it requires a wiser man than either K. N. or myself to answer that question. But it would be not less staggering to him, if I in turn should ask him,—"*Whence your pre-existent Former, Maker or Motor?*" He could no more answer my question than I could his. The fact is, "we can only reason from what we know;" and that man was not yet, nor ever will be, born of woman who could or can solve this question.

But K. N., in order to prove the correctness of his reasoning and the strength of his arguments, goes further on in putting questions, and asks:—

"Does not the existence of intelligence reproducing forms necessitate and prove the pre-existence and concert of intelligence in the production of such forms? It will hardly be affirmed that even the simplest voluntary actions of men (the highest known forms of organic matter) are not prompted and performed by and under the influence and power of some kind and degree of intelligence. And if so, how can we entertain the idea that what we behold of the grand universe of organized matter exists and moves without concert of intelligence?"

Although K. N. calls it, further on, "absurd" to question his conclusions from these questions, yet I must do so at the risk of being (by him) considered absurd. Human intelligence can certainly be no parallel to "the intelligence of what we behold of the vast universe of organized matter;" for that intelligence was, as K. N. argues, "pre-existent to that vast universe of organized matter;" must, consequently, if it existed or exists at all, exist independently and outside of matter; and thus have an existence for itself (i. e. be an entity), while human intelligence is but the result of, and totally dependent on, "the highest known forms of organized matter,"—man's organization. Consequently this intelligence, being resultant from the natural motor of matter, Force, can neither be parallel to, nor proof of, the existence of that intelligence. That (if it exists at all) must exist as an immaterial entity—and outside of matter.

The improbability, if not impossibility, of such an illogical intelligence existing either in or out of the universe, and of the giving of motion and form to matter by such a motor, is, as you, sir, will no doubt recollect, the burden of my letter addressed to you last March or April, I believe, and referred to by K. N., in which I contended for the existence of that vast universe of organized matter "by *virtue of its innate Force (Spontaneity)*," and not by any other power, force or God." And yet K. N. *naïrely* asks—"What does Mr. Einstein mean by spontaneity of matter? Does he not mean, etc.?" Will K. N. now understand what I mean by spontaneity of matter, and that it is, after all, *not* what "we mean and express by the term—God?"

Most respectfully yours,

MORRIS EINESTEIN.

TITUSVILLE, PA., SEPT. 25, 1870.

RUSSIAN NAMES.—The truest Russian word for their Emperor is not Tsar, but Gosudar, which rightly means master. Tsar is not a true Russian word, but was brought in by their Mongol conquerors, and does not mean rightly a great king, but a border-leader; it is the Persian word Sar, a Head, likewise Head of House and a Horde, is early enough to be in the book of Genesis in Egypt as Sar-of-bakers, Sar-of-cupbearers, Sar-of-the-guard Potiphar. Cicero calls Cleopatra's man of business in Rome Sar, and with the Hebrew feminine ending it is our name of Sar-ah, she being the great Hebrew's half-sister and his wife; it is the Sanskrit Sura, and through the French Sieur and Sire, which is not the same word as Seigneur or the Latin Senior, but is Gaulish, and is Irish now as Soar, a man of good birth and a head workman. Tsar is the same word as our English Sir. The Russian for Head of a State is Gosudar, and Gosudarstvo means Empire and any Kingdom or Great State.—*Portsmouth, (N. H.) Journal*.

[In his "Histoire de Charles XII," Voltaire says that the word *czar* or *tsar* meant king among the ancient Scythians, and has no connection with the *Cæsars* of Rome. In his "Histoire de Russie," the same author adds that it was probably derived from the Persian *shahs*. Strange to say, Worcester's quarto dictionary derives it from the Latin *Cæsar*!—ED.]

Spurgeon, the well-known London preacher, occasionally gets off a good thing. A report of a late sermon delivered by him contains a sentence which will be as much appreciated here as in England. "Brethren," said Spurgeon, "if God had referred the ark to a Committee on Naval Affairs, in my opinion it would not have been built yet."

It is related that, as some friends of Campbell, the author of *Hohenlinden*, were leaving his room after a late supper, one of the number had the misfortune to fall down a long flight of stairs. The poet, alarmed by the noise, opened the door, and inquired, "What's that?" "Tis I, sir, rolling rapidly," was the immediate reply of his fallen friend.

## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY

#### OFFICERS OF THE FREE RELIGIOUS ASSOCIATION.

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#### THE CONVENTIONS.

Public Conventions under the auspices of the FREE RELIGIOUS ASSOCIATION, are to be held this Autumn as follows:

At CINCINNATI, Tuesday evening, November 1st, and Wednesday, November 2d, through the day.

At INDIANAPOLIS, Thursday evening, November 3d, and Friday, November 4th, through the day.

At TOLEDO, Monday evening, November 7th, and through the day, November 8th.

Local Committees will give due notice of the place and hours for meeting in their respective towns.

The friends of reason and freedom in religion, the seekers after truth, all those who would have religion applied directly to questions of social reform and practical life, the foes of sectarianism, of superstition, of dogmatism, in the cities where the meetings are to be held and from all the country around, are urged to attend these Conventions. *Let there be a grand rally.* Those, too, who are not in sympathy with the Free Religious Association are cordially invited to attend.

Practical subjects, bearing on the vital issues of the day, will be discussed, such as "Radical Organization," "The battle of Free Religion with Dogmatism and Superstition," "Bible Worship," "The Sunday Question," "The Relation of Religion to the State in America."

Able speakers will be present, prepared to address the Conventions on these subjects. Time will be allowed also for free discussion.

Among the speakers positively expected to attend all the Conventions are O. B. Frothingham, President of the Association, Rabbi Isaac M. Wise, Francis E. Abbot, Thomas Vickers, Miss Lillie Peckham, and Wm. J. Potter. It is also hoped that John Weiss, and Col. T. W. Higginson will be present. Others have been invited.

Any newspapers interested that will make an item of this notice will confer a favor.



## MONEY WANTED.

The Executive Committee of the Free Religious Association are in need of money for carrying out the work which has been entrusted to them. They have been urged by friends and members of the Association to enlarge their plan of operations. This they have been very ready to do, trusting in the liberality of friends to furnish the funds that will be necessary for meeting the increased expenditure. The new work which has already been laid out for the present year will demand larger financial means than the Committee have had at their disposal in previous years.

It was voted at the Annual Meeting of the Association last May, that four Conventions, according to the judgment of the Executive Committee, be held during the year in different parts of the country outside of Boston, for the promotion of those principles on which the Association is based. It will be seen by the notice that precedes this article what the Committee are doing towards carrying this vote into effect. Three Conventions have been appointed in the West this autumn, and are to be held within the first ten days of November. Aside from consulting the convenience of officers and speakers, it is thought that by thus holding a series of Conventions near together the effect on public sentiment will be cumulative, and our force therefore more advantageously used than if the same Conventions were to be held singly at long intervals apart. In addition to the three Conventions that are advertised, it is proposed that the intervening Sunday shall be used by our speakers separately at several other points, where opportunity may be offered for presenting their views. Now to carry out this Convention-plan successfully, money is wanted. It is hoped that the local expenses of the Conventions may be met in the places where they are to be held and by collections at the meetings. But even if this shall be so, there will be other expenses which will not be thus covered. There are some speakers whom it is very important that we should secure for the Conventions, who cannot afford to pay out of their own means the necessary expense of attending. Nor should it be asked of them. They are poor—poor in material goods, though rich in mental and moral gifts—and poor in some instances because they are radicals. We want to be able to say these persons, "Go to the Conventions, give us your help, give the people there your strong and thoughtful word; and we will see that you do not suffer in purse." And therefore we want money, for our Treasury is empty.

The Executive Committee have also decided to adopt this year the course of Lectures in Boston which have become known as the Sunday Afternoon Horticultural Hall Lectures,—the volunteer committee that has had the direction of them the past two seasons not desiring to continue the responsibility longer. These lectures, though given in Boston, are widely reported, and may be said to be national in their influence. It is hoped that they may be made to pay for themselves. But the expenditure involved is large, and money may be needed from the General Treasury of the Association to meet part of the cost. Some of our friends may be especially interested in this part of our work. Let them remember it in their donations.

The publication and circulation of our

Annual Report makes another item of expenditure. It was voted at the meeting last May that the Report should be sent gratuitously to all paying members of the Association; that is, to all persons who contribute one dollar or more annually to our Treasury. This vote has been carried into operation with this year's Report, so far as we have had the Post-office address of contributors. The vote we think a judicious one. But one result of it is, that we must depend even more than heretofore on voluntary contributions for meeting the expense of publishing the Report. The sale of the Report has never paid the cost of printing it. We do not expect that it will. Yet to print and circulate it we deem a good investment for the cause which the Association represents. The Report this year is especially valuable, and should be circulated widely. It contains more carefully prepared papers, and is considered more representative of the principles and aims of the Association than any previous Report. Having printed it, we do not want to hoard it, but send it out broadcast. But we need money to pay the bills. And our friends will delight our Treasurer, and aid in circulating an excellent document at the same time, if they will purchase packages of the Report for distribution (or for re-sale singly) on the easy terms named in the subjoined advertisement.

This, then, is a sketch, friends, of what the Executive Committee of the Association are trying to do this year. To do it we want your donations and subscriptions. We assume your interest in the work, and have no hesitation in asking you for the means. The annual membership fee is one dollar. Send that, if you cannot send more. But send more, if possible,—all that your faith shall prompt and your convenience can spare. Send to the Treasurer, RICHARD P. HOLLOWELL, 98 Federal St., Boston, or to the Secretary, WM. J. POTTER, New Bedford, Mass.

## PUBLICATIONS.

The Report, in pamphlet form, of the ANNUAL MEETING OF THE FREE RELIGIOUS ASSOCIATION for 1870, can be obtained by applying to the Secretary, W. J. POTTER, NEW BEDFORD, MASS. It contains addresses by O. B. FROTHINGHAM, on "The Idea of the Free Religious Association;" DAVID A. WASSON, on "The Nature of Religion;" MRS. E. D. CHENEY, on "Religion as a Social Force;" F. E. ABBOT, on "The Future of Religious Organization as affected by the Spirit of the Age;" S. JOHNSON, on "The Natural Sympathy of Religions;" RABBI WISE, on "The Universal Elements in Judaism;" COL. T. W. HIGGINSON, on "Mohammedanism;" WM. F. CHANNING, on "The Religions of China;" W. J. POTTER, on "The Religions of India;" and an abstract of a discussion on the "Relation of Religion to the Public School System of the United States." This Report is specially representative of the principles of the Association. Price 50 cents. In packages of five or more, 30 cents each. Also CHANNING'S Address on "THE RELIGIONS OF CHINA," (a careful and instructive essay, of particular interest at this time to Americans) in a separate pamphlet for 20 cents.

The ANNUAL REPORT for 1868 and 1869 (at 40 and 50 cents respectively), Rev. Samuel Johnson's essay on "THE WORSHIP OF JESUS" (50 cents), and an essay on "REASON AND REVELATION," by WM. J. POTTER (10 cents), all published through the Association, can also be obtained by applying to the Secretary.

The Report for 1868 contains a letter from the celebrated Hindu Theist, KESHUB CHUNDER SEN, on the "Origin and Aims of the Brahma Somaj," also an address by WENDELL PHILLIPS, on "Religion and Social Science;" a letter by M. D. CONWAY, on "Religious Movements in England," and speeches by JAS. FREEMAN CLARKE, ROBERT COLLYER,

CHARLES H. MALCOLM, JOHN WEISS, and others. The Report for 1869 has addresses by RALPH WALDO EMERSON, D. A. WASSON, JULIA WARD HOWE, C. A. BARTOL, PROF. DENTON, HORACE SEAVER, LUCY STONE, and others.

Two friends meeting, one remarked, "I have just seen a man who told me I looked exactly like you." "Tell me who it was, that I may knock him down," replied his friend. "Don't trouble yourself," said the other, "for I did that myself at once."

Rev. Mr. Hepworth rescued a friend from drowning the other day. He is called for this good deed, a fisher of men. His Church friends ought to allow him to have a creed as a reward of merit.—*Zion's Herald.*

## ADVERTISEMENTS.

SEASON OF 1870-71.

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Will be given for any case of this disease that occurs to any one that uses the Bitters or Tonic as a preventive.

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The remedies were placed before the public thirty years ago with all the prejudices of so-called "patent medicine" operating against them, but gradually their virtues became known and now, to day, they stand at the head of all preparations of their class, with the indorsement of eminent judges, lawyers, clergymen and physicians.

Read the following symptoms and if you find that your system is affected by any of them, you may rest assured that disease has commenced its attack on the most important organs of your body, and unless soon checked by the use of powerful remedies, a miserable life, soon terminating in death, will be the result.

## II

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Is a combination of all the Ingredients of the Bitters with the purest quality of Santa Cruz Ram, Oranges, &c. It is used for the same disease as the Bitters, in cases where some pure alcoholic stimulus is required.

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HON. G. W. WOODWARD,  
Chief Justice of the Supreme Court of Pennsylvania, writes  
Philadelphia, March 16th, 1867.

I find "Hoofland's German Bitters" is a good Tonic, useful in diseases of the digestive organs, and of great benefit in cases of debility and want

of nervous action in the system.

Yours, truly,

GEORGE W. WOODWARD.

HON. JAMES THOMPSON,

Justice of the Supreme Court of Pennsylvania.

Philadelphia, April 24th, 1866.

I consider "Hoofland's German Bitters" a valuable medicine in case of attacks of indigestion or dyspepsia. I can certify this from my experience of it.

Yours, with respect,

JAMES THOMPSON.

HON. GEO. SHARSWOOD,

Justice of the Supreme Court of Pennsylvania.

Philadelphia, June 1st, 1868.

I have found by experience that "Hoofland's German Bitters" is a very good tonic, relieving dyspeptic symptoms almost directly.

Yours, truly,

GEORGE W. WOODWARD.

HON. WM. F. ROGERS,

Mayor of the City of Buffalo, N. Y.

Mayor's Office, Buffalo, June 22d, 1869.

I have used "Hoofland's German Bitters and Tonic" in my family during the past year, and can recommend them as an excellent tonic, imparting tone and vigor to the system. Their use has been productive of decidedly beneficial effects.

Yours, truly,

WM. F. ROGERS.

HON. JAMES M. WOOD,

Ex-Mayor of Williamsport, Pennsylvania.

I take great pleasure in recommending "Hoofland's German Tonic" to any one who may be afflicted with dyspepsia. I had the dyspepsia so badly that it was impossible to keep any food on my stomach, and I became so weak as not to be able to walk half a mile. Two bottles of Tonic effected a perfect cure.

Yours, truly,

JAMES M. WOOD.

JOHN EUTERMARCK, ESQ.,

Law Partner of Judge Maynard, Williamsport, Pennsylvania.

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**CAUTION.**—Hoofland's German Bitters are counterfeited. See the signature of C. M. JACKSON on the

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Do not forget to examine well the article you buy in order to get the genuine. For sale by all druggists and dealers in Medicines everywhere.

24—sowly

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11 " " 40 " "	520	1,440	3,160	5,160	11,000
13½ " " 50 " "	650	1,800	3,950	7,700	14,000
27½ " " 100 " "	1,300	3,600	7,900	15,400	29,000
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A WEEKLY PAPER DEVOTED TO

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FRANCIS E. ABBOT, Editor.

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# The Index.

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AT

TOLEDO, . . . . OHIO.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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### SUCCESS.

[Read to the First Independent Society of Toledo, Sunday evening, Oct. 9, 1870, at Lyceum Hall.]

"All the proud virtue of this vaunting world  
Fawns on success—howe'er acquired."

THOMSON.

There is a common opinion that the world worships the "almighty dollar." That is a mistake. The world worships success. It "crooks the pregnant hinges of the knee"—bows with an humble obeisance verging on absolute adoration—before the "successful" man; while the "unsuccessful" man it crushes with a pity that is at bottom a sneer. Talleyrand said of some one (I forget who) that he was guilty of "something worse than a crime,—a blunder." That is, he had simply failed; and in the eyes of the world failure is the worst of crimes. No matter how black you may stain your soul with fraud and falsehood and injustice, you can win the homage of multitudes on multitudes, provided only that you shun the disreputable extremes of murder, burglary, or highway robbery. The commission of these peccadilloes will, it is true, alarm society's instinct of self-preservation; and if you have a strong desire to indulge yourself in luxuries such as these, you must take the precaution to do so legally. For instance, to stop a man on the street by night, and help yourself to his pocket-book by the persuasive argument of a Colt's revolver, will indeed involve you in disagreeable consequences; but by some adroit gambling in stocks or some skillful mismanagement of a corporation under your direction to swindle a dozen widows and a score of orphans out of their last penny is no robbery, but rather proves you to be a shrewd business man. To cut your neighbor's throat with a butcher-knife may possibly bring you to the gallows, since it is not altogether a fact, as the New York rough rashly supposed, that "hanging is played out;" but to neglect the proper protections of life on a great line of travel, and thus indirectly cause one of those terrible catastrophes that bring death to many and untold agony to more, will not destroy your reputation as a first-class railroad president, provided you can contrive to pay great dividends on the shares. Stealing is not theft, and killing is not murder, if only done according to due forms of law. Trifles like these, if offset by energy, enterprise, and success, will not seriously lessen your influence or hurt your reputation with the world.

Succeed,—and within certain very wide limits you can do with impunity what you please.

In modern times, the great popular measure of success is money. Cash is the cure-all. Whoever gets it, no matter how, will make nine-tenths of mankind take off their hats to him. He may be as bloodless as a block of granite, or as conscienceless as a crocodile; but if he only has the knack of making money, he will win the open or secret admiration of ninety-nine out of a hundred. In fact, money is the commonly accepted standard, not only of commercial, but even of mental, values. If intellectual ability cannot make money, it is very generally despised, as an eccentricity disastrous to its possessor. Even the moral qualities which interfere with the practice of profitable tricks in trade, or spike the cannon of parties bent on a brilliant but unscrupulous business campaign, excite the positive hostility of all who are content with the current standards of right and wrong. "What's the use of quarrelling with your bread and butter?" is the common retort; "you must take men as you find them," &c. in plain English, you must come down to their level, and not bring your priggish abstractions into real life. Money measures success; and success is the proof of the only ability which the world wants.

If, therefore, the world worships the "almighty dollar," it is only as a means to an end. The real misers, the lovers of money for its own sake, are few. What stimulates so many to pursue it so eagerly, is the passion for success, of which the accumulation of a large fortune is merely the most widely recognized test. It takes but a moderate sum, after all, to supply the actual wants of the body. A man may have all the wealth of the Rothschilds, yet he can only inhabit one house, wear so much clothing, eat so much food. All above the amount required for the gratification of natural wants and real tastes would be superfluity, were it not that the overplus ministers to the pride of success. It gives influence, respect, power among men; and these are superlatively sweet to the average palate. This, added to the mere pleasure of activity *per se*, is the reason why men toil like steam-engines to amass wealth, long after they have won enough to yield all that money can really contribute to their comfort. It is a certificate, legible by all, of success.

Now what is "success?" In the abstract, to succeed means to attain your end, whatever that end may be. But what this end is, becomes the main question. I find, consequently, that there are two kinds of success. The one is outward; the other is inward.

Outward success is the achievement of results which command the admiration of the world at large; and it is dependent upon this admiration. The results aimed at, as for instance a great fortune, political power, social distinction, wide reputation, and the like, are not really sought for their own sake, but for what they bring, namely, the applause of mankind. A man who should amass great wealth by means of open robbery, even if he should escape punishment through the loopholes of the law, would not be regarded as a "successful" man; the chief element of outward success, *public recognition*, would be lacking. So in every case. What constitutes the outward success is not achievement of the ostensible end, but of the real, underlying end, to which the other is merely a means. In other words, the attainment of a professed object by no means makes an outward success, unless the world votes it to be such. No man outwardly succeeds, unless the world votes him successful. To be sure, the world will give him this vote on very easy terms. He must only aim at something which the world values, and attain it by other than openly nefarious means; on these conditions, he is sure of the world's endorsement. Nothing which is absolutely injurious to society, whether in the end or the means, will be tolerated; but the

easy-going public will wink at a great deal of selfishness in the one and a great deal of unscrupulousness in the other, and bestow its approving smile on the ability which knows how to carry its point against opposing odds. "Be honest, if you can just as well as not," it virtually says; "but at any rate be smart." The essence, therefore, of outward success does not lie in the mere gaining of your object, though this also is necessary, but rather in the public recognition, admiration, and endorsement which follow it. Outward success, thus analyzed, is seen to consist really in the *approving suffrage of mankind*.

But inward success is absolutely independent of the world's suffrage. He wins it who secures his own suffrage. His one vote outweighs the votes of millions. If the ends he aims at are high and unselfish, and if the means he uses are pure, and if he devotes himself to the accomplishment of such ends by such means with his whole heart, he inwardly succeeds. He secures the approval of an incorruptible judge. He wins the suffrage of his own soul. He attains the end he really proposes to accomplish, the calm approbation of his own conscience. Nor is any degree of outward success at all essential to this inward success. He may even draw down an avalanche of derision on his own head. The amphitheatre of the world may hiss and shout,—"*A failure! A failure!*" Thus it greeted the most successful man of the nineteenth century, old John Brown, swinging on that Virginian gallows which he did indeed, as Emerson declared, "make sacred, like the cross." Who that has read the old man's words at his trial, cannot hear the inward suffrage of that single soul overwhelming, overruling, outnumbering the multitudinous votes of a great nation? He who, like John Brown, can command this interior verdict, may fall of his outward end,—thousands of such have failed; and the suffrage of his contemporaries may be a unit in branding his attempt as abortive. Posterity may perhaps reverse the contemporary judgment, though often, I dare say, it does not; nor is it of the slightest consequence whether it reverses or confirms the false decision of the age. The whole contemporary world, echoed by all posterity to the crack of doom, may cry—"Failure!"—with one unbroken chorus of condemnation. But if the inward oracle of the breast cast its one vote approvingly, it stands true as the Eternal God that, though the man's attempt may be a failure, *THE MAN HIMSELF IS A SUCCESS*.

Thus two kinds of success offer themselves to human ambition. The one is outward, depends on the actual accomplishment of outward ends, consists in the admiring suffrage of mankind. But the ends may be low, and the suffrage of mankind may be a lie. The other kind of success is inward, depends on earnest effort to realize universal ends, and consists in the approving suffrage of the soul. It matters absolutely nothing whether mankind endorse it or not. It is indeed a delight to receive the approbation of others in the pursuit of wise and noble objects; the sympathy of the good is the sweetest encouragement that can come from without. But even this can be dispensed with. Hated by the bad, misunderstood and ignorantly condemned by the good, there are still left to him of pure purpose and conscious rectitude infinite depths of joy. His life may be a succession of outward defeats; but he himself knows it to be inwardly a victory and success.

Now which of these two kinds of success a man prefers, reveals unerringly of what stuff he is made. It is not always necessary to sacrifice either. I doubt not there have been many men signally successful in the eye of the world, yet equally so in the eye of the inner judge. But this is hardly the usual fact. Nine times in ten a man who is enamored of his ideal will be called to make sacrifices, hard enough to selfishness, but easy to love. And nine times in ten the man who is enamored of outward success will find himself driven to customary violation of his ideal,



until at last he is scarce conscious of his own frequent lapses from high-toned principles. That is a crucial test of character which brings a man suddenly to himself, and compels him to choose deliberately between the outward prize he covets and the inward law he nevertheless discerns. If he loves the outward success so well as to be willing to immolate the pure inward ideal at its shrine,—if he decides it to be impractical, visionary, quixotic, to govern the transactions of common life by the highest standards, and then proceeds to act accordingly,—he will no doubt find himself one of a great army of unnumbered millions, all of the same mind, and all practising the same morals; but he as surely writes himself one of those who betray their own souls. There is no lack of such in the world—their name is legion; but it is none the less true that there have been, and still are, men who would let themselves be torn asunder by wild horses, rather than thus prove false to the God within. He who so loves the inward success of the soul, that to win it he is willing, if need be, to throw to the dogs the very bread at his hungry mouth, will find himself in company with those great, starry souls who, like Socrates, cheerfully preferred death rather than the sulling of their self-respect by so much as one iota of conformity with evil. These have seen the glorious light, loved it, and been transfigured by it.

I shall not refute the possibility of this dazzling virtue, this inward success, if I choose to pursue the outward in its stead. I may turn my eyes away from its brightness with well-bred or ill-bred scorn; I may choose to cast in my own lot with the low ideals which are the world's idols. But I shall not thereby put out of existence the supreme, divine realities of the higher life; I shall only succeed in classifying myself with the voluntarily imbruted. The moral idea sifts mankind with remorseless accuracy; the coarse-grained go to one place, and the fine-grained to another. I may prefer whichever I please, the outward or the inward success; I shall only select my own companions, who will make me increasingly like themselves. My choice will only rank me with the morally great or the morally small, speedily assimilate me with them, and write itself out in every trait of my character. I might as well hope to unsettle the foundations of the universe as to change this law. I classify myself by the ideal I adopt. If I live for outward success, I descend continually towards those that are still lower than I. If I live for inward success, every hour shall lift me nearer to those that dwell upon the heights.

I wish that men in their hearts believed these truths—for truths they are, as surely as truth exists. I wish there were more who, instead of secretly despising the folly of carrying a high ideal into the common business and petty details of life, saw that this made the exact difference between real success and real failure in life. Success in the highest sense is wholly in my own hands. It hinges wholly on the reverence and obedience I determine to yield to my own ideal. There is no luck or chance about it. My outward plans depend on a thousand contingencies; and I shall be wise to hold them with a light grasp, ready to relinquish them the moment I am bidden to do so by the inner oracle. I do not choose to put it into the power of the world to defeat me in the aims to which I cling; I shall, then, cling only to aims which the world cannot reach. My success does not depend upon you, nor yours upon me. If I determine to succeed, you cannot hinder or stop me; the whole world cannot hinder or stop me; because the only success that I am resolved to win must be inwardly, not outwardly, achieved. I may be obliged to crawl through life in poverty and disappointment and neglect,—in sorrow, perhaps, and anxiety of mind; that I cannot help, if the price of the opposite condition is put too high. But it is for *me*, not for *you*, to say whether I have succeeded. I decline to submit my success to the world's vote; it must be determined by my own vote. The world has no rule by which to measure it. All this is said to itself by every independent spirit, the wide world over. What the people call success is indeed a doubtful and uncertain thing, subject to all the changes of fortune and a fickle public mind. But success of this sort, desirable as it may be, is not the supreme good. The lines of Addison should be engraved on every heart:—

"'Tis not in mortals to command success;  
But we'll do more, Sempronius,—we'll deserve it."

What I have thus far said has been spoken of the two kinds of success which are open to individuals;

but the same truths will hold good of our own Society. I wish to say a few plain words about the success at which we ought to aim, and the condition of it.

The usual test of Society success, you know, lies in two questions—"How much money can you raise? And how large a house can you draw?" Among ministers, of course, there would be some innocent prattle about the number of souls saved, church-members added, and so forth; but any Society that easily raises all the funds it needs, and constantly secures a full audience, would be voted successful by the community at large, and would command the respect and influence which visible success usually wins.

Now, without at all despising success of this sort, I nevertheless regard this popular test as lamentably insufficient. The real success of our Society, at least, can in no way be measured by them. What ought we really to aim at?

1. At educating ourselves by earnest thinking on the highest themes that concern us as men and women.
2. At applying the ideas we thus acquire to the perfecting of our own characters and the purifying of our own lives.
3. At emancipating the community from superstition, and diffusing the principles of liberal reform as far as possible.
4. At putting our own principles into practice by doing all the practical good we can.

These appear to me to be the chief objects at which we ought to aim; and it is plain that our success is not to be estimated by any standards popularly accepted. We ourselves must determine how much has been accomplished thus far. Allow me to remind you of the past year's work, that we may form some estimate of its real success.

We began last year by making a protest in behalf of spiritual freedom whose influence we never shall fully realize, but which I believe to be widespread and deep. This change of attitude towards Christianity involved the loss of many members of the Society, and various financial embarrassments; but the spirit in which these sacrifices were made commanded my sincerest admiration, and gave me great hopes of our future work. During the year we maintained our regular Sunday meetings, our Sunday School, and our Radical Club, besides holding Sunday School festivals and social assemblies. We started and sustained for several months, with some outside help, a Free Evening School for men and boys, and a Free Afternoon School for girls, at which I believe much real good was done. I dare say it will surprise you to learn that within the year, besides defraying the regular and also the unusual expenses of the Society, we raised nearly \$500.00 for charitable objects in no-wise connected with our own interest, including about \$50.00 for the sufferers by the terrible Avondale mine catastrophe, \$105.00 for Wilberforce University (colored), \$135.00 for the Orphan's Home in this city, and about \$140.00 for the free schools; and we still retain something in our treasury. Besides all this (a very imperfect account of the year's doings), THE INDEX was started by members of our Society, and guaranteed by them at their private expense. Looking back over the year, I think I can safely say that, so far as my own work is concerned, I never accomplished so much for the cause of radical religion in any two previous years,—perhaps in all my previous years put together. We may well take heart, I think, from this glance at a year's honest work in a good, nay, the best of causes. It is work that will not be forgotten, but will continue its influences long after you and I shall have passed away.

Now I want to say to you that the outward success attained is enough, and more than enough, to encourage us, and embolden us for another year. But I reckon the inward success as far greater. Have we not all gained some new thoughts that will mould our lives henceforth—obtained clearer insight into great ideas and liberal principles—grown in mind by what we have all heard and said? Have we not all felt ourselves embarked in the grandest cause that can enlist the hearts of men? Have we not all done some unselfish work for humanity, looking for no reward, but content with the thought of doing our share in the world's advancement? Have we not all been visited by some divine dreams of a nobler life, a purer and sweeter character, a world made happy by the universal spread of love to man and the Infinite Benignity? Surely I believe it; and instead of being discouraged, as some of you have feared I might be, I

never felt more earnest and undismayed in my life. I did not go into this work without deliberately counting all the cost beforehand, and I made up my mind at the start that a great outward success was not to be expected. If you only keep up your own courage, and persevere with earnestness, enthusiasm, and hope, you need have no fear that I shall ever be disheartened by thin houses or any other symptom of outward failure. If only twenty come, or a dozen, or only five, and if these few are in dead—no, in *live* earnest about it, I shall work on with you gladly, cheerfully, hopefully; and we shall succeed at least in the spirit we cherish and the motives that move us, even though we should see no outward fruit of our labors for long years.

But there are conditions of inward as well as of outward success. Our Society has worse foes than any that assail it from without; I mean, the indifference, the apathy, the deadness, that are so apt to paralyze radicals everywhere. I believe we shall succeed in every way, both within and without, if we have *faith in our cause, willingness to work for it, and a public spirit that will refuse to limit itself by Society boundaries*. These are worth more than any amount of money, or any number of members; and they will accomplish more. The mercantile or the business view of the case will not answer, for it never includes the real causes of success. Given faith and determination and industry, we can yet do wonders in liberalizing and elevating public sentiment; but if we lack these, we might just as well disband to-night. What we want is that mighty, unquenchable enthusiasm of ideas that burns away steadily in the depths, and does not manifest itself in little spurts of fire at the surface. We want no sentimentalism, but a rugged and indomitable purpose to work on for freedom and humanitarian religion despite all obstacles, all discouragements, all doubts, difficulties, and dangers. We want a spice of the heroic about us, friends,—something of the spirit that *can't* be pushed to the wall, and *won't* give up while life holds out. Our success is in our own hands; we can fail or succeed, just as we choose. And what I want to say is this,—that so long as I live, I mean never to haul down my flag; and that I will stand by you just so long as you will stand by me and by each other. As to failure, we *can't* fail, unless we go into moral bankruptcy. The universe is all on our side; and we shall succeed inwardly and outwardly, if we only stand stoutly to our guns, and do our best. But we must all make up our minds to *work*, and not expect that one man will be able to do the work of the whole. That idea is obsolete. We must meet together, consult together, think together, work together; or all my words will be empty wind. Remember, if we don't succeed, we ourselves shall be alone to blame. Success, the highest and noblest success, is ours, if we choose to pluck it.

#### CONCERNING MEMORY.

[Conclusion of Prof. Hering's lecture, translated from the German for THE INDEX by Mr. Guido Marx, of Toledo.]

"If we consider further how every organic being which lives to-day is only the last link of an illimitable chain of organic beings, which sprang one from the other, and inherited one from the other a part of their acquired peculiarities; and how everything tends to place at the beginning of this chain organisms of the greatest simplicity, comparable to those which we call to-day organic germs; then this whole chain of beings appears to us as the grand work of the reproducing power of the substance of that first organic form with which the whole development began. When this divided itself, it left to its descendants its properties; they acquired new ones in addition and left a new heritage; and every new germ reproduced the largest part of what had been experienced before, while the other part receded in its memory because changed circumstances did not incite to reproduce them.

In this way every organic being of the present stands before us as a product of the unconscious memory of *organized matter*, ever growing and ever dividing itself, ever assimilating new matter and returning other matter to the inorganic world, ever incorporating the new into its memory to reproduce it again and again and to form it richer and richer the longer it lives.

The whole history of the development of a more highly organized animal forms, from this point of view, a continual chain of recollections of the evolution of the grand chain of beings whose last link is this animal. Just as a complicated conception, through a hasty and (so to speak) superficial reproduction, comes to perfection through long and laboriously performed processes of the brain, so does the developing germ pass quickly and only hintingly (as it were) through a series of phases which, by the chain of beings the last of which it is, during an im-



measurably long life only step by step attained development, and became fixed in the memory of organized matter. Often and long anticipated, and created into theories under various forms, this conception has only found a correct elucidation through a natural philosopher of the present day. For truth hides itself in manifold garbs before the eyes of those who seek her, until she stands unveiled before the eye of the chosen. But with the form, with the exterior and interior formation of the body, organ or cell, are reproduced also their performances. The chicken which has just broken its shell runs away as its mother did, when she had broken through hers. If we consider what exceedingly complicated combinations of motions and perceptions are necessary only to keep the equilibrium in running, we shall understand that nothing can explain the fact mentioned but the acceptance of an innate capacity to reproduce these complicated functions. Just as to the individual an after-exercised motion acquired in the course of his life becomes second nature, such also to the whole species becomes the function so often repeated by every member of the same.

The chicken is not only born with a great dexterity in its motions, it also brings highly developed perceptive faculties. For it picks forthwith the kernels which are thrown to it. To be able to do this, it is not only necessary for it to see them, but also to estimate with certainty the location, distance and direction of every kernel, and to calculate with equal certainty according to these the motions of its head and its whole body. But this it cannot have learned in its eggshell. This the thousands and thousands of chickens have learned which have lived before it, and from which it is descended in a direct line.

The memory of organized substance is disclosed here in the most surprising manner. The slight irritation, as the light emanating from the kernel strikes the retina of the chicken's eye, causes the reproduction of a richly linked chain of sensations, perceptions, and motions, which have never met in this individual, and which nevertheless arrange themselves at the very beginning with as much certainty and exactness as if they had been practised a thousand times on the same subject. Such surprising accomplishments by animals have been usually looked upon as manifestations of instinct; and natural philosophical mysticism has busied itself considerably with this theme of instinct. But if we consider instinct as a manifestation of memory or the reproductive power of organized matter,—if we ascribe to the species a memory, as we must concede one to the individual,—then instinct becomes forthwith comprehensible, and the physiologist finds points to connect it with that great series of facts which we mentioned above as manifestations of the reproducing power. This does not give yet a physical explanation, but it brings it nearer.

The animal acts, in obeying his instinct, when it spins its cocoon as a caterpillar, when it builds as a bird its nest, or as a bee its cell, with consciousness and not as a blind machine. Inside of certain limits, it knows how to adjust its acting to changed circumstances, and is in this liable to err; it enjoys itself when the work progresses well, and feels displeased when it meets hindrances; it acquires skill, and builds its nest the second time better than the first; but that it chooses the first time so easily the most appropriate means to attain its purposes,—that its motions regulate themselves so well and intuitively, according to the end in view,—this it owes to the inherited contents of its nervous substance, which need only the impulse to be set in motion in the most appropriate manner, and to hit exactly upon that which is required.

Surprising skillfulness is easily acquired in a narrow sphere. Partiality is the mother of virtuosity. Whoever admires the dexterity of the spider in spinning her web, should not forget how narrow her other powers are, that she did not learn this art herself, but that numberless generations of spiders have acquired it step by step. And this, their art, is pretty much all that they do learn. Man grasps bow and arrow when his net catches no prey; the spider starves.

So we see the body, and (what is here the most interesting to us) the whole nervous system of the new-born animal formed and tuned for its connection with the external world, which it enters ready to respond to its influences in the same manner as its predecessors have done. Should the nervous system and brain of the new-born man be different from this?

Certainly men must learn with difficulty, where the animal is born master; but in return the human brain is at its birth much farther remote from the limit of its development than that of the animal, and it not only grows longer but also stronger than that of the animal. It may be said that the brain of man is much younger in entering the world than that of the animal. Animals are born precocious, and act forthwith precociously. It is like those wonder-children, whose brain is also born too old to be able to develop itself as richly, notwithstanding its large endowment, as that of others endowed less bountifully but with greater freshness of youth. The brain of man and his whole body has a far wider range of individual development; and a relatively greater part of it falls into the time after his birth. It grows under the influence of his surroundings on his senses, and acquires under such circumstances by individual impressions what the animal receives through strong generic impulses.

Notwithstanding, it is clear that we must ascribe, not only to the body generally, but also to the brain of the new-born infant, a far-reaching power of recollection or reproduction of that which had been

developed variously in his ancestors, and by the aid of which he learns the practices required in life, in so far as they are not fully innate, much quicker and easier than would otherwise be possible. Only, what we call instinct in animals appears in a form more free, as disposition. The conceptions, of course, are not innate; but that they crystallize so easily and certainly from the complicated compound of sensations, is not the child's own work, but he owes it to the labor of many thousands of years of the cerebral substance of his ancestors. Experience has also shown generally, that those theories of the development of individual consciousness which let every single human soul (so to speak) begin anew in its development, and which deny all that is innate, as if the thousands of generations which existed before us had lived to no purpose for us, are remarkably in contradiction with the facts of every day's experience.

The realm of those processes of the brain and phenomena of consciousness which ennoble man, has not so long a past as that of physical wants. Hunger and the impulse to generation moved the oldest and most simple forms of the organic world; for them and for the means to satisfy them, therefore, the organic substance has the strongest memory, and the impulses and instincts based upon them take hold of man to this day with the power of an elementary force.

The spiritual life has grown slowly; its most beautiful blossoms belong to the latest epoch of the history of the development of organic matter, and it is not so very long that the nervous system has carried the jewel of a great and richly developed brain.

Oral and written tradition has been called the "memory of mankind;" and this saying contains truth. But there is also another memory in humanity which is the innate reproductive power of the cerebral substance, without which letters and language would be only dead signs for later generations. For the highest ideas—though they were a thousand fold eternalized in letter and language—are nothing to minds which are not ready for them; they must not only be heard, they need to be reproduced. And if, with the treasure of ideas inherited from general tradition to generation, the treasure of interior and exterior development of the brain were not increasingly transmitted,—if, with the thought preserved in writing, the power of its reproduction were not also bestowed on the coming generations,—letter and language would be for naught. The conscious memory of man is extinguished with his death; but the unconscious memory of nature is true and indestructible, and whoever has succeeded in leaving on it the imprints of his labors, will be remembered forever."

#### FREEDOM OF LABOR.

[By Lydia Maria Child, in the National Standard.]

I honor labor; I believe in labor. My father was a workingman, and I am a workingwoman, both theoretically and practically. Few who have any taste for literature have done so much of the manual labor of the world as I have done and still do. But I am opposed to the 'eight-hour law.' I dislike all monopolies; and a monopoly of labor seems to me as wrong, in spirit and principle, as a monopoly of grain or fruit. For men to combine together to fix by a forcing process the price of the article in which they deal is monopoly, and nothing else. If men buy up all the oranges, and let them decay by the bushel, rather than sell them under the exorbitant price they have established for their own emolument, they are monopolists, and enemies of fair trade; and if workmen combine together to prevent people from obtaining shoes, or cloth, or houses, or railroads at any price except the one they agree to establish, they act in the very same spirit of monopoly of which they so justly complain in capitalists. In the one case, oranges which are needed are left to rot; and in the other case, laborers who are needed are left to starve, unless supported in idleness by those who hinder them from working. The spirit of the thing is bad and the principle of it is wrong, whatever form it may take. The attempt to prevent men who want to work from working in any part of the world where labor is needed seems to me contemptible in spirit and shallow in policy. It seems to me that justice, kindness, and enlightened self-interest all require us to welcome John Chinaman to our shores. He is a patient, steady, industrious brother of the human family. There is not room enough for him at home, and we have more room than we need. We can do good to him, and he can do good to us. As for his degrading the position of workmen because he can live on a rat a day, and charge for his labor accordingly, any evil of that sort, if it existed at all, would be of very transient duration. They would soon get bravely over all that. The Irish considered themselves lucky if they could obtain a good meal of potatoes every day in their native land; but they had not been in this country long before roasted turkey and plum-pudding took the place of potatoes, and at the present time whoever would secure their services must keep a luxurious table. Tea four times a day was the last requisition made upon me, when I employed an Irish woman to do a job at a price which would enable her to board at hotels.

A WESTERN editor accuses another of having stolen his report of a meeting, which was recognized by certain earmarks. The courteous retort is that the first editor "should tie his ears over the top of his head while writing, to keep them out of the ink-bottle."

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"I do not hear much said about THE INDEX, except in a general way. People say they like it, and that is a grand thing. — said that it was very badly edited. To tell the truth, I have been disappointed in the last one or two numbers. I was sorry to see that affair with the *Commercial* in it. The paper is too small to be filled with such purely local matter. If it was as big as the *Independent*, it might do, for the thing was spicy; but it is too bad to devote so much space to what can have no interest to outsiders beyond its spiciness. It seems to me that there are more important things than Unitarian matters and the action of the Toledo press to speak of in your editorial page. You cannot afford to do such things. If you want to keep people's attention, you must let all such matters alone and devote yourself to speaking your own truth in your own way, without reference to your neighbors. I don't mean that you are influenced by them, and I know it is a great temptation to say sharp things when you have the opportunity; and you certainly have plenty of chances. But I think it would be better if you let them entirely alone. I think I realize how little people care about such things."

"In THE INDEX I notice quite a good deal said about organizing and sending our names to Mr. Potter. I am not sure that is the best way. Many years ago I got out of the notion of organization, except for financial purposes; and when I got our Parlor Club started, I thought best to have no organization but attraction, and it has lived three years on that basis. Its prospects for the coming winter are brighter than ever, and we shall call our first meeting the second Saturday in October. This winter I will send you, from time to time, short notices of our doings."

"Some feel that you have been too Toledoish this summer; some expected all your essays would be new work; some wanted your say on numerous current points in short articles, instead of 'communications,' and some wanted to hear from you of books. These are as I have picked them up. I have no means of knowing whether you will lose anything on these accounts; still less whether you may not gain by extension of interest ten times as much as you lose."

"I enclose 25 cts. for which please send me a few numbers of THE INDEX. I hope by means of 'Religious Revivals' and the 'Efficacy of Prayer' to obtain a few new subscribers. I am much moved by the communication of Austin Kent, and am hoping that a friend to whom I shall send it will 'pray out of his pocket-book' in his behalf. He is a man who prays much after that fashion."

"My attention was first drawn to THE INDEX by your friend —. I liked the first copies and obtained others. My desire to see it increased, until now it has become chronic and irresistible. Though not appearing by name on your books, I am nevertheless in regular receipt of your paper."

"Excuse my adding that I was surprised and pained at your printing, without comment, your correspondent's charge that the leaders of Unitarianism were half fools, etc. I fear you will be unjustly blamed for it, though not by —."

#### LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society will be held for the present on Sunday evenings, at 7½ o'clock, in LYCEUM HALL. The public are cordially invited to attend.

A Social Meeting of this Society and its friends will be held on Thursday evening, October 20, at 7½ o'clock, at the residence of Mrs. WILLIAMS, No. 19 Seventeenth St. A full attendance is desired.

At the Social Meeting held last Friday evening, at Mrs. CURTIS'S, the following gentlemen were appointed as a LOCAL COMMITTEE to make arrangements for the approaching Convention of the FREE RELIGIOUS ASSOCIATION:—MR. H. E. HOWE, MR. S. D. CURTIS, MR. A. E. MACOMBER.

DONATIONS.—THE INDEX ASSOCIATION make grateful acknowledgement of the following donations recently received:—

GERRIT SMITH, Peterboro, N. Y.	\$15 00
J. T. BLAKENEY, Dunkirk, N. Y.	2 00
SPENCER L. BAILEY, Fredonia, N. Y.	20 00
MRS. L. R. SWAIN, New Bedford, Mass.	5 00
MISS KATE NAPIER, Havana, Ohio	10 00
A. COCHRAN, Franklin, Pa.	10 00
S. C. GALE, Minneapolis, Minn.	10 00
JOS. H. WILLIAMS, Augusta, Me.	10 00
S. GRIFFITHS MORGAN, New Bedford, Mass.	10 00



## Poetry.

## THE TWO EMBODIMENTS.

## PART I.—THE DEVIL AS EPICURUS.

Ambition is an empty thing :  
It is not worth  
The costly bartering  
Of mirth,  
That is the price of it.

A false, deceitful thing is love,  
Whose little worth  
The fool may count above  
Sweet mirth ;  
But wise men scoff at it.

Some think religion is a prize  
Of greatest worth ;  
'T is bought at sacrifice  
Of mirth,—  
Therefore I'll naught of it.

A fig for glory, love, and prayer !  
They are not worth  
The tithing of a hair ;  
But mirth—  
I'd give them all for it !

## PART II.—THE DEVIL AS JOHN CALVIN.

What joy it is to see Servetus burn—  
To hear the crackling fire around him hiss,  
To mark his shrinking flesh to cinder turn,  
To know his agony as frightful is  
As will be his eternal pangs in Hell !  
When I do think what his offence hath been,  
I know, O Lord, I have done passing well  
To cause that those hot faggots should be green,  
Since, burning slow, they'll give him time to groan,  
Yet not afford him leisure to atone !

Why screams he not ? Why yells he not for pain ?  
Will he not cheer me with a single moan ?  
The stubborn wretch in death yet once again  
Would rob me of my dues ! O, may he groan  
A million years in Hell in recompense !  
Ha, now the licking flames his eye-ball sears,  
And, joy of joys, his screams find utterance !  
Would I dared cry—"SERVETUS, CALVIN HEARS !"  
But no—men might not see this joy of mine  
Is but obedience to the laws divine.

O kind and loving Father ! God of Heaven !  
Who makest glad the hearts of Thine elect  
By giving them what Thou to me hast given—  
To see the tortures that Thou thus inflict  
On those predestined to eternal woe !  
I thank Thee that these eyes of mine have seen  
The bitter sufferings of my haughty foe ;  
I pray Thee that, even as his pangs have been,  
Thy mercy grant they thus may ever be—  
That he may burn through all eternity !

E. S. A.

## The Index.

OCTOBER 22, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

SPECIAL NOTICE.—Persons wishing a file of THE INDEX, bound and complete for the year, at \$2.50, will please forward name and address immediately. No money should be enclosed. Only TWO HUNDRED AND FIFTY COPIES can be supplied. If these are all ordered, the missing numbers will be reprinted and the orders filled at the end of the year. For further particulars see THE INDEX, No. 20.

## ANNOUNCEMENT.

To every new subscriber who shall remit to us, before the first day of January next, \$2.00 for a year's subscription to THE INDEX, we will send gratuitously a copy of the last ANNUAL REPORT OF THE FREE RELIGIOUS ASSOCIATION ; provided a desire for it is stated at the time.

To every new subscriber who shall remit to us \$2.50, we will send THE INDEX for one year, and also an unbound file of The Ladies' Own Magazine for 1870, edited by Mrs. M. C. Bland, Indianapolis, Ind. We will send a bound volume of the latter (when issued) with THE INDEX for \$3.00.

## CHURCH-GOING.

Occasionally, heretic as we are, we drop into an Evangelical church and patiently sit through the services, as not a few other heretics do occasionally and sometimes—regularly. Again and again we have seen some ordained Dryasdust get up, read hymns (sometimes beautiful hymns) as he would an invoice of hardware, make prayers which are simply a series of instructions to God how to conduct the universe in the special interest of the congregated church-members, or else a string of special favors to which their "faith in the gospel" gives them a sort of right (because, in the phrase we have often heard, the speaker "takes the Lord at his word," i. e. holds him to his Bible promises and refuses on any condition to let him off), and deliver a sermon which is a rehash for the thousandth time of doctrines as familiar to the audience as their A B C, and as nutritive as the "sawdust pudding" which Benjamin Franklin or some other old worthy used to recommend as a substitute for unattainable dinners. We have seen these performances gone through without a particle of apparent feeling, in a manner utterly hard, cold, prosaic, stiff, and dead,—all the more repulsive because the phrases used, the lifeless *residuum* of once fervid emotion, had become like sea-shells cast up on the beach, their living inhabitants now sun-dried and baked, and redolent only of arrested putrefaction. Yet the house would be full, and the listeners all decorously still, guiltless of any show of disgust, though evidently unimpressed.

Even when the minister saved us from this absolute *ennui* by some symptoms of earnestness, or (rarely) by the tone of intense conviction, there has been the same everlasting ringing of changes on a few old dogmas as juiceless as they are false. "Flat, stale, and unprofitable,"—that was the mildest verdict we could pass. And when we saw the people streaming out of the church-doors, a few chatting unconcernedly in harmless or harmful gossip, the majority stiffly bearing themselves with a certain Sunday solemnity of face and gait, we could but wonder at the tenacity of the popular religious system, and ask what it was that thus perpetuated it like a mastodon's skeleton in the midst of this busy American life.

For it cannot be supposed by any one aware of the living thought of to-day that Orthodoxy has any strong hold on the minds of the majority even of church-goers, especially of the men among them. The earnest Orthodox are mainly Beecherites, who have really cut loose from the dogmas on which the whole Orthodox system rests. The majority let the match and the gunpowder lie side by side in their minds, safely because undisturbed. The ideas of the Sunday and the ideas of the week are as *yes* and *no*. THE STRENGTH OF ORTHODOXY TO-DAY IS THE PEOPLE'S THOUGHTLESSNESS. Once get the public mind to working freely on the question of religion, and the beginning of the end is come. Once let it act on Christianity as it now acts on business and politics, and its chains will snap like Samson's seven green withs in the legend.

The people go to church less from conviction than from sheer force of habit. They passively listen ; they do not actively believe. The power of association, the contagion of fashion, the blind conservatism of mere feeling, the love of respectability, the shrewd

calculations of policy, which foots up the cash value of hypocritical conformity,—these do a thousandfold more to fill the churches than belief in the Evangelical "scheme of redemption." Multitudes attend church regularly, pay largely, hold the highest position in Evangelical societies, who are known, even by their ministers, to have no more faith in "salvation by the blood of Christ" than in the tales of the Arabian Nights. Instead of denouncing such men as heretics, the ministers meekly connive in their defection from "the faith," and are only too glad to accept their generous contributions to the ministerial salary. Investigation into the real sentiments of almost any congregation would be the depopulation of the church. Hardly a man, and but a portion of the women, is altogether "sound in the faith." The system of Orthodoxy is thoroughly honey-combed ; and one of these days, when the storm comes, it will topple like a house of cards. Church-going, common as is the practice, is to-day no proof of Orthodoxy ; and the ministers know it. But partly from sincere convictions, partly for less disinterested reasons, they urge it as a solemn duty to "frequent the house of God," to "improve the means of grace," etc., etc. Provided you come regularly, and pay for the privilege of coming with equal regularity, you will be reckoned as a "pillar of the church," and no awkward inquiries will be pushed into the secrets of your thought. If there were no other interests enlisted in support of the churches than earnest zeal for Christian doctrines, we should soon see a collapse that would amaze the nations ; but remembering the vast capital invested, and the powerful conservative instincts engaged, we see that the churches will not speedily disappear. Their "hour has not yet come."

The real religion of our times is not inside church walls. We see it in Sanitary Commissions and Aid Societies for the victims of war, in all the humanitarian movements which are the glory of the age, in the new leaven of liberty which is working in Europe and all over the world with such terrible threatening to Caesarisms, kingdoms and Papacies, in the growing consciousness of the duties which we all owe each other as brothers and sisters in one great family of Man. Here we behold the real worship which knows no taint of superstition. Call it what you please—the directing providence of God outside of Nature, the self evolving energies of matter in a Godless universe, or the stirrings of a divine, omnipresent Power working in Nature and her highest product, the soul of man,—this new religion is the spirit of a deep, tender, and most earnest HUMANITY, penetrating through dead forms to the living truth, hating hypocrisies and cleaving to realities, trampling on all thralldoms in passionate devotion to freedom, smiting down the giant tyrannies of the past, kneeling, sword in hand, on the field of blood, and turning upward to the skies a face bathed in the holy light of a glorious dawning day. Though sweaty and begrimed with the stains of immemorial slavery, we behold this stalwart form of Humanity arising from the mire of its degradation, clothed with strength and majesty as with a garment, and in the magnificent promise of its future we forget its nakedness and its blindness and the broken fetters still clinging to its limbs. The battle is not yet over. Heaven is still hidden by the dust and smoke of the fray. Though he grips the serpents of superstition and



ignorance by the neck in deadly grasp, the young Hercules is even yet a babe, nor knows his own Olympian destinies. But after wanderings and toils not laid upon the weak, the gods shall yet recognize their own, and the great drama of history with its unutterable pathos of blood and tears shall be no tragedy at the last. The dynasties of princes and pontiffs are as a tale that is told; and Humanity, bearded and crowned, shall yet reign upon heights divine.

The *Present Age*, a weekly Spiritualist paper second to none (so far as we know) published by the Spiritualists, has been removed from Kalamazoo, Mich., to Chicago, Ill., increased in size, and even improved in quality. Its tone is dignified and liberal, and in uncompromising advocacy of true reform it allows none of its contemporaries to outstrip it. The number before us (Sept. 24) has very excellent articles, among which we will mention "The Proposed New Bible," "Henry C. Wright," and particularly "Sensationalism," by Mr. J. S. Loveland. The Editor is Col. Dorus M. Fox, who is supported by a numerous corps of collaborators. Price, \$3.00 a year; address the Editor, 106 Randolph St., Chicago.

## Communications.

### COME!

- "Rarely glorious is this sunshine,  
Mellowing with its generous rays  
Air that is pure as the purest wine,  
Filling brim-full these autumn days."
- "Rarely blue is the arching sky,  
Rarely blue is the restless lake:  
Dear-heart, come! Put labor by—  
Leave care behind for the sweet day's sake."
- "Come taste this vintage which is o'erflowing,  
Free for the earth and us to quaff;  
Thy pulse and cheek it will set a-glowing,  
Mayhap, worn heart, it will tempt a laugh."
- "Behind us we'll leave the noisy town,  
Out from its dust and dirt we'll go,  
Out to the road-side, quiet and brown;  
Then, tired feet, you may travel slow."
- "Slowly we'll go through the meadows wide,  
Where the alder leaves are turning red,  
And slowly down to the river's side,  
That's singing lullabies in its bed."
- "Here on the bank, still green, we'll rest;  
Over our heads, the leaves are gay,  
And talk to each other, methinks, in jest;  
I will not hear one sigh to-day!"
- "The year moves on to the sweetest rhyme,  
It is not sad at growing old;  
To the music, O friend, are you keeping time?  
Age need not make the blood run cold."
- "Why, child, it is not so long ago,  
Since life for me meant music rare."  
"There! Dear-heart, didn't I tell you so?  
Youth's elixir is in this air."
- "Now you are rested, I know: and so  
We will be up, up, and away;  
For I must gather ere home we go,  
Of woodland flowers a rare bouquet."
- "These golden-roses, with their feathery spray,  
I'll put by the purple aster's side;  
Then, massed with autumn leaves so gay,  
Look—what posy more worth your pride?"
- "A whole arm-full of gorgeous beauty,  
To bear along our homeward way;  
A bit of new strength for to-morrow's duty,  
Trophies enough of one perfect day."
- "The wine was good"—I hear her saying,  
"It made me glad, it makes me strong."  
Gladness and strength are her ways of pray-  
ing—  
To the Good Giver both belong.
- And all through the grinding toil of to-mor-  
row  
Her face will glow with a holy light;  
Work is a benison laid upon sorrow  
By hands of infinite love and might,—  
Hands that as well give holiday cheer;  
Hark to his voice this autumn day!  
Come, drink this wine of the ripening year;  
Dear, sad, tired hearts, come all away!

MILWAUKEE, Sept. 26, 1870.

W.

## KESHUB CHUNDER SEN AND HIS WIFE.

Having seen it stated in some religious papers, that Keshub Chunder Sen is opposed to the elevation of the women of his country, I give you an account of an interview he had with Miss ——— in relation to the education of his own wife. Miss ——— had been sent to ——— by the "Woman's Union of Foreign Missions," an association which sends out single women for the purpose of educating the women of India; and had already been admitted to several families of the highest rank, when Mr. Sen sent to know if she would teach his wife. Feeling that she had as much to do as she could well attend to, she called upon him to say that she had not the time at her disposal. But he entreated her so earnestly that, at last, she consented. Mr. Sen then led her to his wife's room, and introduced her to his wife and mother. Miss ——— went several times to the house, but it was either a feast day or a holy day, or Mrs. Sen had gone to see her relations, so that she could never see her; and she gave up trying. Mr. Sen then sent, asking her to try again. She went, but with no better success. Several times this happened; and then she sent word that she had not time. Mr. Sen then went himself to see her, and begged her to make one more trial. She told him it would be of no use; she could never see his wife, and that she could not afford to take the time for it. He still entreated, till at last, forgetting herself, she said:—"Why, Babu, I am astonished! I expected to find your wife different from the other women. I thought your influence over her would be so great that she would be more intelligent and have a greater desire to learn." He exclaimed in intense excitement:—"You know it isn't my fault! You know I can't help it! You know I have no influence, no control over my own wife. I can't ask her to do the least thing without first asking permission of my mother." And his mother is bitterly opposed to his wife's being educated in any but the old way.

[We have reason to believe that the above testimony is strictly correct, though we are not authorized to give any names.—Ed.]

### TRUE FREEDOM.

"The truth shall make you free."

Paul declares himself a Pharisee of the straightest sect. Those who are familiar with the demands of the pharisaical creed upon its disciples can readily understand the enthusiasm of this earnest man for the religion of Jesus. On becoming a Christian, he emerged from the slavish ritualism of the Jewish church, and placed his neck under the yoke of the meek and lowly Nazarene; and the contrast was so great, he imagined he had reached a state of perfect freedom. This was a natural result, and Paul only showed himself a type of mankind in general, who always judge by comparison.

Absolute freedom being still an ideal goal to which none has attained, it is not wonderful that those who have groaned under the galling chains of some most crushing form of despotism, which, like a frightful nightmare, has ever weighed down their powers and paralyzed their energies, should rejoice and be exceedingly glad when released from such a state, and placed under the government of a kindly-hearted king, whose iron rule is softened by love for his subjects. They now look back upon their former condition with horror, and rejoice greatly at the change which has done so much for them. Christianity in its purity is a great improvement on Judaism. The yoke of Jesus is much lighter than that of the priesthood; and the enthusiastic and logical Paul was dazzled with the grandeur of a scheme of salvation which had for its corner-stone a benevolence so sublime as that manifested by Jesus of Nazareth in dying for truth and humanity. Such examples are exceedingly rare in history, much more so than now; and it would have been strange indeed if the hearts of good and true men had not been taken captive, and made to rejoice in what they conceived to be the freedom of a glorious truth. When Martin Luther broke the chains of papal infallibility that for ages had rested upon the whole Christian world, crushing out the heart and life of humanity, and won freedom from the damning influence of a few of the darkest dogmas of the Catholic Church for himself and followers, they in their enthusiasm imagined they had reached ultimate truth and perfect freedom. The world of mind, like the universe of matter, advances step by step; and in the course of time Wesley was favored with brighter glimpses of truth, and sublimer conceptions of freedom than were ever dreamed of by Luther. The benevolent Murray took a step still in advance of Wesley; and now comes our beloved Channing, whose feet touched heights more sublime than had ever been trod by mortals. Still the summit was not gained; and Parker, glorious Theodore ("gift of God"), mounting at first upon the thought of Channing, ascended still higher, and by the magnetism of his grand soul, and the magic of his earnest eloquence, lifted many up to his plane of thought. Still—

"The world rolls freedom's radiant way,  
And ripens with her sorrow;  
Take heart! Who bears the cross to-day,  
Shall wear the crown to-morrow."

That truth is the parent of freedom is proved by all history, political as well as religious. Advanced minds in every age and country have shown themselves friends of justice, equality, freedom, and fraternity. A religion of perfect truth must therefore be a religion of perfect freedom. This neither

Judaism, Mohammedanism, nor Christianity can claim to be. Catholics make no such claim. On the contrary, they hold that the authority of the church over the soul is absolute; the whole duty of the disciple is to submit to every ordinance without question, to believe every dogma without mental reservation, and make every sacrifice demanded without complaining. The Evangelical Protestant churches demand little less. Indeed, where they possess the power, they invariably show themselves as despotic as the mother church. Witness the "Blue Laws" of Puritan Connecticut, under which men and women were fined and imprisoned for not attending church, or for taking a walk on Sunday, or for saying that the Bible was not an infallible book, &c., &c. These laws were the work of the church, and made for her protection; no man could hold office or even vote in those days, who did not enjoy the confidence of the church. Christianity emitted a phosphorescent light during the dark ages, just as the glow-worm and *ignis fatuus* light up the Dismal Swamp at midnight; but it pales before the light of freedom developed in these later days. The Unitarians (Liberal Christians?) assert that true Christianity is compatible with freedom, and repel the charge as a slander that either Catholicism or Evangelical Protestantism represents Christianity correctly. Unitarians are the true Christians. A more absurd pretension or a more presumptuous claim has not been made by any set of men during the past century. Unitarianism is in its doctrines a protest against every fundamental doctrine of Christianity as taught by Paul and Peter, the founders of the church. Moreover, it is in direct antagonism to the chief dogmas taught by Jesus, whom they attempt to make responsible for Christianity.

A few examples will illustrate this point. Jesus, accepting the dogma of original sin, says,— "Unless a man be born again, he cannot enter the kingdom of heaven." Unitarians say that the story of the "fall" is a mythical legend, and men need no new hearts, but the development and proper training of their natural powers. Jesus says—"He that believeth not the gospel as Peter and Paul shall preach it, shall be damned." Unitarians say it matters not what a man's belief may be, if his actions are right. This I heard a leading Unitarian clergyman say in a sermon to-day. Jesus says—"He that works one hour shall receive the same pay as he that toils the whole day." (See parable of the vineyard.) Unitarians teach that the law of compensation is universal and immutable, and men are always rewarded according to their deeds.

These examples might be multiplied almost indefinitely; but those presented are sufficient to show the absurdity of the claim of our Unitarian friends to the title of Christians. "Liberal" Christians they style themselves. While definitions remain authoritative, the term "Liberal Christianity" will be a misnomer. It ranks with such phrases as *conservative radicalism*, or *democratic monarchy*. Most Unitarians are free from the absurd dogmas of Christianity, but, being slaves to public opinion, they toady to it on account of its prestige, or cling to its skirts through a perverted and morbid veneration, or an unmanly pusillanimity.

"The truth shall make you free;" and the truth, followed to its ultimate result, will land you safely upon the platform of Free Religion.

T. A. BLAND.

### REFLECTIONS.

WASHINGTON, D. C., Oct. 7, 1870.

DEAR SIR:—I read your thoughtful paper with great interest. I rejoice with you in the increase of thinking people, and believe that, while conservatism may retard, it cannot prevent the development of religious knowledge.

For how simple is Religion! how complex, Opinion! Few individuals understand the one, and many trouble themselves about the other. Of Religion no one can doubt, because it is one of the innate feelings. But of Opinion there is as wide a difference as of climates, countries, and sentient creatures brought into existence by the Creative Spirit.

Who is religious? what is Religion? When shall we begin to define it so that men shall discriminate between it and mere opinions about forms and creeds? The agents of evil in the world—called the "faithful"—are mostly selfish or crazed supporters of opinions; while the agents of good—called the "infidel"—are the really religious everywhere. Perhaps if the worshippers of Opinion had not a pocket interest in their sacred, self-saving selfishness, they would be less belligerent, and would recognize the divine spirit of Religion in toleration and universal liberty. Living idly—that is, irreligiously—upon the labor of others, is it not wonderful that priests have imposed upon men opinions and forms which have nothing really to do with Religion?

But what is Religion? Is it not, in common language, the *fact of being good and doing good*? Keeping a mind ever tolerant and open to the reception of truths as soon as revealed by study, experiment, and research into the laws which govern the moral and material worlds? And what are creeds, forms, beliefs, faiths, but *opinions* forced upon men against their will?

As these revelations are made, they weaken mere Opinion. They develop knowledge of the laws of mind, necessarily unknown to the savage; and proclaim the laws of matter, whereby the general wealth is increased. For we must bear in mind that there is no civilization without material progress, and no material progress without religion or the activity of



the highest sentiments. True progress is work, and he who works best is the truest pray-er, and his prayers are ever answered.

By the progress of the intellect we begin to be able to calculate what social changes should be, and prophesy what they must be. We comprehend what we gain in actual wealth of more equal and fraternal conditions. We see what enormous disadvantages and losses spring from the antagonistic spirit, and learn to apply moral methods to our labor system, so that we may attain to that harmonious inequality of condition in which no man need want, and no man have more than he can possibly manage.

Opinionists have an instinctive dread of Religion, and everywhere are inclined to persecute. Religionists with equal instinct love the law, and are inclined to charity, justice and liberty.

Of what use, indeed, is it to a man if he gain the whole world to his Opinion, and yet lose his soul by neglecting Religion? If the future world is a spiritual condition, man need be careful of his thoughts and beliefs. For the believer in Hell will in all probability experience this place or condition of his own mental creation. It is not the man condemned, but he who damns to gratify his hatred, that must bear the pains.

Faith is the belief in the known. Knowing, we necessarily believe, and our faith is perfect. But of what avail is a belief in Hell, of which a man can know nothing? Of what avail to believe in saints of whom we have no positive knowledge, or in revelations not of our own mind, but of others? How natural, nevertheless, that distressed nations, like the Jews, should have mentally hoped for a Messiah or Savior—looking, like Micawber, for "something to turn up"—to revenge them of their enemies! These imaginations are not Religion; they are only Opinion at best. And what is worst, Opinion forced upon men in times when their thoughts were imperfect and their actions brutal.

Our revolutionary movements are but efforts "to be better and do better." All restrictions, usurpations and tyrannies are selfish desires to gain the objects of Opinion—all efforts to escape from them, the effort of Religious sentiments to govern the passions and establish the divine rule.

It appears to me that reformers should protest against the misuse of the word "Religion." An opinion or superstition, derived from others, should never be designated "Religion," which is the divine or moral action of the individual mind.

We are only on the way to a higher civilization. In the savage state men have to fight for very existence. Ours is a transitional period. Antagonism still is active, but uses intellect in imperfect moral light. The Religion of every-day life and work is beyond most men's comprehension. The great controller of the mind—conscientiousness—is among the least active of the moral sentiments, and hence neither in conduct nor in faith do men approach nearer Religion than by the hypocritical imitation of it for temporal advantages.

Yours very fraternally,  
CHAS. L. ALEXANDER.

#### THE PRESENT AND THE FUTURE.

SYRACUSE, N. Y., Oct. 6, 1870.

MR. ABBOT.—I deem it of far more practical importance to know whether we are, in a true sense, *living now and here*, than to know whether, in a vulgar sense, death will end our being. Conscious guilt seeks salvation, as conscious death gasps and struggles for life. Death ends life, but not subsequent re-creation; and this is neither salvation nor immortality, but like all other creation. All knowledge gives all power; under its direction unintelligent force and matter waltz, hand in hand, through the vast halls of being, and after millions of years are as fresh as ever. Now if Deity thus carefully endows these, the mere shoddy of the universe, with endless existence, will he impeach and stultify himself by a total disregard for the intelligent spirit? Will he preserve, with such absolute exactness, *all but the truly great* in the scale of intrinsic value,—thus keep the atom and not a Jesus, Howard or Newton,—thus save the raw material of honey, and not care for the little hive of life's elaborated sweets? Believing that the known conducts to the unknown, let us apply the principle to this case. We know that nothing dies a *natural* death until it has fulfilled the legitimate purpose of its life. Will the human soul prove an exception? The biennial plant lives on another year; and whether the little I Am be an annual, biennial, or perennial, I say—"Thy will be done!"—and go cheerfully forth to the work of this present life, believing I thus tread the true pathway to the next. And as the acorn foretells the future unfolding and life and beauty of the oak, so likewise does the soul foretell with equal clearness its own endless life, growth and perfection.

Sincerely your friend, W. T.

#### "A CRITICISM OF OUR AIM."

[From the Chicago Examiner for November, Mr. Towne's new monthly.]

One of our truest radicals, an admirably Christian scholar, thinker, and man, writes to us of our position as follows:—

"I do not assent to the fundamental proposition which you intend the Examiner shall support, that Free Religion is Christianity stripped of unessential opinion and tradition. I don't care to keep the Christian name—would rather have it dropped, and expect it some day to be dropped. Of course I understand your meaning, that what has given to Christianity its best vitality and power is its free and universal elements, the great spiritual realities found under all forms of religion. And to this I assent. But I see no logic in calling these universal elements by the specific name 'Christian.' Why go to

the progressive Jew, or Hindu, or the Confucian, and say, 'The essential, vital truth under your religious belief is to be called Christianity?' I am content to find that it is the same with the essential and permanent in the Christian religion, and will not insist that he shall call it 'Christianity,' any more than I would yield to his claim that I should call my religion 'Judaism' or 'Hinduism.' Why not take at once the large term that includes them all—universal Religion?"

Our friend very seriously misapprehends our position, which is, that we, and all others, Jews, Mahometans, Hindus, and whoever has a religion which at heart is religion, should, by radical reform, strip off what is not true religion, and make, each for his people, a true Judaism, or true Christianity, or true Hinduism, or true Mahometanism. We could easily show our friend that Jews, Arabs, Persians, Hindus, Siamese Buddhists, and other representatives of world-religions, as well as Christians, are each freeing their respective faiths of superstition, and are appealing to their fellow-believers to use each their traditional religious name as properly meaning the pure truth freed from the husk of error. We, on radical Christian ground, say to each of these faiths, hold your ground and keep your name, and let us have a world-fellowship of the different religions of the earth. Our idea, when we asked our friend to join us in a resolution to secure a new organization for religious ends, and the idea we supposed the Free Religious Association was to represent, was this unity of religions with liberty and diversity both of names and special tenets. We wanted to see all classes of Christians come together, Catholic, Calvinist, etc., etc., on a platform of generous human recognition of one another, and with them, if occasion should be found, men and women of other names than the Christian. We desired to see each accept the method of radical reform, each putting his truest truth in front, and agreeing to hold together by that, and to hold separately other things as each felt necessary.

Our Free Religion leaves the Catholic a Catholic, and the Hindu a Hindu, and the Moslem a Moslem, and the Jew a Jew, and the Christian a Christian, each to wear his providential name, and to have his individual peculiarities of creed and worship, until we all come in the unity of faith unto A PERFECT MAN. But our friend, if he is logically consistent, as he seems to mean to be, must ask each of these to drop their providential name and take that of Free Religionist, or universal Religionist. If, to use Mr. Abbot's language, he proposes to "stand squarely outside of Christianity," he must also stand squarely outside of the other great religions, or else go squarely into some one of them. Assuming that he has not found any of these religions "a good place to emigrate to," and that he sees the logic of his position, he really helps to set up, as far as his nominal relations are concerned, a very small new sect, in fact making Free Religion a Boston and Toledo notion, and doing this none the less although those engaged in it feel as broad and liberal as all out-of-doors. Our friend, in short, squares off against all the religions of the world, nominally, while we accept our Christian name and place with all the other world-religions. He and we alike hold and work for the truth of pure FREE RELIGION, and sympathize with it wherever found, but he declines, or would prefer to drop out of, nominal relation to Christians, while we adhere to that relation, and do it on a principle which warrants the Jew, the Hindu, the Moslem, and other religionists of the world in keeping each to his own name and fellowship as God has made them to dwell on all the face of the earth.

This principle is really radical and free, it makes the name a name only, and gives freedom of names and peculiarities. Our friend's principle is neither radical nor free, for it does not allow perfect liberty as to names, and it insists, not merely on the root of pure truth, but on a correct name, thus creating a kind of Free Religious orthodoxy which is all about a name. Especially if this is carried to the extreme point made by Mr. Abbot, that none are truly and honestly Christian who do not take Jesus as Messiah, it gives Free Religion an attitude not merely of strictness, but of bigotry. We have a perfect right to judge for ourselves how to be honest Christians, and our friend misses the radical mark exceedingly when he makes the ado he does about other people's honesty. It is done with a nobly pure purpose, but it ought to be left undone nevertheless. We consider it our duty to stay under the Christian name, and make Christianity mean Free Religion.

We do in this matter as Theodore Parker did in the matter of American politics. He took his part as an American citizen, and worked to make "American" mean justice to all men. Mr. Phillips was working for the same thing, but refused all citizen relations on the ground that "American" did not mean justice. He was for breaking up the national fellowship, while Mr. Parker was for purging it. Our friend and Mr. Abbot take just the ground about Christianity which Mr. Phillips took about the Constitution and the Union. It turned out that Mr. Parker was the true prophet. The course of events purged the nation and left it united. Does anybody wish Mr. Phillips could have had his way, to break the country in two, one part to be free, and the other to be securely slave, with no abolition fellow-citizens to molest or make them afraid? We are for purging Christianity, not seceding from it. Even excommunicated, we claim and will hold our place. And it is as sure as fate that Christianity will be purged as our nation was purged, and made to mean FREE RELIGION. The other religions also will be purged in like manner. Whether some of the great names will fall we neither know nor care. Possibly they may. But if they do not, and probably they will not, we can still have religion free and pure in all the great divisions of the race.

## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY

#### OFFICERS OF THE FREE RELIGIOUS ASSOCIATION.

PRESIDENT—Octavine B. Frothingham, New York City.  
VICE PRESIDENTS—Robert Dale Owen, New Harmony, Ind.; Rowland Connor, Boston; Thomas Wentworth Higginson, Newport, R. I.  
SECRETARY—Wm. J. Potter, New Bedford, Mass.  
ASSISTANT SECRETARY—Miss Hannah E. Stevenson, 19 Mt. Vernon Street, Boston.  
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DIRECTORS—Isaac M. Wise, Cincinnati, Ohio; Charles K. Whipple, Boston; Mrs. Ednah D. Cheney, Jamaica Plain, Mass.; Francis E. Abbot, Toledo, Ohio; John Weiss, Watertown, Mass.; Francis Tiffany, West Newton, Mass.

#### THE CONVENTIONS.

Public Conventions under the auspices of the FREE RELIGIOUS ASSOCIATION are to be held this Autumn as follows:

At CINCINNATI, Tuesday evening, November 1st, and Wednesday, November 2d, through the day.

At INDIANAPOLIS, Thursday evening, November 3d, and Friday, November 4th, through the day.

At TOLEDO, Monday evening, November 7th, and through the day, November 8th.

Local Committees will give due notice of the place and hours for meeting in their respective towns.

The friends of reason and freedom in religion, the seekers after truth, all those who would have religion applied directly to questions of social reform and practical life, the foes of sectarianism, of superstition, of dogmatism, in the cities where the meetings are to be held and from all the country around, are urged to attend these Conventions. *Let there be a grand rally.* Those, too, who are not in sympathy with the Free Religious Association are cordially invited to attend.

Practical subjects, bearing on the vital issues of the day, will be discussed, such as "Radical Organization," "The Battle of Free Religion with Dogmatism and Superstition," "Bible Worship," "The Sunday Question," "The Relation of Religion to the State in America."

Able speakers will be present, prepared to address the Conventions on these subjects. Time will be allowed also for free discussion.

Among the speakers positively expected to attend all the Conventions are O. B. Frothingham, President of the Association, Rabbi Isaac M. Wise, Francis E. Abbot, Thomas Vickers, Miss Lillie Peckham, and Wm. J. Potter. It is also hoped that Col. T. W. Higginson, Rabbi Max Lilienthal, Rowland Connor, and Edward C. Towne will be present. Others have been invited.

Any newspapers interested that will make an item of this notice will confer a favor.



In addition to the above notice we can report this week that arrangements for the Conventions are proceeding very satisfactorily. The opening session of the Cincinnati Convention, Tuesday evening, Nov. 1st, is to be held in the fine Hebrew Temple, over which Dr. Wise is the presiding Rabbi. At this session it is expected that Hon. George Hoadly, of Cincinnati, will preside and make an introductory address. He will be followed by Rev. O. B. Frothingham, President of the Association, (who will set forth the general principles and aims of the free religious movement), and probably by Col. T. W. Higginson. The sessions of the following day—morning, afternoon, and evening—will be held in the main hall of the new Free Church, where Rev. Mr. Vickers preaches. Each of these sessions will be devoted to a special topic, to be presented in an introductory address by some chosen speaker, and then opened to general discussion. There will be a good number of well known speakers in attendance, and no lack, we are sure, of wise and earnest talk. It is to be reckoned a good omen that the Convention is to have its meetings in a Jewish Synagogue, and in a Radical Congregational Church. This fact of itself speaks of the spiritual freedom, progress and fellowship which the Association represents. So may all sectarian barriers, modern and ancient, vanish before the advancing truth! The liberal Jewish Rabbis, Wise and Lilienthal, are working heartily for the Convention, and their voices will be heard in the meetings. Dr. Wise means to attend all the Conventions. At Indianapolis and Toledo the programme in general will be the same as at Cincinnati, with some variations as to subjects and speakers. Friends of the Conventions in all these cities are warmly interested, and will do their part to make the meetings a success.

## LIBERAL JUDAISM.

It is evident that liberal Judaism exists in other places besides Cincinnati. It seems to be having a rapid progress in this country. Among other recent evidences we have noted the following account of the consecration of a new synagogue in Rochester, N. Y. A correspondent of the *Liberal Christian*, "N. M. M." sympathetically describes the occasion thus:—

We were invited to attend the consecration of the new synagogue of the congregation of Elon Yerak in the city of Rochester, and found it a very enjoyable occasion. The capacity of the building is not large, and accordingly tickets of admission were issued to prevent uncomfortable crowding. A band of music was in attendance to give expression to the evident pride and delight of the congregation, and a large choir discoursed some very agreeable melodies. While the opening pieces were being sung, the "Holy Books," cased in their warm velvet wrappers, were brought in on the shoulders of four men, and borne several times around, up and down the aisles. These appeared to be the only idols these people have. After this parade the precious bundles of vellum were deposited in the "Ark," the Rabbi of the congregation intoning some service in the Hebrew tongue, and the veil dropped before the holy place.

The formalities of consecration thus over, Dr. Vidover, of New York, arose and preached an eloquent discourse from Numbers xxiv. 5:—"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" He spoke without notes, in an earnest and impassioned manner, of the service the Hebrew nation has rendered to the religion of the modern world; of the ancient origin of its faith; claiming for it that it was the first enlightened expression of the religious sentiment. He urged especially that Moses instituted the earliest popular form of worship; that whatever prior and contemporaneous religions of the olden time at best may have been, they were

for the priesthood rather than for the people; that, though the multitudes had their domestic deities, they nothing of worship in public assemblies. Moses popularized religion. After illustrating this view with many learned and beautiful testimonies he proceeded to speak of worship in its two-fold character of devotion and instruction, a service of the heart and of the mind, a proper feeling of gratitude and love toward God, and a right moral preparation for the discharge of our duties toward each other. The speaker took occasion to express the broadest views, and seemed to overlook entirely the distinction between Jew and Gentile; claiming little more for Judaism than all must acknowledge, and not failing to recognize truth and goodness as of one value, whether found in church, mosque or synagogue.

Such is a meagre outline of a most excellent discourse, which could hardly fail to do every one good that listened to it. There was a sense with some of us that the Rabbi had got hold of the universal faith, and that his utterances for the most part could not fail of a universal response. In prayer and sermon he spoke for us all, without the slightest taint of exclusiveness or bigotry. "Where there is purity," said he, "there is God's true temple; where duty is done, there God is acceptably served."

If this is the style of talk with Jewish teachers, may their synagogues multiply all over the earth!

The Unitarians of Rochester are seeking to further similar ideas of religion under the Christian name. But, notwithstanding the appeal of such views to the universal reason, the populace has not yet come over to our standard. But they must come at last, and it would not be well for them to come before their time. Nor is it of the utmost importance that they come to us, if only they come to Liberal ideas. So, while we rejoice in a steadily growing congregation, we rejoice still more in the advanced teaching of other pulpits, and of newspapers not technically our own. When, as of late we have found to our delight, one can hear Liberal preaching in great Orthodox churches, and can find his most cherished views advocated in the *Independent*, and in the columns of our secular journals as well, one knows that the ball is rolling, and may well dispense with the self-complacent feeling that it rolls because *he* pushes it.

ERRATUM.—In the article on "Radical Free Churches," signed "T. W. H." in THE INDEX, No. 41, for *oration* read *oratory* in the third paragraph.

## PUBLICATIONS.

The Report, in pamphlet form, of the ANNUAL MEETING of the FREE RELIGIOUS ASSOCIATION for 1870, can be obtained by applying to the Secretary, W. J. POTTER, NEW BEDFORD, MASS. It contains addresses by O. B. FROTHINGHAM, on "The Idea of the Free Religious Association;" DAVID A. WASSON, on "The Nature of Religion;" MRS. E. D. CHERNEY, on "Religion as a Social Force;" F. E. ABBOT, on "The Future of Religious Organization as affected by the Spirit of the Age;" S. JOHNSON, on "The Natural Sympathy of Religions;" RABBI WISE, on "The Universal Elements in Judaism;" COL. T. W. HIGGINSON, on "Mohammedanism;" WM. F. CHANNING, on "The Religions of China;" W. J. POTTER, on "The Religions of India;" and an abstract of a discussion on the "Relation of Religion to the Public School System of the United States." This Report is especially representative of the principles of the Association. Price 50 cents. In packages of five or more 30 cents each. Also CHANNING'S Address on "THE RELIGIONS OF CHINA," (a careful and instructive essay, of particular interest at this time to Americans) in a separate pamphlet for 20 cents.

The ANNUAL REPORT for 1868 and 1869 (at 40 and 50 cents respectively), Rev. Samuel Johnson's essay on "THE WORSHIP OF JESUS" (50 cents), and an essay on "REASON AND REVELATION," by WM. J. POTTER (10 cents), all published through the Association, can also be obtained by applying to the Secretary.

The Report for 1868 contains a letter from the celebrated Hindu Theist, KESHUB CHUNDER SEN, on the "Origin and Aims of the Brahmo Somaj," also an address by WENDELL PHILLIPS, on "Religion and Social Science;" a letter by M. D. CONWAY, on "Religious Movements in England," and speeches by JAS. FREEMAN CLARKE, ROBERT COLLYER, CHARLES H. MALCOLM, JOHN WEISS, and others.

The Report for 1869 has addresses by RALPH WALDO EMERSON, D. A. WASSON, JULIA WARD HOWE, C. A. BARTOL, PROF. DENTON, HORACE SEAVER, LUCY STONE, and others.

ELOQUENCE OF WENDELL PHILLIPS.—Some years ago—it was before the rebellion—when Wendell Phillips and others were using every effort to abolish slavery, there was a meeting in this city, at which he made an address. A southern slaveholder was present, and after listening a while to the burning words of the orator, went out in a rage, and resorting to the counting-room of a friend, exclaimed, "I have been to hear Wendell Phillips speak, and such words, such abuse! too bad, too bad! The rascal deserves to be hung, and if we had him at the south, hung he would be, and that right quickly too! Oh, it is too bad, too bad." "How long did you hear him speak?" asked the friend. "Why, for more than one full hour," replied the Southerner, "and all the time he poured out the hardest of words towards us of the South." "But why," inquired the friend, "why did you sit there so long, and hear such severe words?" "Because," answered the slaveholder, "confound the fellow, I couldn't get away from him." —*Boston Traveller*.

"I suppose," said a quack, while feeling the pulse of a patient, who reluctantly submitted to solicit his advice, "I suppose you think me a bit of a humbug?" "Sir," gravely replied the sick man, "I was not aware until now that you could so readily discover a man's thought by feeling his pulse."

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# The Index.

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BY THE

INDEX ASSOCIATION,

AT

TOLEDO, . . . . OHIO.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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### "REPENTANCE" AND "FORGIVENESS."

[Read to the First Independent Society of Toledo, in Lyceum Hall, Sunday evening, Oct. 16, 1870.]

"The substance of the gospel is, not without reason, said to be comprised in 'repentance and remission of sins.' . . . Both are conferred on us by Christ, and we obtain both by faith. . . . It ought not to be doubted that repentance not only immediately follows faith, but is produced by it. . . . Those who imagine that repentance rather precedes faith than is produced by it, as fruit by a tree, have never been acquainted with its power. . . . Evangelical repentance we discover in all who have been distressed by a sense of sin in themselves, but have been raised from their depression, and re-invigorated by a confidence in the Divine mercy, and converted to the Lord."

JOHN CALVIN, *Institutes of the Christian Religion*, Book III, Chap. III, Sect. 1.

I propose this evening to speak of "Repentance and Forgiveness,"—the orthodox Christian teaching on this subject, its falsity, and its demoralizing effects; and also the truth of which it is the caricature and poisonous perversion. I do so because about the middle of July I received a communication for THE INDEX [published in No. 31] from which the following is an extract:—

"I have never said much upon the subject of Religion, yet have thought sometimes that the idea Christian professors hold in regard to Repentance and Forgiveness of Sins was one great incentive to mortals to commit crime. . . . I should so love to have you, or some of your readers who write with a steady pen, write what you think of Repentance and Forgiveness. I have heard these subjects harped upon for more than fifty years, but very unsatisfactorily to my mind."

In a note appended to this communication, I promised at some time to take this as the topic of a Sunday essay; and I now improve the first convenient opportunity to redeem my promise.

The great charge brought against the moral teachings of paganism, and especially of the ancient Greek and Roman philosophers, is that they take what is called "a superficial view of sin." It is said that, while the honored teachers of antiquity laid down many high and pure moral precepts, they failed to recognize the "exceeding sinfulness of sin," and were therefore powerless to move the popular conscience or produce a deep and lasting impression on the spiritual consciousness of mankind. On the other hand, it is claimed that the Christian gospel fully recognizes this terrible fact of sin, depicts its enormity with a force and appalling truthfulness that overwhelm the guilty soul with remorse and alarm, and thus lays the axe at the very root of the Upas-tree of

moral evil. There is no one point on which the preachers of evangelical Christianity insist more strenuously than this.

The reality, universality, and sure destructiveness of sin constitute the great argument by which they prove the absolute necessity to man of the Christian gospel. The world, they say, is utterly "lost and ruined," steeped in iniquity, dyed in the fastest colors of perdition. God, they say, is therefore filled with abhorrence and holy hatred for the work of his own hands, burns with dreadful wrath at the multiplied and ever-multiplying transgressions of a race wallowing in wickedness, and brandishes over their heads the thunderbolt of his destroying curse. Christ, they say, moved by pity for men thus tumbling by myriads into the pit of hell, like herds of buffaloes driven by Indians over the edge of a precipice, came down from his lofty pinnacle of exaltation, gathered into his own person the pitiless arrows of the Almighty, by his own voluntary death on the cross slaked the thirst of infinite vengeance, and thus contrived to rescue from their horrible fate the few who are willing to wash themselves in his blood. My phrases are not all quite orthodox; but that the ideas are as I state is shown by the following verse, nauseating in its hideous imagery, yet cherished as one of the most popular in all the gory hymn-books of Christendom:—

"There is a fountain filled with blood,  
Drawn from Emmanuel's veins,  
And sinners, plunged beneath the flood,  
Lose all their guilty stains."

This being the outline of the Christian gospel as systemized by the Christian Church, the one great object of orthodox preachers is to bring men to a full consciousness, or in their own phrase to a "realizing sense," of their "lost and hopeless condition." Everything depends on convincing the people that their "sins are as scarlet," and justly expose them to the sure destruction that impends. Sin, like a frightful cancer, must be believed to have irremediably established itself in their souls, to live, as it were, by an independent life of its own, to have created a poison circulating through every artery, vein, and capillary vessel, to be sucking into itself all the nutritive juices of their being, and to be diverting these to the building up of its own horrid and parasitic organism. They must believe that they are unutterably, absolutely, and hopelessly sinful, and that sin brings condemnation to everlasting pains. The first stage, therefore, of the orthodox Christian experience is *despair*,—stark, blank despair; and the stereotyped description of it is that the soul is "under conviction of sin." Terror at thought of the great Judgment to come, when God shall relentlessly plunge the unrepentant into the agonies of hell, and belief that this horrible doom is a just one, because deserved even by the most trivial sin,—this is the first step in "conversion;" and it is, in substance, a mere spasm of fear, a wild panic of alarm, ending in anguish and despair.

Now repentance is simply an escape out of this "Black Victim Calcutta." When the preacher has got his victim thoroughly paralyzed by terror and self-abhorrence, the next thing in order is to hold out a hope of salvation from the grim and ghastly fate that yawns before him. The poor creature is made to clutch at the offered hand of Jesus, who is represented as a "Savior able to save even to the uttermost." Faith in the willingness and power of Jesus to rescue him out of the very jaws of perdition is the second step of the orthodox Christian experience. The "blood of the Lamb" washes out the blackness of the sin; and the wretched sinner, plunged into the abyss of despair by the supposed infinitude of his guilt, is carried up to the seventh heaven of rapture by discovering that he emerges from the "fountain of blood" free from every stain. Until he attains this "faith" or "saving hope in Christ," he cannot re-

pent,—cannot shake off the millstone from his neck,—cannot take the first step towards God. If he could repent without "throwing himself at the foot of the Cross," and thus by his own act escape God's withering curse, there would be no need of any Savior; and therefore Calvin, and every other clear-headed orthodox reasoner, regards repentance itself as a free gift conferred by Christ on those who believe in him. You cannot repent of yourself; you must humble your pride first, kneel at the feet of Christ, and conquer your natural repugnance to the blood-bath. Having thus proved your absolute surrender, your absolute abandonment of all attempt to save yourself, Christ graciously condescends to grant you the power of repenting, the power of "feeling a godly sorrow for your sin," without which the curse will still cling to you. The more you attempt to repent without this previous capitulation to the "Captain of your Salvation," so much the more you will fan the blazing wrath of God, and exasperate the flames of vengeance already roaring to receive you. This is the only escape from the Christian hell,—*believe first, and then you will be permitted to repent.* Until you believe in the "blood of Christ," you can only shriek in terror at the certainty of your damnation, and acknowledge with groans its absolute justice; but you cannot repent so as to win the pardon of God, before you fling yourself, in despair of self-salvation and faith in your appointed "Savior," at the foot of the Cross. Otherwise this "Savior" would find his office a sinecure. It is plain, therefore, that the repentance required by the Christian system is but a consequence of "faith;" its command is—"BELIEVE, OR BE DAMNED." Although it makes semi-orthodox people wince to be held to the plain logic of their own professed creed, there is no evading it. To give up the notion that the first condition of salvation is belief in the blood-bath, is to give up orthodoxy altogether.

Thus far, then, the case stands as follows. All men being desperately wicked, the sinner must first of all be overwhelmed with a sense of sin, a consciousness of his utterly depraved and lost condition, and confess that he deserves to be damned. Next, he must believe that Jesus, his "atoning sacrifice," can and will wash him clean of his iniquity, in return for faith in the "fountain filled with blood," by awakening in his soul a true sorrow or repentance for his guilt. Repentance, thus produced, secures God's forgiveness; and the man is saved from hell. This is the orthodox "plan of salvation" in a nutshell.

Now forgiveness, or remission of sins, means that God wipes out the sins themselves, and cancels absolutely their consequences. He at the same time destroys sin, the cause, and excuses from damnation, the effect. All the consequences of sin are swept away with sin itself. The sinner becomes immediately a saint, made such by his faith in the "blood of Christ." The penalties of violated law are all remitted; and though he dies three seconds afterwards, he is admitted at once to heaven. Being washed clean from all his stains, he becomes fit forthwith for the companionship of the holiest and the best. The same God who just before burned with dreadful and destroying wrath, now glows with love, and forgets to exact vengeance for the sins which have been extinguished forever in the magical pool of gore. No matter how abominable has been the life of the man, he has been changed from centre to circumference, and escapes all the Divine displeasure at his past life. Hence orthodox ministers strive their utmost to secure "death-bed repentance;" and if they can succeed in making the dying sinner confess his guilt and his faith in the atonement of blood, they confidently declare that his soul is saved, and admitted into heaven. Even murderers on the scaffold have but to adopt this easy method, in order to pass at once from the



gallows to the "throne of grace," and join the throng of the blessed, with crowns on their heads and harps in their hands, to sing forever the "triumphs of redeeming love."

Some years ago I visited a Methodist camp-meeting in Massachusetts. In one of the tents I heard a loud voice in prayer, with various accompaniments of groans, amens, and hallelujahs. Looking in through the open doorway, I saw a young man on his knees praying aloud, while the perspiration ran down his face in streams. Although he seemed quite fluent, and the words poured forth in great abundance, now and then he came to an awkward pause. One of these pauses, in particular, arrested my attention. "We thank thee, O Lord," he cried, "we thank thee, O Lord, that thou didst"—He stopped, cleared his throat vigorously, and began again. "We thank thee, O Lord, that thou didst—didst—get up that scheme of redemption!"

Now the young man's blundering phrase exactly describes the orthodox "plan of salvation." It is the most thoroughly "gotten-up scheme" ever concocted by human ingenuity,—the most self-evident tissue of absurdities ever accepted by human folly. I am very far from questioning the integrity of those who devised it, or the sincerity of those who believe it. History illustrates no more remarkable trait of the human mind than the tendency which makes men carry out ideas, in the long run, to their natural and logical consequences. Plant premises in public opinion, and you may be sure that ultimately their conclusions will be thoroughly believed. It is only a question of time. Hence I look upon the whole orthodox system as the simple and honest flowering-out of certain seeds planted in the infancy of the Christian Church. But this fact does not make the system any less absurd, or any less mischievous. Its practical results only illustrate the disastrous consequences of leaving the premises of the popular thinking uncorrected by sound education. Let me briefly point out the weakness of the "scheme" I have been sketching.

In the first place, the "sense of sin" which is at the bottom of it is morbid, unnatural, and perverted. Radicals are just as keen-eyed as orthodox professors in discovering the knavery and the cruelty and the countless vices and crimes of mankind. But they see the other side of humanity, also. No man is a devil; and even in the worst of men an honest sympathy will discern much that is good. The despair engendered by the heated imaginations of orthodoxy is a moral disease of the deadliest sort, and does more to perpetuate iniquity than to cure it. It would be impossible to create this despair in any sane mind, were it not for that monstrous, abominable, diabolical fiction of an everlasting hell. For the paradoxical fact is that what the orthodox call a "sense of the exceeding sinfulness of sin," is at bottom a *sense of the exceeding hotness of hell-fire*. It is not an intelligent, just abhorrence of the intrinsic degradation which a man condemns himself to by violating the laws of his own moral being, but rather a cowardly dread of the pain imagined to be inflicted by the jealous and wrathful God of orthodoxy upon all who dare to disobey his unreasonable commands. Strike out this terror of being everlastingly tormented, and you will strive in vain to create the orthodox agony of despair over sin; and nobody knows this better than such men as J. D. Fulton and Earle the revivalist. Hell is the very heart of orthodoxy. Without a devil to execute damnation, there is no need of a Christ to ensure salvation. The "sense of sin," if carried beyond the natural reproaches of conscience for wilful violations of known duties, becomes utterly morbid and pernicious, and ploughs the ground for the hateful follies of orthodoxy to strike root and grow. The pain and degradation which a man feels who is obliged to despise himself, and the knowledge he has that this self-contempt puts him out of sympathy and harmony with the whole moral universe, are wholesome experiences, and prepare the way for nobler living; but the overstrained, extravagant condemnation of himself as having deserved by any amount of wrong-doing a whole eternity of vindictive torment, is a species of insanity superinduced by the insanities of orthodoxy. No healthy man ever feels in that way. Whoever feels so is the victim of disease. Of all the colossal delusions that have befooled mankind, the fear of hell is the greatest; and the orthodox "sense of sin" is its first-born child. It makes God a devil and man an idiot. Its effect on character is terrible and destructive, putting cowardice in place of courage and selfishness in place

of generous self-forgetfulness. The poet Burns has fitly described it:—

"The fear o' hell's a hangman's whip,  
To hand the wretch in order;  
But where ye feel your honor grip,  
Let that be a' your border.  
Its slightest touches, instant pause,  
Debar a' side pretences;  
And resolutely keep its laws,  
Uncaring consequences."

Furthermore, orthodox "repentance" is something most vigorously to be shunned. Its one condition being abject dependence on Christ, it demands the abjuration of that hardy self-reliance which is the creator of all sinewy and large-limbed character. There is nothing more pitiable than to see bearded men bemoaning their sins in the dust and ashes of orthodox repentance. If you have done amiss, it is manly to regret, but babyish to whine. A God that can be mollified or pleased by seeing men unman themselves, is no God for me. Whoever does a bad deed or shuns to do a good one, has truly cause to be ashamed; but no one can rectify the evil except himself. He must do his own repenting, his own reforming. Until he chooses to prove his regret for past lapses by rising superior to future temptations, he might as well sow the earth with sawdust as plead with God to take the job of reformation off his hands. If he tumbles into a pit, he will have the sympathy and help of all good people in the struggle to clamber out of it; but he has got to clamber, nevertheless. In matters of morals, nothing is ever done by proxy. This makes the inapplicability of the following illustration, used by a converted Chinese tailor to explain the difference between Confucianism, Buddhism, and Christianity:—

"A man had fallen into a deep, dark pit, and lay in its miry bottom, groaning and utterly unable to move. Confucius walked by, approached the edge of the pit, and said—'Poor fellow, I am very sorry for you. Why were you ever such a fool as to get in there? Let me give you a piece of advice; if you get out, don't get in again.' A Buddhist priest next came by, and said—'Poor fellow, I am very much pained to see you there. I think, if you could scramble up two-thirds of the way, or even half, I could reach you and lift you up the rest.' Next the Savior came by, and, hearing the cries, went down to the very brink of the pit, stretched down and laid hold of the man, brought him up, and said—'Go, and sin no more.'"

That will do very well for pits of that kind. But if a man has fallen into a habit of lying, is the "Savior" going to come and tell the truth for him every time he is asked a question? Or has the man got to make up his mind to tell the truth himself, and take whatever consequences may come in the way of loss or disfavor? If the "Savior," in some magical way, enters the man's soul, and supplants his natural individuality, is the man a whit the better because the "Savior" tells the truth, while he himself remains dumb? The man himself is just what he was,—stays in the pit into which he fell. In these matters, every tub must stand on its own bottom. The only repentance that is worth anything, is that which consists in a vigorous resolve and a vigorous execution of it. The other is moonshine and illusion.

"Know ye not, who would be free  
Themselves must strike the blow!"

Lastly, the orthodox "forgiveness" is all idle dreaming. There is no salvation from hell, because there is no hell to be saved from, except the hell of self-inflicted retribution; and there is no escaping this, if the crime occurs. The criminal is his own executioner, administering the penalty in accordance with laws which he has not made and cannot alter. So long as he persists in doing evil, he is at war with himself, with the universe, with God; and every engagement is a Waterloo defeat. "Asking forgiveness" avails nothing. I must so live that I can forgive myself; and when I have forgiven myself, I know that God has forgiven me too. If I become pure in my own eyes after never so much evil living, I am forgiven in the only rational sense of the word; that is, I have come again into harmony with the laws of my own soul, which are also laws of all soul, human or Divine. But the consequences of my acts, both outward in the world of Nature and man, and inward in my own being, follow without possibility of suspension, change, or escape. If forgiveness means the remission of the natural penalties of wrong-doing, there is no such thing. They pursue the wrong-doer like "black Care behind the horseman." The superstition that by some muttering of prayers a guilty man can evade the consequences of his own guilt, is one of the most harmful that was ever entertained. True it is, as my correspondent said, that the Christian doctrine of repentance and forgiveness

becomes an "incentive to crime." It is wholesome to be made aware of the inexorability of law, that we may learn to pay greater heed to the laws of our own nature, which no man violates with impunity. The wisest of men is he who so lives as to have little that need be forgiven; and who, if he ever falls into moral lapse, at once shapes his course that he may win the forgiveness of his own soul. This won, he wins the forgiveness of all pure souls as well.

## Selections.

### THE CORRELATION OF VITAL AND PHYSICAL FORCES.

[The following is extracted from a pamphlet with the above title by Prof. Geo. F. Barker, M. D., of Yale College, issued as "No. 2—University Series," and dated 1870.]

The last of the so-called vital forces which we are to examine, is that produced by the nerves and nervous centres. In the nerve which stimulates a muscle to contract, this force is undeniably motion, since it is propagated along this nerve from one extremity to the other. In common language, too, this idea finds currency in the comparison of this force to electricity; the gray or cellular matter being the battery, the white or fibrous matter the conductors. That this force is not electricity, however, Du Bois-Reymond has demonstrated by showing that its velocity is only ninety-seven feet in a second, a speed equalled by the greyhound and the race-horse. In his opinion, the propagation of a nervous impulse is a sort of successive molecular polarization, like magnetism. But that this agent is a force, as analogous to electricity as is magnetism, is shown not only by the fact that the transmission of electricity along a nerve will cause the contraction of the muscle to which it leads, but also by the important fact that the contraction of a muscle is excited by diminishing its normal electrical current; a result which could take place only with a stimulus closely allied to electricity. Nerve force, therefore, must be a transmitted potential energy.

What, now, shall we say of that highest manifestation of animal life, thought-power? Has the upper region called intelligence and reason any relations to physical force? This realm has not escaped the searching investigation of modern science; and although in its investigations are vastly more difficult than in any of the regions thus far considered, yet some results of great value have been obtained, which may help us to a solution of our problem. It is to be observed at the outset that every external manifestation of thought-force is a muscular one, as a word spoken or written, a gesture, or an expression of the face; and hence this force must be intimately correlated with nerve-force. These manifestations, reaching the mind through the avenues of sense, awaken accordant trains of thought only when this muscular evidence is understood. A blank sheet of paper excites no emotion; even covered with Assyrian cuneiform characters, its alterations of black and white awaken no response in the ordinary brain. It is only when, by a frequent repetition of these impressions, the brain-cell has been educated, that these before-meaningless characters awaken thought. Is thought, then, simply a cell action which may or may not result in muscular expression—an action which originates new combinations of truth only, precisely as a calculating machine evolves new combinations of figures? Whatever we define thought to be, this fact appears certain, that it is capable of external manifestation by conversion into the actual energy of motion, and only by this conversion. But here the question arises, Can it be manifested inwardly without such a transformation of energy? Or is the evolution of thought entirely independent of the matter of the brain? Experiments, ingenious and reliable, have answered this question. The importance of the results will, I trust, warrant me in examining the methods employed in these experiments somewhat in detail. Inasmuch as our methods for measuring minute amounts of electricity are very perfect, and the methods for the conversion of heat into electricity are equally delicate, it has been found that smaller differences of temperature may be recognized by converting the heat into electricity, than can be detected thermometrically. The apparatus, first used by Melloni in 1833, is very simple, consisting, first, of a pair of metallic bars like those described in the early part of the lecture, for effecting the conversion of the heat; and second, of a delicate galvanometer, for measuring the electricity produced. In the experiments in question one of the bars used was made of bismuth, the other of an alloy of antimony and zinc. Preliminary trials having shown that any change of temperature within the skull was soonest manifested externally in that depression which exists just above the occipital protuberance, a pair of these little bars was fastened to the head at this point; and to neutralize the results of a general rise of temperature over the whole body, a second pair, reversed in direction, was attached to the leg or arm, so that if a like increase of heat came to both, the electricity developed by one would be neutralized by the other, and no effect be produced upon the needle unless only one was affected. By long practice it was ascertained that a state of mental torpor could be induced, lasting for hours, in which the needle remained stationary. But let a person knock on the door outside the room, or speak a single word, even though the experimenter



remained absolutely passive, and the reception of the intelligence caused the needle to swing through twenty degrees. In explanation of this production of heat, the analogy of the muscle at once suggests itself. No conversion of energy is complete; and as the heat of muscular action represents force which has escaped conversion into motion, so the heat evolved during the reception of an idea, is energy which has escaped conversion into thought, from precisely the same cause. Moreover, these experiments have shown that ideas which affect the emotions, produce most heat in their reception "a few minutes recitation to one's self of emotional poetry producing more effect than several hours of deep thought." Hence it is evident that the mechanism for the production of deep thought accomplishes this conversion of energy far more perfectly than that which produces simply emotion. But we may take a step further in this same direction. A muscle, precisely as the law of correlation requires, develops less heat when doing work than when it contracts without doing it. Suppose, now, that beside the simple reception of an idea by the brain, the thought is expressed outwardly by some muscular sign. The conversion now takes two directions, and in addition to the production of thought, a portion of the energy appears as nerve and muscle power; less, therefore, should appear as heat, according to our law of correlation. Dr. Lombard's experiments have shown that the amount of heat developed by the recitation to one's self of emotional poetry, was in every case less when that recitation was oral; i. e., had a muscular expression. These results are in accordance with the well known fact that emotion often finds relief in physical demonstrations; thus diminishing the emotional energy by converting it into muscular.

Nor do these facts rest upon physical evidence alone. Chemistry teaches that thought-force, like muscle-force, comes from the food; and demonstrates that the force evolved by the brain, like that produced by the muscle, comes not from the disintegration of its own tissue, but is the converted energy of burning carbon. Can we longer doubt, then, that the brain, too, is a machine for the conversion of energy? Can we longer refuse to believe that even thought is in some mysterious way correlated to the other forces? and this, even in the face of the fact that it has never yet been measured?

In looking back over the whole of this discussion, I trust that it is possible to see that the objects which we had in view at its commencement have been more or less fully attained. I would fain believe that we now see more clearly the beautiful harmonies of bounteous nature; that on her many-stringed instrument force answers to force, like the notes of a great symphony, disappearing now in potential energy, and anon reappearing as actual energy, in a multitude of forms. I would hope that this wonderful unity and mutual interaction of force in the dead forms of inorganic nature, appears to you identical in the living forms of animal and vegetable life, which make of our earth an Eden. That even that mysterious, and in many aspects awful, power of thought, by which man influences the present and future ages, is a part of this great ocean of energy. But here the great question rolls upon us, Is it only this? Is there not behind this material substance, a higher than molecular power in the thoughts which are immortalized in the poetry of a Milton or a Shakespeare, the art creations of a Michael Angelo or a Titian, the harmonies of a Mozart or a Beethoven? Is there really no immortal portion separable from this brain-tissue, though yet mysteriously united to it? In a word, does this curiously-fashioned body inclose a soul, God-given and to God returning? Here Science veils her face and bows in reverence before the Almighty. We have passed the boundaries by which physical science is inclosed. No crucible, no subtle magnetic needle can now answer our questions. No word but His who formed us can break the awful silence. In presence of such a revelation Science is dumb, and faith comes in joyfully to accept that higher truth which can never be the object of physical demonstration.

#### LIBERALISM AND CHRISTIAN THEOLOGY.

[From "The Church Idea," by Rev. Wm. R. Huntington, of Worcester, Mass.]

A man complains that it cramps his liberty to be obliged to accept as certain and indisputable those great doctrines of which the Church has been the witness and the keeper from the beginning. He should feel freer if those points were to be thrown open to debate. But suppose he has his wish: what kind of a freedom would it be? Begin with any one of the primal teachings of Holy Scripture. Take for example that all-important dogma with which the Creed already quoted opens: "I believe in God the Father Almighty, Maker of Heaven and Earth." This brief declaration, simple as it seems to be, admits of at least three doubts.

First, there is the possible doubt as to whether there be any God at all. The Scriptures themselves assure us that such a doubt has been entertained. "The fool hath said in his heart, There is no God." Here, then, there is room for one controversy.

Secondly, there is the possible doubt whether this Almighty Being, supposing Him to exist, possesses the attributes of a Father. Perhaps there is a God, but is he indeed God the Father? There are many facts in life that seem to militate very strongly against such a belief. It certainly is most difficult to reconcile the mysterious allotments of sorrow,

pain and wretchedness we see around us with any simply human conception of fatherhood. Here, then, there is room for another controversy.

Thirdly, there is the possible doubt as to whether God can, in any proper sense, be called the "Maker of Heaven and Earth." There are not wanting those who tell us that to look for any God other than the indwelling mind in Nature, the life-principle of the Universe, the immanent Spirit, is to grope after a nonentity. God and Nature are declared to be contemporaneous and coeternal, and, if this be true, it certainly is an abuse of language to speak of One who has no existence apart from the heavens and the earth as being the "Maker" of them both. Here, then, there is room for still another controversy; making the third that can be evolved out of one single article of the faith, and that the very one which is least often called in question. Now the ground that the Christian Church occupies is perfectly intelligible and distinct. The Church says, "This is the first article of our belief. We regard it as settled and unchangeable. We are ready to defend it, with the weapons of argument, against attacks from without, but we cannot and will not allow it to be questioned from within; for such a permission would be nothing more nor less than a breach of trust. The faith has been given to us to keep, and we must keep it, or else turn traitors to our Lord."

The position of Liberalism is also perfectly intelligible and distinct. Liberalism says, "No matter where you got this article of faith, it must come into the arena of discussion along with everything else. This is the age of investigation, and no belief is too sacred for our analysis. To draw the line anywhere, and say, 'Here debate must cease,' is to fetter and enslave free thought."

These being the respective positions of the Church and Liberalism, to which are we to look for the truest and best kind of liberty? Or, to put the question in another form, which is indeed the spiritually free man,—he who believes with heart and mind and soul in God the Father Almighty, Maker of Heaven and Earth, and who in the strength of this belief lives out his life trustfully and hopefully, confident that nothing can possibly harm him so long as the Sheltering Wings and the Guiding Hand are near; or he who, resolutely bent on keeping clear of what he deems the shackles of a definite belief, dwells all his days in a cloud-land of uncertainty, a companionless spirit to whom God is "a feeling," prayer an absurdity, futurity a blank? Which of these two is the really free man? And where lies true liberty,—on the side of the boasted Spirit of the Age, or on the other side of that other and better spirit, the Spirit of the Lord?

The question all lies in a nutshell. Error is bondage. Truth is freedom. If God has revealed truth to men in Jesus Christ, which truth without such a revelation could not have been discovered, is it not as plain as it can be that those who refuse to receive this truth are the bondmen, and those who gladly receive it the free? "Then said Jesus to those Jews which believed on Him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." St. Paul's saying about liberty is but the scholar's echo of these the Master's words.

"Now FIRE A SHOT IF YOU DARE!"—We read in the papers, lately, how a man was saved from being shot. He had been condemned in a Spanish court, but being an American citizen, and also of English birth, the consuls of the two countries interposed, and declared that the Spanish authorities had no power to put him to death; and what did they do to secure his life? They wrapped him up in their flags; they covered him with the Stars and Stripes and the Union Jack, and defied the executioners. "Now fire if you dare; for if you do, you defy the nations represented by those flags, and you bring the powers of these two great nations upon you." There stood the man, and before him the soldiery, and though a shot might have ended his life, yet he was as invulnerable as though in a coat of triple steel. Even so Jesus Christ has taken my poor, guilty soul ever since I believed in Him, and has wrapped around me the blood-red flag of His atoning sacrifice; and before God can destroy me, or any other soul that is wrapped in the Atonement, He must insult His Son, and dishonor His sacrifice; and that He never will do, blessed be His name!—C. H. Spurgeon.

MINOR MORALS.—The editor of *The Galaxy* tells the following story:

A person lately remonstrated with a friend on the impropriety of his playing whist of evenings. The friend argued that the amusement was perfectly harmless. "I don't deny that it is harmless in itself," was the response; "but then consider the example you set!" "But if the thing be harmless, how can the example be harmful?" As it was not easy to answer this logically, the stern moralist could only grow angry and exclaim, as he turned away, "Why, you might just as well attempt to justify dancing!" To justify dancing was evidently, in his mind, as audacious and wicked as to justify murder.

DICKENS SAYS: "I have known vast quantities of nonsense talked about bad men not looking you in the face. Don't trust that conventional idea. Dishonesty will stare you out of countenance any day in the week, if there is anything to be got by it."

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"I am surprised often at finding fresh instances of persons ready to receive the ideas of Free Religion. It truly seems as though one of those crises in thought had arrived, when the whole human atmosphere is teeming with incipient germs of moral and religious revolution. When in Boston, last winter, I attended what was advertised as 'An Evening with Barnabee.' My friend and I have just been having what may be called 'A Morning with Abbot,' that is, with the numbers of *THE INDEX* defining 'Free Religion.' My friend, in the absence of 'help,' was washing her own breakfast dishes, and performing sundry culinary operations, and I sat down with her in the kitchen and began reading. Her work was not facilitated by this means, it is true, and sometimes I had to pause while she went down cellar, or out of the room on some mission connected with her duties. At length she suspended her 'chores' for a time, and, taking cool seats in the parlor, she rested from her labors temporarily while I finished my reading. The following comes to me from subscribers whom I obtained for *THE INDEX*. One lady writes:—'*THE INDEX* I enjoy thoroughly. All I get or care for in what would be called a religious way I find there. But everything is so full of religion, I don't care much now for any special channel.' Another writes:—'To-day is the perfection of a June Sunday; everything is in an inviting state for a walk to church. But I go not out; stay at home and read Mr. Abbot's discourse, 'The Golden Age.' Ah! I assure you I do not regret having the privilege of an *INDEX* once a week. If it contained but the weekly discourses of Mr. Abbot, 'tis enough to stimulate me to a few good works. I thank you for introducing me to its valuable sheets.' Still another word from the Indian Territory:—'P. and N. wish me to tell you that they are delighted with *THE INDEX*.' A young lady going to Minnesota, to whom I showed the paper, said at once, 'I must have it.' And arrangements were made by which she should see a weekly sheet. As she started I told her to wave her handkerchief to *THE INDEX* for me as she passed through Toledo. 'Yes, and for myself, too,' she replied. As you have no pecuniary compensation for your labors as editor of *THE INDEX*, I think it is but just that you should experience whatever reward may come to you through the sympathy and appreciation of those who value the results of your efforts. I hope I may yet find more subscribers, and some persons who will be interested in specimen numbers. My friend who sits by, says:—'Tell Mr. Abbot I hope we may continue to hear the Voices from the People.' In earnest sympathy with your ideas, Very truly your friend."

"I wish to be counted as a subscriber to the bound volume of *THE INDEX*, and you can count me as a life subscriber to *THE INDEX*. It just suits me. It is worth a thousand times as much as the *Book of Fables* to be placed in the hands of every human being who can read and understand the English language. I don't know but I should have cried aloud, had the *Ridical* died before I got *THE INDEX*. Long may it live and prosper."

"I heartily wish success to anything that will aid in breaking down this expensive nuisance, now so popular, called Orthodoxy."

#### LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Meeting next Sunday at 10½ o'clock A. M., instead of 7½ P. M., in LYCEUM HALL. The public are invited.

RADICAL CLUB.—The regular meetings of the Club will be on Sunday evenings at LYCEUM HALL, immediately after the meetings of the Independent Society. The subject of discussion for the next meeting (which will be Nov. 6, the Hall being otherwise engaged Oct. 30) is—"What action shall be taken with reference to the petition to the Board of Education adopted in the summer?"

DONATIONS.—The INDEX ASSOCIATION gratefully acknowledge the following donations received last week:—

MISS LUCY E. SEWALL, Boston, Mass.....	\$ 5 00
BENJAMIN RODMAN, New Bedford, Mass.....	20 00
JAMES T. DICKINSON, Middlefield, Conn.....	50 00
MISS SARAH F. EARLE, Worcester, Mass.....	2 00

#### RECEIVED.

AN ESSAY ON RELIGION, Delivered before the Star Lyceum, Elizabeth City, New Mexico, February 14, 1870, by JOHN E. WHEELLOCK. Ithaca: The University Press. 1870. pp. 22.

THE AMERICAN SUNDAY SCHOOL WORKER, For Parents and Teachers. October, 1870. J. W. MCINTYRE, Publisher, No. 4, South Fifth Street, St. Louis.



## Poetry.

## SONNET.

What time have died the vesper anthemings,  
The choral murmurs of repose that rise,  
When sunset's glow is fading in the skies,  
From the blest myriads of living things;  
When the low evening wind—its balmy wings  
Laden with dewy freshness—mournful sighs;  
And the lone whippoorwill, in plaintive cries,  
Its ceaseless lay to night and echo sings;  
While sleeps the lake within the arched embrace  
Of star-gemmed heavens, pure counterpart and  
bright—  
Gleaming from 'neath the waters' waveless face—  
Of those which upwards lure the heart and sight;  
Oh! how intensely glow through soul and sense  
Night's boundless beauty and magnificence!

J. H. A.

## The Index.

OCTOBER 20, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

SPECIAL NOTICE.—Persons wishing a file of THE INDEX, bound and complete for the year, at \$2.50, will please forward name and address immediately. No money should be enclosed. Only two hundred and fifty copies can be supplied. If these are all ordered, the missing numbers will be reprinted and the orders filled at the end of the year. For further particulars see THE INDEX, No. 20.

## ANNOUNCEMENT.

To every new subscriber who shall remit to us, before the first day of January next, \$2.00 for a year's subscription to THE INDEX, we will send gratuitously a copy of the last ANNUAL REPORT OF THE FREE RELIGIOUS ASSOCIATION; provided a desire for it is stated at the time.

To every new subscriber who shall remit to us \$2.50, we will send THE INDEX for one year, and also an unbound file of *The Ladies' Own Magazine* for 1870, edited by Mrs. M. C. Bland, Indianapolis, Ind. We will send a bound volume of the latter (when issued) with THE INDEX for \$3.00.

## TO OUR EXCHANGES.

The American Free Religious Association will hold a public Convention in Toledo on Nov. 7th and 8th. O. B. Frothingham, of New York city, President of the Association, and W. J. Potter, of New Bedford, Mass., its Secretary; Thomas Vickers and Isaac M. Wise, of Cincinnati; Giles B. Stebbins, of Detroit, several prominent gentlemen of Toledo, and the editor of THE INDEX, are positively expected to make addresses. There is great probability, also, that the venerable Lucretia Mott, well known both in Europe and America for her great services in the cause of humanity, will be present and take part in the proceedings; and it is likewise probable that Miss Lillie Peckham, of Milwaukee, T. W. Higginson, of Newport, R. I., Max Lilienthal, of Cincinnati, Rowland Connor, of Boston, and Edward C. Towne, editor of the *Chicago Examiner*, will do the same. "Gitskey's Grand Opera House," the largest and best Hall in the city, has been secured for the occasion; and the Convention promises to be large and interesting to all who sympathize with the advanced thought and progressive movements of the age.

Our OHIO, INDIANA and MICHIGAN Exchanges will confer a great favor, not only on the officers of the Association, but also on the people of the country surrounding Toledo, by giving the above notice the benefit of their circulation. Multitudes of persons will eagerly improve the opportunity of attending, if they are informed of it in season.

## A PLEA FOR FREEDOM.

It is with great pleasure that we give our readers to-day another of "L. T. I.'s" forcible and singularly beautiful communications. No one, we think, can fail to be struck with the grace and delicacy of its style and the subtlety of its thought. When we published his first "Plea for Necessity," we supposed that speculative questions of this recondite order would be "*caviare* to the multitude." But we have been gratified to find that it has called out several very excellent articles on the same subject, which have made us congratulate ourselves on the mental character of our contributors and readers. Whatever proves to be a living religious, moral or philosophical question, and one that enlists the real interest of our day and generation, shall find a generous hospitality in our columns. Since, therefore, our subscribers do not yawn over a subject that tasks their minds, perhaps, as much as any that could be named, we proceed without apology to reply to our correspondent's article, point by point.

I. In the note referred to, we spoke only of the common idea of creation, as the "production of something (i. e. *substance*) out of nothing." If "free choice" is a *thing*, our friend's criticism holds good; otherwise not. Not belonging to the category of *things* at all, a free choice is rather a *no-thing* than a *some-thing*; and the bottom of the criticism falls out. This, however, may seem to be a merely verbal reply. The idea intended is rather that "every event has its necessary cause;" and that a choice, being an event, must consequently have its necessary cause, i. e. not be free. But, our ground being that volitions do not have necessary causes, but are the activity of free moral beings, we submit that the argument is a mere begging of the question. The very point at issue is—*are volitions to be included under the above supposed axiom?* If not, the wording of the axiom must be changed to suit the facts.

II. "Not the most zealous believer in freedom can assign moral quality to an act save by knowing its"—*motive*, not (as our friend writes) *cause*. He must prove what he here takes for granted, that motives are (efficient) causes. If he succeeds in proving this, we shall simply say that he has disproved the *possibility of moral actions*, which he will have reduced to purely physical events. Every physical event has its necessary (or efficient) cause; every moral event has its moral (or final) cause—i. e. *motive*. That is the true statement of the law of causality, in our opinion.

III. If the act is distinguished from the actor, it may perhaps be said that the latter is the efficient cause of the former. But the question is, is the actor *necessitated* to his act by his motive or motives? We take opposite sides on this question. The actor, however, is not really distinct from his act; all we know is the *man acting*. L. T. I. must prove that the motive in the man necessitated his action as it occurred, in such sense that it could not possibly have been different. He must excuse us for not letting him take this for granted.

IV. There is here the same lack of discrimination between efficient and final causes. "Cause" is made to cover both; consequently in one sense we admit, in another sense we deny, the statement.

V. The same confusion reappears. The act

is indeed an expression of the actor. Which one, out of a variety of motives present, the man freely chooses, reveals his moral character. But if this motive is only one link in an infinite chain of efficient causes, he has no moral character at all; but both he and his action simply express the one eternal Force which operates throughout the chain.

VI. Our friend has here used the word *free* in the sense of its precise opposite *fated*. On his theory, the man cannot help himself; he *must* think as he does think, act as he does act, etc. That is, he is *fated* "to weigh, to balance, etc." He is not "free," but *fated*, "to be himself." There is no "freedom" of any sort in the case.

VII. Speaking for Mr. Moody, which we do with diffidence from our own standpoint, we should say that the difference is precisely that between physical causation and moral freedom. If we could conceive the boiler endowed with "sensation and intelligence," but not with will, the "very singular boiler" would find it did no good to ask any such question as—"How shall I act?" This question implies alternatives of action, either of which may be freely chosen; and it would be a very foolish boiler to speculate as to what ought to be its choice, if it had no choice at all. The "how" of physical causation is indeed a "process from cause to effect;" the "how" of moral freedom is a question of duty, which presupposes the absence of necessary causes, the presence of various motives, and the power of choosing among the latter. Kant not only speaks of the "mechanism of Nature" (physical causation), but also of the "absolutely primal beginning of a series of phenomena" (moral freedom); and for a wonderfully strong statement of the metaphysical arguments on both sides of this subject, we refer to the third of his famous "Antinomies."

VIII. We certainly think there is no "fortune," good or bad, in "virtue." We shall not credit fortune with our friend's virtue, but rather our friend himself.

Virtue is "well for man,"—it is the supreme good. But why does L. T. I. talk of "preferring" anything to virtue, when L. T. I.'s theory scouts the very idea of "preference?" Has his moral consciousness for a moment escaped the lock and key of his philosophy?

IX. If the criminal is *wholly* the victim of his organization and surroundings, we count him insane. But are all criminals insane? Or does not penal legislation necessarily assume that punishable crimes *need* not have been committed? The Necessarian theory requires that all criminals should be treated as insane. For our own part, we think that this plea of insanity has been ridiculously strained, as in the case of Hiscock, who was declared sane immediately before and immediately after the murder, but insane at the precise moment of its commission. We favor the utmost humanity in the treatment of prisoners, short of making imprisonment an envied lot; but regard for the welfare of society forbids us to favor treating them as irresponsible beings. The allusion to "Inquisitions," etc., strikes us as a little wild. It is entirely answered by the consideration that society does not, like conscience or the usurping Inquisition, pronounce upon the *guilt* of actions, but only upon their *tendencies and social results*. Penalties are an appeal to fear, one of the motives of free moral beings; but this appeal is not addressed to the insane, because they have lost the power of intelligent free



choice. In fact, law is the public recognition of moral freedom.

X. We candidly admit that we do not pretend to show *how* freedom is possible; we limit ourself to showing that it must be a fact, since conscience, which presupposes it, is itself a fact. This simple argument L. T. I. has very succinctly and fairly stated towards the close of his article. If his last three lines mean that he regards conscience as illusory, he unflinchingly accepts the consequences of his own theory,—or would do so, if he entirely disused the word *freedom*, which, on that theory, has no meaning at all. In other words, logical Necessarianism is pure Fatalism.

In conclusion, we ought to add that, *philosophically*, we should much prefer Fatalism, with its one law of physical causation, to Freedom, with its two laws of physical and moral causation; for philosophy delights in simplicity and unity. But in this case Nature is not so simple as human systems would fain make her; and it is part of our very religion to accept her teachings without seeking to run them in the mould of our own hypotheses. Truth first—last—and all the time!

## Communications.

### A PUZZLE.

T. PPECANOE CITY, O., Oct. 3, 1870.

MR. ABBOT:—Will you, for the benefit of your readers, please be so good as to solve the following metaphysical problem?

A few days ago I was conversing with a Methodist clergyman, who affirmed he could do anything within the range of easy physical accomplishment. I took issue with him; and, as a test, I proposed that he should lay his hand on a red hot stove before us, and keep it there five seconds, and perform the feat within the next five minutes. He declined doing it, and said it was not because he *could not*, but because he *would not*. "Yes," I said, after the five minutes had expired, "you have been willing *not to do it* all the time, and of course you could not will to do it at the same time, for you can't will to do opposite things at the same time. The *will* had to precede the act, and the *will to do* was what you *could not* get; for the reason, as you said, that you were not going to endure so much pain and make a jackass of yourself, besides." Could he, or could he not, under the circumstances, have done the thing proposed? No doubt, you can conceive of circumstances that would have enabled him to do it.

Respectfully yours,

EDWARD L. CRANE.

[We do not doubt that the above-mentioned clergyman *could*, in his own pungent phrase, have "made a jackass of himself," if he had chosen to do so; and we are inclined to think that he actually did it unawares. As we do not desire to imitate him, we "give up" our correspondent's conundrum.

The theory of Freedom does not require that a man *should will to will*, or have power to do so. It only requires that, when he wills, he should be a free cause, and not a mere effect.—ED.]

### A SECOND PLEA FOR NECESSITY.

DETROIT, Sept. 30, 1870.

DEAR MR. ABBOT:—

Pray excuse me if I use the letter on "Morals and Causation" by E. R. L., in your issue of the 24th, as a pretext for saying a few words more upon this question of Freedom and Necessity.

I. In your comments upon a letter entitled "Matter and Law," in the same issue referred to above, you admit the absurdity of holding that something can come from nothing; yet very little analysis, I think, will show that this is precisely what *free choice* must be—a *something from nothing*. If not from nothing, then from something; and how can it come from something without being determined thereby?

II. The difficulties of the case, as I see them, run deeper than you appear to recognize, if I understood your editorial on "Fate and Freedom" in THE INDEX of August the 20th.

In the paragraph beginning—"We admit the requirements of logic," &c., you say—"The question at issue is really this, is man in all his actions under the law of absolute causation?"

Yes? Then man is neither free nor a moral being.

No? Then he is both."

Now with great confidence I assert that it is just as impossible to discover morals (such as the advocate of freedom requires) in one case as in the other.

If man's actions are under the law of *any* causation, whether absolute or relative, they are not free. If under the law of *no* causation, they are not moral.

Not the most zealous believer in freedom can assign moral quality to an act save by knowing its cause. Men always know, or assume to know this, in forming an approving or condemning judgment. This knowledge is an indispensable pre-requisite to the assignment of moral quality, yet refers to something lying back of the will.

III. In your comments on E. R. L.'s letter, you say—"We deny that motives are efficient causes." Suppose that we admit that they are not. The fact still remains that *something*, within or without the man, caused the act; and whatever that something may be, whether simple or complex, is just as fatal to freedom as motive would have been. Motive is just as manageable a cause as any other, just as intimate, as near to the man; action therefrom is as much like freedom as any that can be had.

IV. But to go further (for the sake of clearing the ground), it is certainly safe to say that either the act was caused or came without cause. I do not think we need argue to prove that in the latter case it is impossible to conceive of it as having moral quality, or indeed any quality.

V. If the action has for its cause the grossest of matter, or the finest attenuation of spirit, it (the action) can in either case be but an expression of that which caused it. Therefore, I repeat, if caused, it cannot be free; and, if not caused, it cannot be moral.

VI. Man is a something in which certain powers, faculties, feelings, inhere. They have their base in him. They are himself. In action he expresses the aggregate of these, or the temporary ascendancy of some of these. He is free to do this. What other or further freedom is possible? He is free to weigh, to balance, to speculate, to remember, to dream, to act. *He is free to be himself*. Again I ask, what further freedom is possible? In fact, what is this freedom save a *condition* rendering possible the full exercise of each function and faculty which man possesses or which he is? Before we have the *freedom*, we must have the *being* that shall be free. This being is a bundle of conscious activities, hungers, wants, laws, hopes, fears. Now if we had power to endow him with all the freedom of which our imagination can conceive, how could we do more than give him freedom to express himself—freedom to do as he wishes—in a word, to make his action the result of his uncontrollable dictation, to be himself the source of authority? Yet this is just the freedom he has, and his only restraint is that he cannot be and not be at the same time.

This is precisely the freedom and the restraint of which all are conscious; and so far as we can conceive of an existent being, such limitation is incident to existence—and claims for any freedom beyond this proves it, under analysis, self-destructive.

VII. Mr. Moody, in his letter on this subject in THE INDEX of Aug. 20, queries why man, if not free, should put to himself the question—"How shall I act?"—and that steam in the boiler should not ask itself a similar question. That man has sensation and intelligence is a sufficient answer, without requiring that he should differ from the boiler in other respects.

If the boiler had experienced any of the complexities of suffering and enjoyment on account of previous action, and at a later date remembered it, it would be a very singular boiler indeed, if it did not ask itself—"How shall I act?"—and this, too, although it might be bound in every fibre of its boilerhood to do at last precisely as it wanted to.

In selecting the word "how," Mr. Moody has chosen one singularly fatal to his own argument. The *how* of anything—of everything conceivable—is a process from cause to effect. Our reason can grasp no other "how" than this. Neither can our imagination picture any other. "How" implies method—mode of doing—and comes at once inevitably within what Kant calls the "mechanism of Nature," where even the advocates of freedom admit no freedom is. I agree with Mr. Moody that "the *how* comprehends the *ought*"; but if it does, that is the end of freedom in either case.

VIII. In your editorial referred to above, you say—"There is no virtue in fortune, good or bad." My assertion was that there is "fortune in virtue," that it is good fortune. Pray tell me if you think it is not?

If not, then indeed "the times (of the Universe) are out of joint."

If virtue is not well for man, why be virtuous? If anything is better, then surely we should prefer it to virtue. There *must* be harmony here, or we need not look for it anywhere.

IX. In your answer to E. R. L., you put the difficulties of the necessitarian argument in a strong light, when you ask us to feel the same towards the murderer that we do towards the gunpowder with which he commits the crime. Yet the feeling of the wisest and best men to-day is in such a case quite as consistent with the necessitarian argument as with that of the freedomist. We may feel at first that no punishment is too severe; yet in our best moods, although revolted, we pity and would seek to reform; we are horrified, not merely at what the criminal willed to do and did, but at what he is, at the brutal organization, and at the dim, passionate spirit looking out of it. When we see the resemblance so strong between the act and the actor, we are a little uncertain as to the propriety of heaping on him our righteous indignation, and begin to see that crime is very much like a loathsome disease. Why this

strange harmony of parts, even in the very discords of sin? It is as if organization and temperament caused it all.

On the other hand, we are quite as far from reconciliation, if we hold that it is right to inflict punishment because the criminal willfully did the crime, when he might have done otherwise. This view, if carried out, gives us Inquisitions and every phase of organized cruelty. Neither do I see where reasonably it can ask punishment to stop, for the action of a free will cannot give differences of degree; yet these are the only differences analysis can discover, or (I think) imagination conceive.

X. What mysterious powers may be included in this strange something we call *personality*, or how largely it may draw on the infinite, I know well that I know not; but certain it is that we cannot undertake to show *how* freedom is one of these powers, without showing conclusively that it is not one of them, and must fall back upon the argument that, while we cannot show how freedom is possible, we are yet conscious of that which can only exist with freedom, and that therefore freedom must be.

The necessitarian doubts the accuracy of our consciousness, or our conclusions therefrom, or both.

Very truly yours,

L. T. I.

### FRIENDLY COMMENTS.

BUFFALO, N. Y., Oct. 17, 1870.

ED. INDEX:

Dear Sir,—I receive THE INDEX every week. I admire it for its clear, positive thought, and because it is vitalized by a love for human rights and freedom in their broadest, highest, and most practical significance. It is truly an INDEX, pointing to the great creedless, priestless, and popeless church of the future. It belongs to the vanguard of religious and governmental reform, advocating harmony and unity with all nations upon the basis of the innate goodness of the human soul, which is the only foundation upon which perpetual peace can be secured.

There is one feature in the editorial criticisms of correspondence which deserves especial notice and commendation. I refer to the liberality and charity manifested towards the different opinions which have been expressed through your columns. Only by such practical examples can the spirit of persecution, intolerance, and dogmatism be cast out from the religious world.

I consider the published lectures of themselves worth the price paid for the paper. They are radical, clear, and refreshing. They strengthen the faith and encourage the hope in a brighter and more glorious future for humanity. An acquaintance of mine, a friend of humanity, first put THE INDEX in my hand, for which I thank him sincerely. Had I the means, I would give every liberal freethinker an opportunity of judging of its merits by sending him a copy for six months. This, I think, would insure its perpetual publication.

"A conscious, intelligent first cause," and "freedom in necessity" are subjects which interest me very much; and I hope at some future time to write my thoughts upon them.

Please credit me with the enclosed five dollars, and send THE INDEX to the following addresses.

Yours in the cause of human freedom,

E. W. MEACHAM.

### THE SYRACUSE RADICAL CLUB.

EDITOR INDEX:—As the liberals throughout the country just now seem to be somewhat interested in the organization of local Radical Clubs, and as I am receiving many communications in which inquiries are made in relation to the Syracuse Club, I ask the liberty of saying a few words through your columns, in answer to these inquiries.

As to the organization of our club, it is made up mostly of members outside of all our religious organizations. The truth is, Syracuse has had a preacher of free religion for the last thirty years in the person of Samuel J. May. If he has not preached it in words (which I think he has), he has preached it in his daily life. As you, Mr. Editor, so truly said in the *Christian Examiner* of January, 1868,—"During a ministry of forty-seven years, every reform that promised to help lift mankind out of spiritual or social evils, has found in Mr. May a friend equally ready to give and take hard blows in its defence. Peace, temperance, education, anti-slavery, woman's rights, the succor and elevation of Indians and canal boys, whatever humanitarian movement came to his notice, at once enlisted his sympathies and hearty efforts." At one of his society meetings some years since, I heard Dr. Clary, a member, say—"For many years we tried to convince him that his house was not a poor-house for all the destitute from Buffalo to Albany; but we finally had to give it up." This man, more than any other one man, I believe, had prepared the mental and spiritual field here for the organization of our club. Then, when the first number of THE INDEX was issued, we found quite a number here who at once sympathized with the sentiments therein expressed; and the interest most of us had taken in the formation and success of the Boston Radical Club suggested to us the idea of forming some local organization here that should be to this city what the Boston Club was to the whole country. After a very little consultation among the liberal minds here, it was decided to make the experiment. A notice was published in our daily papers inviting all who favored the movement to meet at a certain office in our city, and organize a Radical



Club. But few came together at the first meeting, and those mostly strangers to each other; but the few resolved that a club in which perfect freedom should be granted to all to utter their convictions on all subjects relating to the interest of humanity, *should be organized, and should continue to exist so long as three persons could be found in Syracuse to sustain it.* They formed and subscribed articles of association as brief as they could be drawn, and adjourned for one week. (These articles appeared in No. 29 of THE INDEX.) As we found it necessary to secure a room for our weekly meetings, we decided to establish a Free Reading Room at the same place, to be open on each day of the week. The Corresponding Secretary opened a correspondence with all the liberal and most of the principal newspapers in the country; and to their credit, allow me to say, the most of them sent us their papers and magazines free, and others at a greatly reduced subscription price.

Many of our citizens are contributing valuable books for the Library that we hope to have at some future time. And I came near forgetting to state that in my opinion the lecture you gave in this city on your return from the annual meeting of the Free Religious Association, entitled "Pagan and Christian Idolatry," accelerated the organization of our movement. So far our meetings have been well attended and seemingly profitable. And all our liberal friends here feel the organization to be a valuable auxiliary to the work of reform, and now desire to urge liberals in all sections of the country to organize in some similar way. Let Truth, Freedom, and Humanity be the watchwords of these organizations, and the long neglected field of *this world* be their field of labor!

G.

SYRACUSE, N. Y., Oct. 15, 1870.

#### THE SPREAD OF SKEPTICISM.

MR. ABBOT:—These assertions—"that skepticism has appeared many times in the course of centuries, the same in substance, though now in one guise and now in another; but each successive form of it has found first a defeat, and then a grave"—"There is no cause for anxiety now, while the spirit that quickeneth the dead in trespasses and sins keeps on in its victorious way"—are as palpable untruths as ever could be affirmed. The insincerity of such a statement is plain, for the same men are continually harping in their pulpits and papers upon the insidious spread of infidelity; but when occasion requires, they will immediately turn, and endeavor to lull their hearers into serene confidence that all is well.

It is either a fact, or it is not, that infidelity is spreading throughout the enlightened Christian world. The Catholics are regarding it as a fact, and are endeavoring with all their power to meet the issue. The Ecumenical Council was called principally for the purpose of checking the inquiries of those who doubt; and their endeavors in this country to control the public schools show that they are aware of the dangers to which their church is exposed by permitting their children to come under the influence of the spirit of the age. This intangible spirit of the age that pervades the very air is the spirit of inquiry and skepticism; and whether opposed by Catholics or Protestants, has obtained a *momentum* that will overcome all opposition. The knowledge of law and order prevails, and its power is gradually crushing and grinding out the strong superstitions that have held it in bondage. There is no progress except in knowledge; and with this truth, so well established, it is utter folly for Christianity, under whatever form, to hold mankind from advancing into the light which is dawning before them.

S. H. J.

ADEL, IOWA.

#### FREEDOM AND NECESSITY AGAIN.

SALEM, OHIO, Oct. 18, 1870.

MR. ABBOT:—Please permit me, as briefly as possible, to compare views with yourself and correspondents on the above subject. Like L. T. I. and Mr. Crane, I believe that human actions are no exception to the universal law of cause and effect, while at the same time freely admitting all the "facts of conscience;" but whether this really involves an inconsistency or not, each one must judge for himself, viewing the matter from his own standpoint.

I hold that every human action is, like every phenomenon of nature, the necessary result of a chain of circumstances extending backwards to infinity, and that no action could have been different unless there had been a difference in this chain of causes extending and ramifying infinitely. And while I contend that it makes no sort of difference to the logical merits of the question what becomes of the popularly received notions of the moral qualities of actions, when they come to be viewed from this standpoint, I still contend actions may be good or bad, just as health may be good or bad; for immorality is a disease of the moral nature, the same as any physical disease is a derangement of the physical system.

Good or moral actions are such as are productive of good, or at least harmless, to others, and are pleasant to remember; or, according to Webster, "conformed to rules of right; virtuous; just, &c.," and these qualities seem to me to be inherent in the actions themselves, and to have no connection with the causes which produced them.

You say to Mr. Crane that, "if every action has its necessary cause, self-approval and self-disapproval

are sheer nonsense, and the words *right* and *wrong* lose all meaning." To this I would say, that self-approval or disapproval are really nothing more than the state of being glad or sorry that certain actions were performed; and if to this "nonsense" is in any case added, I insist that it is not the fault of the Necessarian philosophy.

It is, I take it, in the words used to describe a very natural state of mind, or the conception of the significance of those words, that the "nonsense" inheres, if anywhere, and not in the state of mind to which they relate; and those who use wrong words, or attach a wrong significance to right words, are responsible for it, and not the advocates of a philosophy which exposes it.

The words *right* and *wrong* can never "lose all meaning," though somebody's idea of their meaning may suffer. All errors are more or less entrenched in words and phrases, the meaning of which must be modified when the errors are abandoned.

True philosophy should not concern itself about the sentimental and verbal consequences of its conclusions. But this I admit; it can never be experimentally demonstrated that an action might or might not have been different, with no difference whatever in any of the influencing circumstances which preceded it except the volition to do it. The infinitely complex and extended ramification of causes and effects which has preceded, and may have necessarily culminated in any particular action, can never be duplicated, and nothing short of this can ever settle the question. Everybody feels that he has the power of choice; that he could, in the case of any voluntary action, have chosen to act differently, if—; and right there comes the whole controversy.

Yours,

JOS. W. THOMPSON.

[When Mr. Thompson reduces all moral sentiment to the "being glad or sorry"—i. e. to simple pleasure and pain,—he falls into that very ignoring of the facts of conscience which is part and parcel of the Necessarian theory.—Ed.]

#### BIBLE-READING IN SCHOOLS.

LAWRENCE, KANSAS, Sept. 12, 1870.

MR. ABBOT:—As there is considerable thought nowadays upon the question of reading the Bible in schools, I should like to say that I should have no objection to reading the Bible in schools, provided it be read *by course*, so that scholars may know just what it contains. It was reading it by course, while a boy, that made me a disbeliever in its inspiration; and the same thing has been the case with thousands of others. I think it a difficult matter for any one to read it through attentively and not have doubts of its infallibility; while those who never read it at all are the most loud and valiant in their defence of it, and nearly three-fourths of the professors of religion know nothing of its contents but what they hear read from pulpits. How many reflecting minds could "stand the storm," were they to begin at Genesis, and, as they read chapter by chapter, have an admonitory voice exclaiming in their ears—"This from the God of the whole universe—this from an omnipotent, omniscient, and perfect Deity?" Would not children, even, see that through the whole record of the old Testament the Deity is made to conform to man, instead of man to Deity?

If our School Boards would bring the Bible into schools, and insist upon the whole being read, I believe the strongest opponents of the measure would be the clergy; for they dare not read the whole of it from their pulpits. It is this view of the matter that accounts for the Catholic Church prohibiting the reading of it by their laity. They consider it dangerous to perfect faith. In short, do you know a full-grown liberal but has read the Bible—do you know a real, persecuting, bigoted religionist (except a priest) that has ever read it much? Church members, as a class, do not read it much; and those who follow in their wake never read it at all. I have sometimes thought the best liberal lecture that could be given would be to read the Bible to a congregation by course, and have it well digested as to its inspiration as you pass along.

HENRY BRONSON.

THE CHEROKEE ROSE.—The legend of the Cherokee rose is as pretty as the flower itself. An Indian chief of the Seminole tribe, taken prisoner of war by his enemies, the Cherokees, and doomed to torture, fell so seriously ill that it became necessary to wait for his restoration to health before committing him to the fire. And as he lay prostrated by disease in the cabin of the Cherokee warrior, the daughter of the latter, a young, dark faced maid, was his nurse. She fell in love with the young chieftain, and, wishing to save his life, urged him to escape; but he would not do so unless she would flee with him. She consented; yet before they had gone far, impelled by soft regret at leaving home, she asked leave of her lover to return for the purpose of bearing away some memento of it. So, retracing her footsteps, she broke a sprig of the white rose which was climbing up the poles of her father's tent, and, preserving it during her flight through the wilderness, planted it by the door of her new home among the Seminoles. And from that day this beautiful flower has always been known, between the capes of Florida and throughout the Southern States, by the name of the Cherokee Rose.—*Southern Farmer.*

## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

#### OFFICERS OF THE FREE RELIGIOUS ASSOCIATION.

PRESIDENT—Octavius B. Frothingham, New York City.  
VICE PRESIDENTS—Robert Dale Owen, New Harmony, Ind.; Rowland Connor, Boston; Thomas Wentworth Higginson, Newport, R. I.  
SECRETARY—Wm. J. Potter, New Bedford, Mass.  
ASSISTANT SECRETARY—Miss Hannah E. Stevenson, 19 Mt. Vernon Street, Boston.  
TREASURER—Richard P. Hallowell, 98 Federal Street, Boston.  
DIRECTORS—Isaac M. Wise, Cincinnati, Ohio; Charles E. Whipple, Boston; Mrs. Ednah D. Cheney, Jamaica Plain, Mass.; Francis E. Abbot, Toledo, Ohio; John Weiss, Watertown, Mass.; Francis Tiffany, West Newton, Mass.

#### THE CONVENTIONS.

Public Conventions under the auspices of the FREE RELIGIOUS ASSOCIATION are to be held this Autumn as follows:

At CINCINNATI, Tuesday evening, November 1st, and Wednesday, November 2d, through the day.

At INDIANAPOLIS, Thursday evening, November 3d, and Friday, November 4th, through the day.

At TOLEDO, Monday evening, November 7th, and through the day, November 8th.

Local Committees will give due notice of the place and hours for meeting in their respective towns.

The friends of reason and freedom in religion, the seekers after truth, all those who would have religion applied directly to questions of social reform and practical life, the foes of sectarianism, of superstition, of dogmatism, in the cities where the meetings are to be held and from all the country around, are urged to attend these Conventions. *Let there be a grand rally.* Those, too, who are not in sympathy with the Free Religious Association are cordially invited to attend.

Practical subjects, bearing on the vital issues of the day, will be discussed, such as "Radical Organization," "The Battle of Free Religion with Dogmatism and Superstition," "Bible Worship," "The Sunday Question," "The Relation of Religion to the State in America."

Able speakers will be present, prepared to address the Conventions on these subjects. Time will be allowed also for free discussion.

Among the speakers positively expected to attend all the Conventions are O. B. Frothingham, President of the Association, Rabbi Isaac M. Wise, Francis E. Abbot, Thomas Vickers, Miss Lillie Peckham, and Wm. J. Potter. It is also hoped that Col. T. W. Higginson, Rabbi Max Lilienthal, Rowland Connor, and Edward C. Towne will be present. Others have been invited.

Any newspapers interested that will make an item of this notice will confer a favor.



Before the next number of THE INDEX appears, two of our Conventions will have been held. It will be seen by the notice that we go directly from Cincinnati to Indianapolis, beginning at Cincinnati Tuesday evening, Nov. 1st, and closing at Indianapolis, Friday evening, the 4th. The following Sunday, Nov. 6th, our speakers separate to speak at various places where their services may be desired. And on Monday evening, the 7th, and Tuesday the 8th, we gather again in a Convention at Toledo. There has been some difficulty in arranging the time of the several Conventions, and possibly an impression prevails in some quarters of different dates from those just stated for the meetings at Indianapolis and Toledo. But the time is fixed as here given. And we desire to state that we owe the opportunity of holding our Convention at Indianapolis at the time specified to the courtesy and kindness of the Catholic priest and his society in that city. The only hall in the city suitable for our use had been engaged by them for a festival on the days we wished it; but when they discovered our perplexity, they generously offered to postpone their festival and to put the hall at our service. We hope we may see some of them at the Convention; and that they may see, notwithstanding the great differences between free religion and the Church of Rome, that we are simply aiming to bring all mankind in their religious relations upon this broad human platform of mutual equal respect and good will, which is shadowed forth in just such acts of regard and courtesy as theirs.

We have every reason to suppose that all the Conventions will be full of life and interest. The officers of the Free Religious Association mean to do their part to the best of their ability. Let the people be on hand. We have no sect and no churches to which we send our call. We make an appeal to the American people. The only credentials that are asked for in our Conventions are those of free manhood and womanhood.

#### A WORD OF EXPLANATION.

Rev. E. C. Towne in the first number of his magazine, *The Examiner*, refers to the Free Religious Association in a way that requires, perhaps, some notice here. In a brief article entitled, "Free Religion not Anti-Christian," he says:—

"It has been assumed by a portion of the public, of late, that free religion implies disavowal of Christianity. The *Radical* and THE INDEX have been taken to represent the entire breadth of this new interpretation of religion. The course of the Executive Committee of the Free Religious Association, in adopting THE INDEX as an organ of communication with the public, has given color to this assumption. Yet nothing could be farther from the truth. The movement which the application of freedom to religion has produced is not in general unchristian or anti-Christian, or other than avowedly and resolutely Christian both in fact and in name."

Again, in an article headed "A Criticism of our Aim," he says:—

"We, on radical Christian ground, say to each of these faiths (Judaism, Hinduism, Mahometanism, etc.) hold your ground and keep your name, and let us have a world-fellowship of the different religions of the earth. Our idea, . . . and the idea we supposed the Free Religious Association was to represent, was this unity of religions, with liberty and diversity both of names and special tenets. We wanted to see all classes of Christians come together, Catholic, Calvinist, etc., etc., on a platform of generous human recognition of one another, and with them, if occasion should be found, men and women of other names than the Christian."

There is something in these remarks, and in the general tone of the articles from which they are taken, which implies that the action of its officers has been such that the Free Religious Association, since it was organized, appears to have changed its ground and purpose,—especially in its attitude towards Christianity. It is to this point that we wish briefly to speak. In our opinion the Association is not now, and never has been, either "Christian" or

"anti-Christian." But people will differ from this opinion according to their definition of Christianity. We should state the matter thus, taking into consideration the variety of definition. But Mr. Towne, defining Christianity essentially as the free development of reason and intuition in religion; would say, of course, that the Association is "Christian." On the other hand, the editor of THE INDEX, defining Christianity as a religion that necessarily limits and represses reason in deference to a standard of external authority, must say, of course, that the Free Religious Association is antagonistic to it—is "anti-Christian." Yet both of these men are interested members of the Association and active workers in it. And the organization is so broad and free that both find ample room in it,—the man who insists on the Christian name and the man who disavows it; the "Christian" and the "non-Christian," or "anti-Christian." Moreover, the word "Christian" was purposely omitted from the constitution of the Association for the sake of this large fellowship. It was understood that the word, however broadly some Christians might define it, would work practical exclusion; and the Association was aiming at the largest possible spiritual fellowship. We think we are right, therefore, in saying that the Association, *leaving Christianity undefined*, cannot be said to be either "Christian" or "anti-Christian." It has among its members and officers those who would call themselves Christians, and also those who no longer claim the name, though they may once have had it, and those too who have always rejected it. And in this respect, we are sure, Mr. Towne would find no fault with the Association. It is carrying out his "idea" of what it ought to be.

We are, therefore, somewhat at a loss to understand what Mr. Towne means when he says, that the movement which the Association was intended to represent is "in general avowedly and resolutely Christian both in fact and in name." For did not the Association designedly omit the name, so as better to represent the movement? And is not a very considerable part of the movement not only outside of the Christian name, but outside of Christendom,—in Judaism, in Hinduism, in Mohammedanism, in Parseism?

As to the connection of the Association with THE INDEX, we wish simply to state that the offer of the editor and proprietors of this paper to devote a portion of it to the free use of the Association was accepted by a unanimous vote of the Executive Committee, and that it was expressly understood, (the editor insisting on this provision), that, as he would not be responsible for the columns given to the Association, so the Association should have no responsibility for his part of the paper. And the stipulation is now printed in every number issued. Whether, in spite of this understanding, a portion of the public might get the impression that the Association shared the special views of the editor in respect to Christianity, was a question which did not seem to give the Committee much concern; perhaps, because it has not seemed to them so important as Mr. Towne deems it that the Association should be reputed "Christian." They adopted a department in THE INDEX, just as they might have adopted a department in the *Independent*, or in Dr. Wise's *Israelite*, had it been offered on the same terms, and a connection could have been made with the same convenience.

In the second of the paragraphs above quoted, Mr. Towne gives his view of what the Association was to be. He seems to us in this statement to make too prominent the idea of an alliance of "all classes of Christians," and too subordinate the intended inclusion of people of "other names than the Christian." The sympathy and fellowship of all the great religions, and the equality of all religious believers in respect to spiritual rights,—this has always seemed to us a very central feature of the Association. And because the Association has asserted this so strongly in its very organization, we have never expected that the Orthodox sects of any religion would contribute any considerable number of members to our ranks, though our doors are freely open to them. Believing in a religion of specific and supernatural authority, they cannot accept this radical principle of equality of spiritual rights. It is death to all their exclusive claims. Calvinists and Catholics, the sects generally, will not consent to have the claims of their faith to be a special revelation put on the same ground with the claims of other faiths. Here and there individuals may be found in the Orthodox sects in whom the sentiment of freedom predominates; and these gravitate naturally to our platform. Rev. Mr. Malcom, the Rhode Island Baptist, made one of the best pleas for religious liberty that has been made in our meetings. He found the chord of sympathy with the Association's aims, and touched it unmistakably. But this faculty is rare in the sects. We would hold out hands and hearts to welcome it, we would keep our platform for its utterance. But so long as Orthodox means soundness in creed, and the sects believe in their sectarian lines and fellowship, we do not expect much accession from these quarters. Mr. Frothingham seems to have set this matter in its right light in his address at the last annual meeting, when he said: "Any person may belong to the Free Religious Association, whatever his creed; but no person can belong who holds his creed to be changeless, authoritative, or indispensable. . . . He cannot, because he will not."

One word as to those who are drawn to the fellowship of the Association, keeping their old specific religious names,—a point on which Mr. Towne insists

with some strenuousness. Of course they will keep them, if they think the names important. The Association lays down no rule in that respect, except not to take any one of the names itself. But our own personal opinion is that the distinctions of names in the actual fellowship would soon get obliterated. Mr. Towne says, "Christianity is free religion," and he claims to be a Christian. Rabbi Wise says, "Judaism is free religion," and he calls himself still a Jew. The Free Religious Association says nay to the name of neither. It asks them simply to utter their convictions. And Dr. Wise and Mr. Towne will probably stand together on the platform of the Association at Cincinnati next week to give utterance essentially to the same faith. Having found the same thing, they will not insist strongly on calling it by different names; nor will the hearers care so much which is the Christian and which the Jew, as what that great reality of faith is which has drawn them by such different paths together. And by and by, generations hence, we expect both names, "Jew" and "Christian," will drop away, and be remembered only for their historical significance; while the faith shall stand pure and vigorous, creative and progressive still, binding humanity into one fellowship, and yet, perhaps, go unnamed. And, as helping toward this end, the agency of such work as Mr. Towne proposes to do in the *Examiner* and Dr. Wise is doing in the *Israelite*, is certainly to be recognized. To show the devotees of any special religion that the most vital and essential thing in their faith belongs in some shape to all religions is a pathway to universal fellowship.

[I agree with Mr. Potter that the Free Religious Association is "neither Christian nor anti-Christian;" though I believe that its principles really strike at the very heart of Christianity as an historical world-religion. This is my own opinion; but I would scrupulously avoid all semblance of committing the Association to it.—F. E. ABBOT.]

#### ADVERTISEMENTS.

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# The Index.

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## The Index,

PUBLISHED EVERY SATURDAY

BY THE

INDEX ASSOCIATION,

AT

TOLEDO, . . . . OHIO.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

Those columns of THE INDEX headed DEPARTMENT OF THE FREE RELIGIOUS ASSOCIATION are edited independently by the Secretary of the Association. The Association is not responsible for anything published in any other part of THE INDEX.

TWO DOLLARS PER ANNUM.

FRANCIS ELLINGWOOD ABBOT, EDITOR.

### SPIRITUAL BEAUTY.

[Read to the Unitarian Society in Dover, N. H., April 14, 1867.]

"And yet I say unto you that even Solomon, in all his glory, was not arrayed like one of these."

MATTHEW, VII, 29.

"The Master said, 'I have not seen one who loves virtue as he loves beauty.'"

CONFUCIAN ANALECTS, IX, XVII.

"O beloved Pan, and all ye other gods of this place! Grant me to become beautiful in the inner man."

SOCRATES, *Plato's Phaedrus*, § 147.

"The close connection between the good and the beautiful has been always felt, so much so that both were in Greek expressed by the same word, and in the philosophy of Plato moral beauty was regarded as the archetype of which all visible beauty is only the shadow or the image. We all feel that there is a strict propriety in the term, moral beauty."

LECKY, *Hist. Europ. Morals*, vol. I, p. 79.

Surpassing, indeed, is the glory of the lilies,—magnificent the snowy ermine of their more than regal apparel. Beside their glowing hues, the imperial purple of Caesar shows more ghastly than rouge on the cheek of the belle, whom daylight with its unwelcome revelations has caught lingering in the ball-room. With the very master-piece of his ingenuity and skill, with the most splendid product of his art, man stands utterly abashed before the most careless effort of Nature. The triumph of artistic genius, the last result of conspiring head and hand, placed side by side with the houstonia, the violet, or even the buttercup, must be tossed aside as worthless. The umpire will wrest the crown from the head of Solomon, in all his pomp, and lay it in homage at the foot of the lily.

On her own plane who shall dare to enter the lists with Nature? Shall human bungling aspire to rival the matchless workmanship of the Perfect Artist? In the creation of grace and beauty, shall man venture to compete with God? Let him learn his place, and abate the pride of his pomposity. The sculptor and the painter are the merest copyists of form or color, and in the fairest incarnations of their ideal must confess the transcendent superiority of Nature's meanest reality. As the stars overflow with light, so Nature showers miracles of perfect loveliness on every hand in an everlasting "golden rain" of beauty.

Yet let not man be overpowered by this bewildering profusion of charms. If unconquerable on her

own level, Nature kneels in submission on a level higher than her own. The secret of divinest beauty is, after all, not with her, but with man. Solomon, after all, is king of the lilies also, or might have been. There is a higher glory than that of color or form, in which man finds no rival even in rainbow, star, or flower,—a more delicate beauty than ever shone in forest or in lake. Fair, gloriously fair, are the lilies of the field; yet how much fairer are the lilies of the soul! The virtues which testify of man's kinship with God, the graces which lend all its charm to human life, the affections which blossom in the stillness and peace of home, and exhale a spiritual fragrance in comparison with which the attar of roses is cheap and vulgar,—is there no beauty here? Is the meaning of that word "beauty," on which we love to linger so long, quite exhausted by the inventory of the senses? Or is that which delights the eye and ear the mere symbol of a higher beauty still? Who has not paused on those words of our English Bible—"O worship the Lord in the beauty of holiness!"

There is a thirst for beauty to which the utmost of loveliness that Nature can offer is merely a stimulant. I never look on a lovely landscape, a dainty flower, a beautiful face, without a consciousness of unsatiated craving. The more I delight in the beauty before me, the stronger is my sense of a beauty unsupplied. I cannot explain it,—I know not what it means; but the beauty of the most beautiful brings quite as much pain as pleasure. Like the breeze which sweeps over the strings of an Æolian harp, and fills the solemn hush of midnight with strains of sweetest melancholy, the beauty which dwells in outward Nature awakens the chords of the soul to a music of delicious pain. Only the gross and coarse nature is proof against this subtle influence. The finer the grain, the more complete the response.

It is not a mirthful thing to gaze on beauty. Beauty has a strange, electric power over the soul which stirs it to its depths, and lushes gayety. "I am never merry," says Shakespeare, "when I hear sweet music." Of course not,—he would not be Shakespeare if he were. He that is moved to laughter in presence of great natural beauty, either of sight or sound, is insensible to that higher beauty which it suggests, but cannot reveal. *We are made to embody more beauty than we behold.* Is it not this unrealized possibility that creates our inward, half-painful, wholly-uncontrollable restlessness in the presence of that which is surpassingly fair? A secret sorrow, perhaps self-reproach, that we ourselves are not fairer still, lends a mournful undertone to the joy that bursts into the song of admiration. Why should we feel humiliated by Nature's loveliness, if we were not born to be lovelier than she? I take it that here is a suggestion of our spiritual possibilities, a divine hint of our spiritual destiny, which it were wise to heed. I surely can not stigmatize these experiences, deep and real though undefinable, as either morbid or sentimental: to be without them is to miss the most delicate lessons of the world in which we live.

Yet, though we grieve over the absence of spiritual beauty in our own being, do we not often rejoice over it, even to enthusiasm, in those we love? Is there one within reach of my voice who has not discerned how infinitely lovelier is the lily of the soul than the lily of the field? In fact, we never love what does not appear beautiful in our eyes. If we disregard homely features in the face, it is in virtue of lovely traits in the character. What is a nobler luxury than the privilege of admiration? He lays me under the profoundest of obligations who compels me to admire him. Yet what is admiration but the thrill of delight at beholding spiritual beauty? No man is imbruted who still admires goodness; and whoever, by being good, awakens men out of the stupor of self-imbrutement into the glow of genu-

ine admiration and heart-homage, is the divinest of benefactors.

I find the extravagant claim of Jesus to the homage of mankind justified to some extent by the fact of his spiritual beauty. Outward Nature, prodigal of her charms, must yield to him the palm of a higher loveliness. His purity is brighter than her stars,—his tenderness more exquisite than her flowers. And because his idealized figure moves in the souls of men, shaming them before their own ugliness, and stirring them into aspiration by its very beauty, he survives the wreck of centuries as one of the noblest friends of his race, the truest prophets of God.

This his true mission is independent of the "authority" with which his followers, in blind zeal, have crowned him. I sometimes think his disciples more cruel than those who led him to Calvary. The fierce Romans made him King in mockery,—put on him the purple and the crown of thorns, and thrust into his hand the sceptre of a reed; but when their bitter jest was ended, and the edge of their merriment dulled, they stripped off the mock-royal insignia, and crucified him *as a man*. But his followers keep up the mournful comedy to-day. Afraid of men's neglect, if the forms of kingship are disused, they bend the knee, replace the crown which is in verity still a crown of thorns, thrust again into his hands that sceptre of reeds which signifies no actual royalty, salute him Lord and King, and, instead of discriminating and intelligent admiration for his spiritual beauty, yield him only a blind worship for his supposed "Divine authority." Out of respect for Jesus himself, as well as respect for my own freedom, I stand aside from the idolatrous throng, and take no part in their acclamation—"Hail, King of the Jews!" But, forgetting this scene of well-meant mockery, I behold the divineness of that human beauty still peerless among men, respond to it with aspiration and living love, and glow inwardly with the admiration which I thank God I cannot withhold from the "beauty of holiness."

Is this so very hard to understand? Is the union of an independent intellect with spiritual reverence and affection so very rare a thing as to be incomprehensible? I acknowledge the divine right of Beauty to be admired and loved,—how, then, can I help glowing with admiration for that fairest flower of humanity, that spiritual master-piece of God? But I also acknowledge the divine right of Truth to be believed and obeyed,—how, then, can I postpone my own convictions to those of any Master, or accept as true what I do not see to be true with my own spiritual vision? This, then, should be our attitude towards Jesus,—appreciative yet manly, reverent yet independent, modest yet self-respecting, grateful yet not idolatrous. To him let us cheerfully accord all that man may give to his brother,—to ourselves let us reserve what every man should keep to himself.

Spiritual beauty,—to make ourselves beautiful in spirit,—is not this "our being's end and aim?" Is it not to be in the likeness of Him who is the Author of Beauty? We are weighed down and oppressed at heart by a harrowing, grinding, gnawing sense of our own deformities. We feel each defacement of our own ideal as painfully as the wounded soldier feels the surgeon's saw grating on his shattered bone. The unlovely tenor of our lives,—the lapses of temper, the ebullitions of self-will, the triumphs of selfishness, the snake-like stings of envy, the corrosions of insincerity, the slimy touch of impurity, the moral paralysis of cowardice,—how unspeakably hideous do these things look in the faithful mirror of conscience, and how nervously do we sometimes strive to hide ourselves from our own inspection! And how sternly does conscience wrest away our hands from before our face, and present again the mirror with its hateful image to our reluctant eyes! O for beauty of heart, of life, of spirit!



What would we not eagerly pay as the purchase-money of spiritual beauty! But the fixed price of spiritual beauty is obedience to spiritual laws; God will accept no other currency. The identification of our will with the Universal Law—that is the price to pay. Let the full tide of Universal Life course through our souls, and it will slowly correct the malformations of the past.

There is but one source and origin of this beauty of the spirit for which we pine. A hanging-basket, given by a kind friend, was suspended one winter at my study-window, and cheered me daily with the sight of a delicate vine, growing in perfect grace with many a fair festoon. During the long winter months, this living reminder of summer was a missionary of God, preaching to me daily from the one, exhaustless text of loveliness. I once forgot to water it for two or three days; and when the thought of my forgetfulness flashed through my mind, I went to my neglected little friend, fearing it had become too late to save its life. But no! it had drooped a little, but still seemed vigorous and strong. I raised the pot which held the plant, and the mystery was solved. Through the hole in the bottom of the pot, a mesh of tiny roots hung down, and reached into a little reservoir of water below, which had secretly nourished it during the days of my neglect. From this unseen fountain, life had ascended, and kept the leaves green and their beauty fresh; and, thanks to its fulness, my little vine still flourished as fair as ever.

How true a type is this of the Fountain of All Life and Beauty,—ever unseen, yet doing good in secret, and feeding the roots of our being under all neglect of human friends! Outward discouragements may foil us,—deprivation and disappointment may weigh upon us,—care and anxiety, worry and vexation, may besiege us,—sorrow and bereavement may turn our day into night,—temptation may assail us on every side,—yet if through all we live inwardly with God, if out of sight our souls are replenished by the Infinite Soul, we shall still preserve and increase the measure of spiritual strength, life, and beauty we have attained. What no eye hath seen, and no ear heard, is the real fountain of the loveliness we crave. Wise are they, who value more highly symmetry and grace of spirit, than abundance of luxuries or pre-eminence of fame, and who have learned the secret of spiritual beauty by faithful obedience to the laws of God.

Though every clear-eyed soul must be out of conceit with itself, how many a comely soul it sees around it! The whole true happiness of life comes from such. Who shall estimate the good accomplished by a single beautiful spirit! To endure the hard labors of the home with a meek and patient temper, to check the complaining or fretful word that leaps to the lips under petty provocations, to suffer in silence when injustice or coldness or unkindness in those we love wounds us to the quick, to answer petulance with cheerfulness, and anger with the soft word that turneth away wrath, to keep that inner sweetness of heart and thought which transfigures so many a gentle mother or wife or sister with the beauty of heaven,—to do this, as is done in many an unpretending home, without ostentation, without self-consciousness even, is to render a service to humanity that no words can estimate. It is through this spiritual beauty in each other that we behold God most clearly, and learn to find him in our own souls. The gentle, unselfish, saintly spirits that inhabit our homes, or shine upon us in our daily walk through life,—the noble men and self-sacrificing women who are often least appreciated under their own roofs, and who minister holy thoughts and better impulses to all who see the daily beauty of their lives,—these, dear friends, let us cherish and love, with profoundest reverence and tenderest gratitude! Who can measure the debt we owe to them? Who cannot remember unspeakable obligations unconsciously conferred by them? Surely, to be beautiful in soul is to fulfil the whole duty of man.

THE *Boston Commonwealth* says—  
“We are pleased to learn that Rev. O. B. Frothingham has accepted the position of editor of Theodore Parker's unpublished works, and now has in hand the lectures on ‘Historic Americans,’ which have been so long promised, but which have not yet seen the light. We trust this Association will be the means of rapidly presenting the other writings of Mr. Parker, for all of which there never was a greater demand than to-day. Mr. Frothingham is admirably fitted for his task. Mr. H. B. Fuller will continue to publish.”

A debating club in Worcester lately discussed the question—“Whether a rooster's knowledge of day-break is the result of observation or instinct.”

## Selections.

### THE ANCIENT LAKE-DWELLERS.

[From ‘Man's Origin and Destiny,’ by Prof. J. P. Lesley: pp. 124–129.]

It is hard to comprehend the possible beginnings of civilization in a wilderness of forests and mountains, pelted with storms, and horrible with the cry of wild beasts. Yet such was Europe down to a recent date, *i. e.*, to within a few centuries of the Christian era. Such was all North America two hundred years ago, with the exception of a few river bottoms, a few glades, and a few estuary marshes on the sea coast. In Europe, also, such places early became refuges and nurseries for men. It is therefore in the open plains of Languedoc, on the borders of the delta of the Rhine, and on the great chalk basin of central and northern France and southern England that relics of the most ancient races have been chiefly found. But even here they are commingled with the remains of tigers and hyenas, wild boars and bulls, the bear, the wolf, and the deer, and even of the rhinoceros, the hippopotamus, and the elephant, in such numbers and of such a size as to tell a plain story of the most savage existence. When we remember that the only weapons which the men of the cave had at their command were fire, and the bow and arrow, the flint hatchet, fastened to its wooden handle with a willow withe or a shrunken piece of deerskin, or the pike pointed with a reindeer prong or a wild boar's tusk; and that the only farming implement they knew of was a paddle of flint, chipped thin and broad and worked by hand without a handle, our wonder grows how civilization could have found a time and starting point.

It was, no doubt, in order to avoid their natural enemies, the wild beasts, and perhaps also to defend themselves against each other, that some tribes, whose hunting grounds lay neighboring to lakes, betook themselves to a peculiar mode of life. They planted upright logs in the lake bottom, supporting them with heaps of stones, and lashing them together with wicker work. On these they laid a wooden platform, communicating with the shore by a wooden bridge or causeway. On this platform stood their wigwams. Here the women and children were comparatively safe when the men were on shore hunting, or farming, or at war. On the edges of the platform they sat to fish. In the centre of each wigwam perhaps was a layer of earth to cook their fish upon. Trapdoors in the village floor received the offal, the bones of animals after the marrow had been extracted, fragments of broken pottery, the waste of spoiled nets, and ruined weapons. Hundreds of the sites of these villages have been recently discovered in the lakes of Switzerland, Bavaria and Austria, and thousands of such relics of their domestic life, but as yet only two skulls. It is, therefore, certain, that these people were not habitual cannibals, for in that case human skeletons would be abundant. It is equally evident that they either burned their dead, or buried them on shore. That both these customs were pursued at different times we have good evidence. It is remarkable that the oldest skull yet found in these lake dwellings presents us again with all the low type features of the Neanderthal cranium; great ridges over the orbits of the eyes, a suddenly retreating forehead, and extremely small capacity. It contained what seems an undeveloped brain; but yet it could not have been (as some were inclined to consider the Neanderthal cranium) the skull of an idiot. These people were far from being idiots. They were only animals. The essential difference between an idiot and an animal consists in this fact: the idiot, like the unborn fœtus, is not aware of his relations to surrounding nature; his life goes on chemically, not consciously. The animal, on the contrary, is wide awake to his position and its demands. Indeed, the quickness and many-sidedness of this self-consciousness is the nicest scale we have by which to grade the animal creation. Behold the deer, for instance; how alive to every sound and motion! how skilful to hide! how prompt to fly! And yet I have myself stood for half an hour, by my transit instrument, in the woods of the Towanda Mountains, waiting until my men cut out a line down the long steep slope into a valley; and during all this time I have seen a deer standing motionless, watching the brilliant spot of light which the sunbeams through the trees made on the brass cylinder of my telescope, not fifty paces distant, unaware of my presence, and unconscious of danger. In vain, says the poet of old, is the net spread in the sight of any bird. The consciousness of its relations is not complete in any animal; but it is more complete in some than in others. The horse is superior to the deer; yet the horse rushes into, not out of a burning stable. The ape is superior to all animals below man, because his powers of observation have more scope, his comprehension of emergencies is more logical; he shows an inventive genius harmonizing with this higher degree of self-consciousness, and hence he more perfectly imitates the brutal customs, the vices, and the virtues of mankind. The difference between the ape and the civilized man lies in the limitation of the consciousness of the ape to his physical and passionate relationships to nature; while the self-consciousness of the civilized man deals also with the subjects of civilized thought, and with the invisible and eternal worlds. But this is the precise distinction between the cave or lake-dwellers of early Europe, and the Londoner or Bostonian of to-day; and thus we are returned once more to the idea of the affiliation of the apes with mankind in the early stages of its existence.

That these old lake-dwellers were in no respect idiotic is evident from the very nature of the case: a race of idiots could no more continue to exist than unborn children could. But their handicraft is still more conclusive evidence. In the museum of M. Troyon of Lausanne I had the pleasure of examining the piece of a door, half burned, consisting of three boards, two of which lay side by side, but not rabbited together; the third board crossed the other two at right angles, to hold them together; but instead of being nailed or pegged fast to them, it was as regularly dovetailed into them as a carpenter of our days would have done it. I saw also among these curious objects pieces of twisted thread and knotted net. Their clothes were probably of skins, and loom-weaving was as yet unknown, but specimens of plaited cloth have been found. I saw needles of bone to sew with; and pieces of charred baked bread in the form of flat round cakes; and grains of wheat and barley. The small wild apple and pear of the Swiss woods have also been dredged up, wild plum stones, and beech and hazel nuts in great abundance. How pleasant would it be to have a dinner scene of those days by Teniera, or a page of table-talk by Coleridge! What a contrast would it present to the Round Table of Arthur and his paladins! or to a *dejeuner* at the Maison Dore in 1865! The table can be seen, with its dish, in the Museum of the Irish Academy; but where are the guests? It was discovered in a peat bog, in the county of Tyrone, ten feet beneath the surface. The table and the dish were each scooped out of a solid piece of wood, apparently fir. An oblong table, with its ends curved inward, and set on four short legs, four and a half inches high, truncated cones, connected at their bases by a low rim, in which are two cord holes; and an oval dish four or five inches deep, in its edge two holes answering to the two holes in the rim of the table, and probably slung to it on the back in traveling. Beside the dish lay a large heap of hazel nuts, probably an autumnal hoard just gathered for winter's use. Perhaps they were uproariously enjoying their repast, when interrupted by the rush of some carnivorous beast, scattering their merriment.

How long the ages were during which these lake-dwellings were inhabited, I do not know. We know that they existed still in the days of Herodotus; and the Swiss antiquaries believe that those of Nevelles and Chavannes in the Canton de Vaud continued to be dwelt in to the sixth century after Christ. There are sufficient evidences in the articles found to distinguish them as of very different ages. The iron age of the Romans is represented; the preceding age of bronze; and a still more ancient age of stone, perhaps going back to the times succeeding the retreat of the Swiss glaciers. We cannot tell, therefore, at what time wild apples, plums and berries were exchanged for wheat and barley bread; nor when the skins of beasts were replaced by plaited cloth. The best scale of years we have is got from Rutimeyer's list of the animals on which the ancients fed, and especially by the marked change from wild to domestic flesh. In all of the lake-dwelling deposits, even the oldest, we find the bones of the domesticated ox, sheep, goat and dog; and intermixed with these in various localities, bones of the horse and ass, bones of the elk and stag, the roe and fallow-deer, the ibex and chamois, the bison and wild bull, the small swamp hog and the great wild boar, the wolf and fox, the bear and badger, the marten, polecat, ermine and weasel, the otter and the beaver, the hedge-hog, squirrel and field-mouse, the wildcat and the hare, the frog and the tortoise, the wild swan, goose, two kinds of ducks, and fifteen other kinds of birds. All that contained marrow are found split open; this is invariably the case with those of the bull and bison. In the most ancient villages, like those of Wangen and Moosseedorf, the greater predominance of bones of the wild stag and roe, over those of tame cattle, show a decided preference of the chase to a more civilized mode of life; the tame pig is wanting, goats outnumber sheep, the fox was an habitual dish.

### THE MARTYRDOM OF GIORDANO BRUNO.

[From Lewes' ‘Biographical History of Philosophy,’ pp. 273–274.]

On the 17th February, 1600, a vast concourse of people was assembled in the largest open space in Rome, gathered together by the irresistible sympathy which men always feel with whatever is terrible and tragic in human existence. In the centre stood a huge pile of fagots; from out its logs and branches rose a stake. Crowding round the pile were eager and expectant faces, men of various ages and of various characters, but all for one moment united in a common feeling of malignant triumph. Religion was about to be avenged: a heretic was coming to expiate on that spot the crime of open defiance to the dogmas proclaimed by the Church—the crime of teaching that the earth moved, and that there was an infinity of worlds: the scoundrel! the villain! the blasphemer! Among the crowd might be seen monks of every description, especially Dominicans, who were anxious to witness the punishment of an apostate from their order; wealthy citizens were jostling ragged beggars; young and beautiful women, some of them with infants at their breasts, were talking with their husbands and fathers; and playing about amidst the crowd, in all the heedlessness of childhood, were a number of boys squeezing their way and running up against scholars pale with study, and bearded soldiers glittering with steel.

Whom does the crowd await? Giordano Bruno, the poet, philosopher, and heretic, the teacher of Galileo's heresy, the friend of Sir Philip Sidney, and



open antagonist of Aristotle. Questions pass rapidly to and fro among the crowd; exultation is on every face, mingled with intense curiosity. Grave men moralize on the power of Satan to pervert learning and talent to evil: Oh, my friends, let us beware!—let us beware of learning! let us beware of every thing! Bystanders shake significant heads. A hush comes over the crowd. The procession solemnly advances, the soldiers peremptorily clearing the way for it. "Look, there he is—there, in the centre! How calm—how haughty and stubborn!" (Women whisper, "How handsome!") His large eyes are turned towards us serene, untroubled. His face is placid, though so pale. They offer him the crucifix; he turns aside his head—he refuses to kiss it! "The heretic!" They show him the image of Him who died upon the cross for the sake of the living truth—he refuses the symbol! A yell bursts from the multitude.

They chain him to the stake. He remains silent. Will he not pray for mercy? Will he not recant? Now the last hour is arrived. Will he die in his obstinacy, when a little hypocrisy would save him from so much agony? It is even so; he is stubborn, unalterable. They light the fagots; the branches crackle; the flame ascends; the victim writhes—and now we see no more. The smoke envelops him; but not a prayer, not a plaint, not a single cry escapes him. In a little while the wind has scattered the ashes of Giordano Bruno.

#### FEATHERS AND BIRDS.

[By Col. Higginson, in the Woman's Journal.]

When John P. Hale was nominated for the Presidency by the old "Liberty Party," he was strongly opposed to presenting more than one main issue at a time. "Liberty first," he said. "In firing at a bird it is useless to take aim at each feather separately. Bring down the bird, and the feathers will come too."

In the early days of the discussion about woman's position, there was a good deal of uncertainty which were the feathers and which was the bird. It was a period of great agitation in regard to all social problems. Brook Farm had but lately gone under; in Paris, the national workshops had hardly run their course. Some of the leaders of the woman's movement in America were also ardent Fourierites, and thought it necessary to make each set of resolutions a complete chart of the New Jerusalem. The movement was so earnest that there was but little nonsense. Its aim was so high, that there was nothing impure. But there was a great deal of collateral discussion; a great deal of aiming at feathers. The call for the first National Convention in 1850 (of which call the writer was a signer) announced "the general question of woman's Rights and Relations" as including (1) "her education, literary, scientific and artistic; (2) her avocations, industrial, commercial and professional; (3) her interests, pecuniary, civil and political; in a word, (4) her rights as an individual, and (5) her functions as a citizen."

It was an immense programme, but the Convention did not shrink from it. The second Convention appointed large Standing Committees on Education, Industry, Civil and Political Functions, Social Relations and Publications—besides a Central Committee of twenty-nine! In the resolutions of these Conventions, the claim for suffrage is buried under such a load of words that you can hardly find it, while they ascend very far into dim air in their other channels. For instance, the first Convention calls for "such unions as may become the guardians of pure morals and honorable manners—a high court of appeal in cases of outrage, which cannot be and are not touched by civil or ecclesiastical organizations, as at present existing, and a medium for expressing the highest views of justice dictated by human conscience, and sanctioned by Holy Inspiration." These "unions" were not marriage unions of course, but a sort of lofty volunteer tribunal, which should deal out a nobler justice than is now accessible. It was a sublime ideal, doubtless, but perhaps a little too abstruse for the very first lesson in the book.

This rather vague and high-flown element in the movement was fortunately met and controlled by an element of clear common-sense, of which Lucretia Mott was the best embodiment. And it is saying a great deal for this agitation, that, while thus born with one foot on the clouds, it ultimately came down to the earth. It was perhaps best that it should take a survey of sea and sky and land to begin with; and then make its choice of a definite point afterwards. That definite point was the suffrage. When the Woman's Rights Conventions ceased, and the Woman Suffrage Conventions began, it meant business. It meant that we had begun to aim at the bird, and had ceased shooting at the feathers.

It is, of course, well enough for a woman's journal to discuss incidentally every interest of woman, or every social fact that concerns her. Diet and clothing, education and wages, marriage, parentage, or even divorce, may come in for illustration or for opinion. These things may also be mentioned incidentally, wisely or unwisely, in public meetings. But the moment they are put on a level with the main issue, the moment we cease to subordinate these utterly to the one immediate demand for suffrage—that moment we have gone back to the days of inexperience, and are taking aim at the feathers, not the bird.

The right of voting is to an American the one central right, the embodiment and the guarantee of his liberties. His opportunities of education and a just place in the world are all endorsed upon the face of the ballot. A single vote may seem as unimportant as a single United States flag; but the dignity and

value of the whole national experiment are represented there. The ballot alone cannot accomplish everything; but it stands for more than anything else. With the right of suffrage, woman becomes an equal, human being; without that, no matter how much you pet her, the question still remains open, whether she is more than a doll. To an individual woman it may often be less important whether she can vote, than whether she has good health, a good education, or a good husband. But to woman, as a class, the comparison is all the other way. These blessings are in a measure accidents, not guarantees; the right of suffrage is the only guarantee. Give her that, and she is man's equal. After that, all other questions will settle themselves. Let us decide first whether she is to be recognized by the body-politic as a part of the human race. When she is, all other arrangements will adapt themselves to this new fact. Bring down the bird, and you will not need to look far for the feathers.

#### THE DEVIL IN A STREET CAR.

Persons whose business requires a daily trip from one portion of the city to the other, are not unfrequent observers of "meetings" between unprincipled men and thoughtless, if not unprincipled, women.—Especially is this true of those stages and cars which have for a terminus the Fulton ferry.

A few evenings since a circumstance occurred growing out of these meetings which terminated rather differently from the most of them.

As the car stopped at the intersection of two streets to wait for passengers, a man of the "Broadway statue" type entered and took a seat beside a young girl of prepossessing appearance, apparently quite youthful.

Opposite these new-comers sat a demure Quakeress watching closely the actions of her neighbors.

Some of the passengers were drowsy and did not notice the flirtation. Others did, but were too accustomed to such scenes to pay more than ordinary attention to the conduct of this pair. Not so with the little Quakeress; her dark eyes flashed indignation at the man and looked pleadingly at the girl. She grew nervous; the small hands trembled violently, and it was plainly evident that her position was one of torture. But she stood it bravely until the scamp handed a card, closely pencilled, to the girl, who extended her hand to take it.

This was too much, and the self-constituted protector, with a swift movement, jerked the card from the young girl, and tearing it in pieces, threw it into the face of the original owner.

With tears in her eyes, and a tremor in her voice, rendered eloquent by emotion, she beseeched the young woman to be more prudent, and pay no attention to the brute who had insulted her.

By this time the passengers were aroused, and listening with no little interest to the earnest voice of the strong woman offering protection to her erring sister, who, to her credit be it said, did not spurn the rebuke administered, but hung her head in shame.—The other actor in the scene found the air too oppressive and retired.

There was a strong desire on the part of the passengers, composed mostly of men, to applaud the fearless woman, but she quietly left the car, accompanied by the imprudent girl, who probably owes her salvation to her interference.—N. Y. Standard.

#### "A GOOD DEED IN A NAUGHTY WORLD."

[From the Banner of Light.]

In the *Banner* of Sept. 17th was a paragraph, editorially commenting on the hard experience of a young and unfortunate girl, of Detroit, who had, in an evil hour, lapsed from virtue, but afterwards repented and resolved to reform; but she was hunted down by puritanical pharisaism, and driven forth from two places in which she had secured a home as a domestic; and in her despair she attempted suicide. We commented on the case as we thought it deserved, inquiring whose fault it was that reformation was hindered as it is. The paragraph seems to have left an impression on the mind of Mr. Robert Fulkerson, of Elkhart, Indiana, who puts the pharisaism of Detroit to open shame by the following proposition, which he forwards to us. He says he will gladly give that girl a home, his family consisting only of himself, his wife, and a little boy eight years old. If she is good to work, and conducts herself with common propriety, he engages to give her fair wages, and treat her kindly and as one of the family. He would like to have some kind person in Detroit find her and send her to his house, he engaging to pay all fair expenses. If she is satisfied with the place, she can stay as long as she pleases. And he takes pains to add that his wife "never scolds!" His house he describes as at the corner of Pigeon and Fourth Sts., fourth door west of the Baptist Church. He will meet her at the depot, or any one of the omnibuses will take her to his place.

ITALIAN VERSION OF THE LORD'S PRAYER.—"Our Father who art in the Vatican: Infallibility be thy name: Thy Temporal Sovereignty come: Thy will be done in Europe and America as in Ireland. Give us this day our tithes and tithes, and forgive us our trespasses as we give plenary indulgence to those who pay penitently unto us: And lead us not into Ecumenical Councils, but deliver us from thinking: for thine is the crozier, the key, and the tiara. Rome without end. Amen."

## Voices from the People.

[EXTRACTS FROM LETTERS.]

—"Many Spiritualists that I am acquainted with speak highly of THE INDEX. At their recent camp meeting at Walden Pond, Edward S. Wheeler, one of the editors of the *American Spiritualist*, of Cleveland, in one of his addresses to a large audience, spoke very enthusiastically of it, and recommended to his hearers to subscribe first for his paper, and next for THE INDEX—published at Toledo, Ohio, one of the muddiest cities in our muddy West. I am glad at the prospect of the continuance of THE INDEX during another year. If it survives through a third year, its success thereby will surpass my strongest hopes. Such publications cannot compete in external success with 'Mammon' newspapers. The transcendental *Dial* for three years uttered its oracle and became dumb. Andrew Jackson Davis's *Herald of Progress* for about three years announced the tidings, then ceased. Jesus for three years preached. Mammon could stand it no longer and crucified him. If Abbot's INDEX continue for three years to point to holier spheres and lead the way, it will be because Mammon is somewhat spiritualized and therefore liberalized."

—"No. 37 did not come, please send it. I saw the other day an explanation of the medium trick,—'the blood-red writing on the arm.' When you have written on your arm with the wrong end of a match, the writing appears when you rub your arm with a wet hand. As to the strips of paper rolled up into balls, the point is that the name wanted is almost always written more carefully than the others, and is thus detected by the medium who gets an opportunity to read the lot. I saw this in a review, in the *Literary World*, of the 'Genial Showman,'—a book about Artemus Ward. The celebrated medium, Charles Foster, used to do this trick."

—"I desire you to book my name and address for a file of THE INDEX for the year. During the time of my subscription I shall circulate THE INDEX as much as possible. I find that many don't like it much; it seems a rather bitter pill to the multitude, but to the few it has its sweet. My acquaintance with it so far has been like unto the meeting of two friends. I predict a glorious future for THE INDEX, but a still greater and more glorious future for the Free Universal Religion, so long as its aim shall be to free mankind from the bondage of ignorance."

—"I am sorry I cannot send names of other subscribers from this town, being satisfied that the good of this community would be promoted by heeding the teachings of your valuable little paper. Am gratified to learn that sufficient encouragement is given to warrant the assurance that THE INDEX is getting upon a permanent foundation, and its publication will be continued."

—"A number of THE INDEX fell under my eye to-day, and I became forcibly impressed with its *Orthodoxy* on the subject of religion. I have long felt that the world needed a fearless medium for the advocacy of truth against the crying evils of the religious world, and I am inclined to hope THE INDEX may be regarded as such an one."

—"In the last Toledo *Blade* I see your Prospectus for a new paper which bears the title of THE INDEX. From what you propose to inculcate in its pages I apprehend it will be the kind of a paper that the community has long stood in need of—which I hope will help to dispel superstitious bigotry and intolerance."

—"I have just returned from my Western trip and have read the sermon on the 'Sabbath.' As you must have it in type, can you not strike off a few thousand copies in a tract? I think our Club would take a number of hundreds for circulation in this city. I wish both sermons could have been printed in one tract."

—"No. 28 makes a pretty good bone for an argument, if any one likes to try it on."

#### LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The regular meetings of this Society are held every Sunday evening at 7½ o'clock, in LYCEUM HALL. The public are invited.

RADICAL CLUB.—Meetings immediately after the meetings of the Independent Society. Subject for Nov. 6:—"What action shall be taken with reference to the petition to the Board of Education adopted in the summer?"

CONVENTION OF THE FREE RELIGIOUS ASSOCIATION.—This Convention, already fully advertised in THE INDEX, will be held at "Gitskey's Grand Opera House" on Nov. 7 at 7 o'clock P. M., and Nov. 8 at 10 A. M., 3 P. M., and 7 P. M.



## Poetry.

## THE NEW FAITH.

"I believe in the Communion of Saints."

APOSTLES' CREED.

From out this creed, which long to me  
Was all in all a verity,  
Have fallen, one by one, away  
The—"I believe's,"—until to-day  
Faith rests assuredly on none  
But God, who is the All—the One.  
Out of them all, but this, I find,  
Gives me a pang to leave behind;  
For, in the heaven my fancy paints,  
The sweet "Communion of the Saints"  
Makes up its highest joy for me,  
When "face to face we there shall see  
Even as we ourselves are seen,"—  
The barriers that come between  
Kindred of soul while here they stay  
All broken down, and swept away,  
When Infinite Love shall help us read  
Truer than by the word or deed;  
When thought, in the unclouded ray  
Of that divine effulgent day,  
Unfettered by one sordid fear,  
Trusting to Love, shall be sincere.

But then, I fear, this heavenly dream  
Is like to every selfish scheme  
Whereby man, disappointed, strives  
To make good sad and futile lives.  
The all-good here is unattained;  
Somehow, somewhere, it must be gained;  
Sometime the now o'ershadowed joy  
Must come to man without alloy.  
So he dreams dreams; and heaven is made  
Of hopes earth has in ashes laid.  
As such communion blest would be  
The best a heaven could hold for me,—  
As here and now, though cramped and bound,  
Foretokens of this bliss I've found,—  
My soul would reach out hands of love  
To clasp with those dear hands above.

But stay! May not these glimpses be  
But hints that even here can we  
In saintly fellowship abide,  
Clasping true hands, though there denied?  
The saints are not all canonized,—  
Nay, may be now in sin baptized,  
And through its fierce, baptizing fire  
In virtue's path be mounting higher  
Than feet unscathed can ever reach.  
From those far heights, O may they teach  
That Infinite Love scans not the deed,  
But deeper, deeper far will read.  
The saints are not all glorified;  
But close at hand, on either side,  
And all unheeded day by day,  
We pass them by on life's highway,  
Nor stay to catch the low, sweet tone  
That, though to our dull ears unknown,  
Would startle us with glad surprise,  
Did we our soul's kin recognize.

One little word, a tear, a sigh,  
A quick upglancing of the eye,  
Tells of a rich, sweet life, within  
The outside folly or the sin.  
There's tenderness 'neath harshest word,  
Accents of love that ne'er are heard,  
Thoughts pure and true, ideals high,  
Lost in the manner blunt or shy;  
Nay, blessed deeds we do not know,  
Right hand to left would never show;  
An open mind and reverent air  
In some who never said a prayer;  
And patient eyes, though dimmed with tears,  
And secret trust o'erlaid with fears;  
And saintly spirits, grieved and jarred,  
By pain and care all worn and marred;  
And feeble hearts that love the good,  
And aye would do it, if they could.

O Father! give us Thy clear sight  
To read these hidden lives aright,—  
Thy "perfect love that casts out fear,"  
That we may dare to be sincere,  
And lay these cheating masks aside,  
That now our real selves divide.  
So shall we in this glad day read  
A broader and a nobler creed,  
Beneath a love-illumin'd sky  
Thus in our hearts confess it—"I  
Believe in God, the Father dear,  
And in Him infinitely near;  
And I believe in every son  
Of His, who in his life has done  
The best he could; and I await  
A fellowship divinely great,  
So full and free and true and sweet,  
That all as brothers yet shall meet,  
Growing towards Thee, O Perfect One,  
A Father Thou, and Man a Son!"

Is this, too, but the far-off chime  
Of endless joy-bells? This the time  
Whereof we dreamed? God doeth well!  
And though the chime should prove a knell,  
I steadfastly believe, even then,  
In EVERLASTING LOVE—AMEN!

MILWAUKEE, July, 1870.

W.

## The Index.

NOVEMBER 5, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

SPECIAL NOTICE.—Persons wishing a file of THE INDEX, bound and complete for the year, at \$2.50, will please forward name and address immediately. No money should be enclosed. Only TWO HUNDRED AND FIFTY COPIES can be supplied. If these are all ordered, the missing numbers will be reprinted and the orders filled at the end of the year. For further particulars see THE INDEX, No. 20.

## ANNOUNCEMENT.

To every new subscriber who shall remit to us, before the first day of January next, \$2.00 for a year's subscription to THE INDEX, we will send gratuitously a copy of the last ANNUAL REPORT OF THE FREE RELIGIOUS ASSOCIATION; provided a desire for it is stated at the time.

To every new subscriber who shall remit to us \$2.50, we will send THE INDEX for one year, and also an unbound file of *The Ladies' Own Magazine* for 1870, edited by Mrs. M. C. Bland, Indianapolis, Ind. We will send a bound volume of the latter (when issued) with THE INDEX for \$3.00.

## SPONTANEOUS GENERATION.

The last number of *Nature* contains Prof. Huxley's Address at the recent Liverpool meeting of the British Association for the Advancement of Science. It is a very interesting summary, historical and theoretical, of the "spontaneous generation" controversy. Prof. Huxley defends the doctrine of "biogenesis," i. e. that all living forms are derived from previously living matter,—at least, so far as experiment furnishes grounds for any conclusion at present. But referring to the first commencement of life on the earth, he says that, if he were enabled to look back to that period, he "should expect to be a witness of the evolution of living protoplasm from not-living matter." If this expectation is a reasonable one (and there can be no alternative but that of witnessing a *miraculous creation*, which would be simply "spontaneous generation" on a most astonishing scale), why is it not just as reasonable to expect that, if we could only increase our microscopical and other facilities of scientific investigation, we should witness the same phenomena at the present day? Surely Prof. Huxley would not admit that the laws of Nature have changed, or can be supposed to have changed. Whoever rejects the miraculous-creation hypothesis is necessarily driven to accept some form of the evolution hypothesis, unless he stolidly refuses to think; and whatever evidence is sufficient to discredit the former, by that very fact establishes the latter. It is a little curious to see how even Prof. Huxley hesitates to admit this necessary inference. But the very best English minds lose their reckoning, unless they feel demonstrable facts under their feet at every step. They need to be strengthened by a little of the German faith in "*Vernunft*."

## A POOR SIGN.

The *Woman's Journal*, referring to Harvey Jewell's foolish speech at the Massachusetts Republican Convention, lately expressed itself in this fashion:—

"Intelligent women of Massachusetts! Remember this man, Hon. Harvey Jewell, and his Worcester speech, and remember it *never to forgive it!*"

The *Boston Journal* replies thus:—

"The *Woman's Journal* says the women will never 'forget it nor forgive it.' We hope our fair friends are not going to enter the field with such a vindictive spirit as this. If they do, we fear politics will not be much improved by their action."

The *Woman's Journal* retorts as follows:—

"We purpose the same vindictiveness against Hon. Harvey Jewell, as do the officers of the law against criminals. When they can catch the offenders, then they mean to punish them. There is no vindictiveness in this—only justice. Mr. Jewell in his speech has remanded the women of the Commonwealth to the category of fools, lunatics, felons, unpardoned rebels, paupers and babies, from which they were seeking to escape, evidently, from his language, believing that to be their proper status. We think he will live to find that speech an impassable gulf to his political aspirations."

It seems that the hasty impulse of feeling is ratified by deliberate second-thought. We are sorry for it. The advocates of a just cause simply forfeit their own moral dignity when, in the heat of resentment, they stoop to pursue any person with threats. If, instead of educating public opinion by arguments and moral appeals, they deliberately undertake to flagellate opponents with the scourge of revenge misnamed "punishment," or dragoon them into submission by appeals to their political selfishness and fear, they make reform itself an evil to be reformed. The scalping-knife and tomahawk are weapons which women, at least, cannot afford to use. If they have no faith in nobler weapons, it will be wise for them to keep out of a warfare in which they will be worsted. There is quite enough of this personal politics in the world as it is. We want less of it, not more. If women are going to come down to it instead of raising it up to a higher level, the old, vulgar brawl will simply assume enlarged proportions. Woman has certainly as much right to be personal as man—and no more. But we shall cease to expect any particular "purification" from her influence, unless she puts it to better use than feeding grudges or nailing the ears of her enemies to her own door-post.

Rev. Mr. Hepworth is very frank. He says:—

"The Gospel of Jesus Christ is the one machine that is to do our work."

It is said that last summer Mr. Hepworth rescued a man from drowning, which was "work" we sincerely respect. He may well be proud of it. To-day he has another chivalrous job on hand. The world is "vilifying and calumniating the Unitarian denomination,"—in fact, burning it at the very stake. His "work" now is to put out that fire. Accordingly he again flies to the rescue, eager to "run with the machine" above mentioned, or (by implication) with any other that will do as well.

"EVER-PRESENT, potent, vigilant, in the breast of man," says Alcott, "there is that which never became a party in his guilt, never consented to a wrong deed, nor performed one; but holds itself above all sin, impeccable, immaculate, immutable, the deity of the heart, the conscience of the soul, the oracle and interpreter, the judge and the executor of the divine law."

SAADI, the Persian poet, has the following:—"A king said to a holy man, 'Are you ever thinking of me?' 'Yes,' said he, 'at such times as I am forgetting God Almighty!'"

"THE virtue of Paganism," says Hare, "was strength; the virtue of Christianity is obedience."

The yearly subscription price of the *Chicago Present Age* is \$2.00, and not \$3.00, as we erroneously stated a while ago. So much the greater inducement to subscribe.



## Communications.

## CONSCIENCE AND CAUSATION AGAIN.

TIPPECANOE CITY, O., Oct. 15, 1870.

MR. ABBOT:—Verging three score and ten, I have no taste for controversy for its own sake; but I have a taste for truth, and like to exchange ideas on almost any subject for truth's sake. If I understand correctly, you regard physical and moral law as separate and distinct in their nature. I regard all law as a unit, whether we call them laws of God, nature, or man,—physical, intellectual, or moral. I look to the workings of my own mind, and I find I have no knowledge of things intellectual or moral except as they connect themselves with the physical; and my idealism is too weak to conceive of anything thus disconnected. I can no more do it than conceive what *nothing* is! I regard the mind of man, then, as having a tangible, physical basis. If this is so, then every faculty or law of the mind must have a like basis. Therefore I think there is no distinction between physical and moral law to the extent of the "alternatives" you make. In your conclusion you admit you may be mistaken: I will admit I may be, but I can't see how. Your strong ground in favor of freedom is: "there is *that* (we call it conscience) *within* a man which approves or condemns his good or bad actions; and this could not be so, if he was not free to do either the good or the bad; for he could not feel condemned for what he could not help." I take issue. The Christian system of morals, and our laws, too, inquire into, condemn, and punish according to the *intentions* of the offender. Now I suppose you will not say a man can help or prevent the *feelings* within him which prompt to do wrong. Have not all feelings and intentions a "necessary cause?" Mind, your conscience by its twinges condemns and punishes all such *feelings* and *promptings*; and so do our laws. This is a wise provision in nature, to have the first dawnings of wrong, or bad intentions, tipped in the bud (although I think all will admit such feelings cannot be prevented by the man who feels them), and punished by the twinges of conscience in order to prevent them from going further. Our laws will punish an evil act which we call accidental; they search for the feelings which prompted the act, and if they find them not evil, no punishment follows. Thus we see man is daily punished by conscience and laws for feelings he can by no means prevent. Our laws take the overt act of the offender only as proof of his feelings, and condemn or acquit accordingly. I should like to elucidate this subject further, but know your paper is small.

E. L. CRANE.

[We do not suppose Mr. Crane means that there is only *one* law in the universe to govern all classes of phenomena; yet unless he does, we see no relevancy in his objection that "all law is a unit." We believe that physical laws govern physical phenomena and moral laws govern moral phenomena; and that the unity of law consists in the perfect harmony which makes the infinitely *various* laws of Nature an intelligible system. Every other science has its own peculiar laws, and so has moral science.

Neither conscience nor society punishes "feelings" over which man has no control; and for this reason never punishes maniacs at all. On Mr. Crane's theory, ought they not either to treat maniacs as criminals, or criminals as maniacs?—ED.]

## A GERMAN LIBERAL ON THE WAR.

BABYLON, LONG ISLAND, Oct. 13, 1870.

MR. F. E. ABBOT:

My Dear Friend,—The article entitled—"The War from a German Standpoint"—seems to emanate from ideas similar to those of Rev. Mr. Williams' sermon on "Observance of the Sabbath," in which the "home-born" enjoyed a monopoly of rights. Hans Breitmann says:—"Only the Deutschers have the original ideas."

With all due respect for Mr. C. Weber's love for our good German nation, I must disagree with him, when he holds national notions above individual liberty. He seems to confound the two nations with the two men, Napoleon and Wilhelm, certainly not the best men out of those two great nations. The war commenced with these two. Not only the French army, but both armies, had to follow their leaders like a flock of sheep. My German brother says:—"Germany is neither fighting for monarchical nor republican principles; she is simply carrying out the defence of her home and her rights against the desire of a robber nation." I should be glad to agree with him, if he would say, not Germany, but a part of Germany. Only a part of her people were driven from their firesides to hunt the fox, Napoleon. Now that the fox is caged, the monarch who is full of that conceit of the "grace of God" forces his troops to devastate the country where the fox lived. As to "robber nation," I am quite confident that, if my German brother were a French citizen, and lived in the invaded country, he would be very likely to call the Germans a "robber nation" too. Do not blame the French, if they do so now.

Does my liberal friend sympathize with him who had to run away from Berlin in 1848? The people, who gasped for a liberal government, drove him out. Will this same King William refrain from interfering

with a liberal government in France? I would rather trust the men who are now struggling to maintain a liberal government there, and whose watchword is—"Give us liberty, or give us death!"—than a King who had his own countrymen slaughtered in the streets of Berlin because they asked for a liberal government. Their history is a better guarantee than his. Oh, that he and his able minister, Bismarck, might be inspired with the modesty and goodness of a Washington! They would assist the French to form a liberal government. This kindness would be a better defence than all their castles and fortresses; and, instead of having the hatred of a great nation, they would have the love of all the civilized nations of the world! "Germany's mastery is the peace of Europe!" If France is conquered, may there not be a war between Prussia and Austria or Russia? The prophecy of Mr. Weber seems to me as uncertain as English neutrality. If the people of all civilized nations get the mastery over their despots, aristocrats, and priestocrats, and liberty is once fairly established, then is it far more likely that Europe and the whole civilized world will indeed have peace!

Let us have free men and free women, and let every free nation help all other nations to freedom! Liberty first—and nationality second!

Yours very truly,

CARL H. HORSCH.

## A TRANSLATION FROM HEINE.

BY "SUBSCRIBER."

"When we lie on our death-bed, we become very gentle and tender-hearted, and would willingly make peace with God and man. I confess I have scratched many and bitten many, and been no lamb. But since I have stood in need of God's mercy, I have made a truce with all my foes; many beautiful poems which were directed against very high and very low persons are for that reason excluded from my present collections.

Poems which contained in any degree personalities against Almighty God I have committed to the flames with the zeal of fear. It is better that the verses should burn than the versifier. Yes, I have made peace with the Creator as well as with the creature, to the great displeasure of my enlightened friends, who reproach me for my relapse into the "old superstition," as they are pleased to term my return to God. Others express themselves with still bitterer intolerance. Atheism's convocation has pronounced its anathema over me, and there are certain fanatical priests of unbelief who would willingly place me on the rack to make me renounce my heterodoxy. Happily they have no instruments of torture at command, except their writings. But I will confess everything without torture. I have really returned to God, like the prodigal son, after-feeding swine with the Hegelians for many years. The divine home-sickness came upon me, and drove me forth, through woods and vales, over the dizziest mountain pathways of dialectics. On my way I found the God of the Pantheists; but I could make nothing of him. This poor visionary creature is interwoven with, and grown into, the world. Indeed, he is almost imprisoned in it, and yawns at you, without voice, without power. To have will, one must have personality, and to manifest one's self, one must have elbow room.

In religion I admit my back-sliding; but I must expressly contradict the report that it has brought me to the bosom or the threshold of any church whatever. No, my religious convictions and belief have remained free from all ecclesiastical prejudice. No music of church bells has seduced me; no splendor of altar candles has dazzled me. I have toyed with no symbolism, nor have I altogether renounced my reason. I have abjured nothing, not even my Pagan gods, from whom it is true I have parted, but only in friendship and love."

## KNOWLEDGE, NOT FAITH.

FRIEND ABBOT:—In exchanging thoughts with a friend at a distance from home, he says to me: "I have a paper called THE INDEX; you ought to read, if you are not reading it." On telling him I had never before heard of the paper, he gave me two numbers, Sept. 3 and 10, which I can truly say I am well pleased with. It is my present impression that it is the paper I have been earnestly and anxiously looking after for more than a quarter of a century. Before this I never have come in contact with a paper (and I have tried many of them) that would candidly investigate facts connected with religion, which manifestly is the business of this incarnate life; for it is evident that man is innately a religious being. When he gives free action to the faculties which constitute him a man, and enable him to soar high above impulsive life, that action will secure to him the highest attainable conditions of life, consequently unadulterated happiness. Man inherits from his original and legitimate parent reasoning and knowing faculties which enable him to come to logical conclusions, to a full knowledge of reliable facts. The facts which he has not an intuitive knowledge of he may learn by scientific demonstrations; consequently our course of conduct should be governed by knowledge and not by faith. It is a sentiment which has by some means found its way into the Bible, that it belongs to us as rational beings to "prove all things and hold fast that which is good," and to throw away the bad. I fully indorse that sentiment, therefore do not feel authorized to

believe anything in the Bible or out of it without the best of authority for doing so. It is evidently the case that mankind very much need to exchange the enormous amount of delusive fiction which we have got treasured up for reliable facts, which would entirely revolutionize the condition of the world. It would be exchanging hell for heaven; for hell is based on fictions and sophistry, and heaven has for its basis truths and facts. It is a practical knowledge of facts which secures heaven, and it is a practical ignorance of facts which ensures hell. The great and truthful saying of Pope has long since passed into immortal axiom, that "the proper study of mankind is man." Of all the studies that come within the range of thought, the study of man is by far the most important. For when we learn what man is, what he is composed of, from whence his composition is derived, then we may know for what employment he is adapted, and what the results of that employment will be. When we obtain a thorough knowledge of what man is, then the question asked by Geo. B. Gill on the fifth page of THE INDEX of Sept. 10, which is—"Who and what is God?"—may be satisfactorily answered. The testimony appears to be decisive that man, as a moral and intellectual being, is by transmission, and not by mechanism, a child of God. If man is the offspring of God, he is really and legitimately in the nature of things a miniature God, in all respects like his true parent. There is no other source from which the reasoning and knowing faculties of man could originate but from the great and only fountain of reason and knowledge.

N. P. STEARNS.

DE KUYTER, Madison Co., N. Y.

## INSPIRATION NOT SUPERNATURAL.

The understanding has to be disabused of the supernatural idea before it can appreciate the fact of inspiration as an influx to the soul from surrounding influences. That "God is in the human soul" is a grand and ennobling thought, which in itself is an inspiration drawn from the external relation of things. This does not, however, prevent or ignore the fact that He is in the human body, too, in its brains and even in its bones; that He is in every object of nature as well, in all that is in the air, or earth, or sky. But He is in the human soul in a higher sense than in anything else beside; and in proportion as that is elevated in thought, in emotion, and moral action, is the Divine presence realized there,—possibly, in a moral sense, to the extent of making it "the express image of God." It follows that, as we are conformed to the image of God, we shall be inspired by His presence; and as all truth is of God, and all truth is also of nature, to be inspired is to be impressed with the truth, whether we say it is of God or of nature. Whatever of truth, therefore, the Bible or any other book may contain, just so far it is inspiration; and there is no criterion by which to judge of revealed truth but by the soul itself, and every soul for itself, acting as umpire by the test of the inspiration of its own nature.

As has been stated, God is in all things; neither is there any animal or plant or mineral form or minutest atom, but is dependent on and formed by power acting through law—the power and law of God. He inspires or breathes into all existences life, instinct, or thought; for wherever the power of His spirit operates, there is His presence and inspiration. Without this there would be neither form nor life, nor conscious knowledge. He inspired man once when He endowed him with life; as it is said, "He breathed into him the breath of life, and man became a living soul." Since then he has been upheld and sustained by the same power; yet he had no more inspiration to begin with than he has had imparted to him every moment of his existence.

"In the beginning," it is said, "the spirit of God moved upon the face of the waters,"—upon chaos,—and brought order out of confusion, harmony out of discord, good out of evil. But this is what the spirit of God is doing to-day, and what it has been doing continually from the beginning; if any of us can form a conception of such a phenomenon as "the beginning." Such is the creative energy of Nature, without which not a flower could bloom, or an animal exist for an instant. This activity of nature, continually creating, preserving and developing, is marvellous and incomprehensible; but it is as real, and can be appreciated by the mind as well, as any of the objects of sense. We are said to be "fearfully and wonderfully made." But we are not miraculously made, however wonderful may be the process; for Nature works no miracles—does nothing that is supernatural. No matter how unaccountable she may be in her operations, or how awe-inspiring in the magnificence and variety of her works, uniformity and law attend all her movements and influences.

The powers of Nature, or its hidden influences, are the powers of God or His inspiring presence; and though He works unseen, He is none the less demonstrable in the effects. He inspires the animal instinctively to propagate its species, and to select its appropriate food; but beyond the line of its own preservation, it has no consciousness or knowledge. He inspires the soul of man with thought, as he is inspired with life and all the functions of his organism. "For in Him we live, and move, and have our being." All our surroundings, circumstances, or conditions of life tend to influence our thoughts, or to inspire the soul; so that whether by unseen or apparent means there are no miraculous or supernatural inspirations—no *Christing*, anointing, or imbu-



with the Holy Ghost, either as a person of the "Sacred Trinity," or as the effluence of the "Divine Unity," apart from man's nature or his soul's appropriate functions. For no such effluence ever emanates from God but through the established laws of life, of thought, and of the soul. The latter is as much the subject of law as is the motion of the heart and lungs, or as is the instinct of the animal that directs it in the line of its own preservation. Everything in its order—to which the normal inspiration of the soul is no exception, but is a law peculiar to itself, as all the laws of instinct are peculiar and appropriate to their specific end.

There can be no doubt but that there was design in the nature we inherit, though that nature has been attained through a long chain of conditions, and a gradual development and change from a crude state to that which it now presents, and which may be further and indefinitely improved by our own efforts and new conditions. But it is not to be supposed that, by this improvement of our being, the former man is to be repudiated, or that he shall be created anew, be born again, and take a new start; as though the race of Adam was an abortion, and a failure of the first design of its author. This must needs be the case, if the soul were supernaturally acted upon and transformed from its normal condition by the inspiring power of God; or, as it is written, were "created anew in Christ Jesus."

God being by nature in the soul, and in a special degree to the extent of its intelligence, goodness and purity, what need is there for His miraculously descending from His throne of universal law, and coming into it by the forestalling process of extra-inspiration, when He is already there, and has been in it from its inception? And what need is there for an extra-revelation of His will, when that will is already "written in the heart," and the light of Nature—"the inner light"—shines abundantly in the depths of every soul according to its needs?

R. P. THOMSON.

SAN JOSE, CAL., Oct. 1, 1870.

#### THEORY OF IMMORTALITY: OR A CONDENSED STATEMENT OF THE FORM OF CONTINUOUS HUMAN EXISTENCE.

F. E. ABBOT, Esq.—The following views of Man's Future Life are the product of much thought, resulting in a profound conviction of their truth.

Humanity is spiritually ONE: that is, considered with reference to its physical part, it is a single, though complex, being. One universal life pervades it, or, more accurately, one universal life pervades the whole organized system of our globe, of which humanity is the predominant and most important portion. Life, developed into its higher forms, is associated with consciousness and mentality, and becomes what we term *soul*. Hence all terrestrial things, so far as living and conscious, are pervaded or animated by one and the same UNIVERSAL SOUL.

Our present lives are, therefore, bound to our future, and equally also to our past lives—or rather, all our successive lives are bound together by this Universal Soul, which may also, not inappropriately, be called the Collective Soul of our planet. It is nothing else than the collective life (in animals, innervation or nerve-force) which vitalizes or vivifies our whole planetary organic system. This Universal Soul, of which each individual Soul is a component part, (detached and individualized probably by the corporeal organization), is always the same; that is, continues always identical with itself throughout all the successive generations of men and animals, in the same sense as that in which the individual soul is understood to continue identical with itself through the different stages of growth, maturity and decline, incident to the physical organism. In other words, the one Universal Life flows on, so to speak, in an unchanging stream from generation to generation, but is subject, as each individual life is, to successive phases of development, through one of the earliest of which it is now passing. Chief and predominant only, but not exclusive, is the human element of the Universal Soul, which is not limited to human consciousness and mentality, but embraces also all animal instincts and sensations. By way of illustration, it may be said that the Universal Soul is made up of the manifold individual souls of all sensitive and conscious beings, in the same manner as the human body is made up of manifold distinct cells, each of which has, in an intelligible sense, an independent life of its own; and there is, beyond all reasonable doubt, a real parallelism, or veritable analogy, between these two cases in respect to the relation of each whole to its elements, that is, in respect to the manner in which each is severally constituted of its component parts, as herein indicated. The passing away of those who die, and the advent of those who are born, corresponds also to a process of waste and renovation which is all the time going on in the cellular tissue of which our bodies are composed.

So long, therefore, as our planet endures in a habitable state (for its life, we may presume, is not endless, but is probably made up of a limited series of phases corresponding to those through which individual man passes from the cradle to the grave), it will be man's only abiding place, his only sphere of activity and life; and no future existence awaits him except that which consists in his living, here on earth, successive human lives as a particle of the great Universal Soul, which, though its elements are constantly passing through the transitions of births and deaths, flows on from age to age substantially the same.

Thus far the theory of a future state appears to me, in all its leading features, to be free from doubt, though not, in some of its outlines, free from obscurity, and therefore perhaps not from inaccuracy. The following additional statement rests upon probabilities so strong as to be, in my view, nearly equivalent to demonstration.

Man will never become conscious of his perpetual existence, or of his identity in the future with what he is now, without the aid of other than the individual faculties with which he is at present endowed. His individual memory cannot penetrate backward beyond his birth. It is quite possible, indeed, that no such identity exists as he has been taught to anticipate and is predisposed to expect; though of the perpetuity of his existence in some form, and in a form which, when fully revealed, will be felt to be the best and most satisfactory possible, there is no shadow of doubt. But under whatever form personal identity may be preserved, man can, in the future, feel and recognize it only by acquiring the power of using the consciousness or faculty of the Universal Soul. This will be effected, as I interpret the law of progress, by means of UNIVERSAL ASSOCIATION; that is, by uniting the whole human family in one harmonious brotherhood, and associating all together and each with each, in such manner as to form a co-operative organism, of which the several parts shall concur, without collision or discord, to promote the welfare of each other and of the whole. This Universal Association I regard as the certain destiny of Humanity, and when it is established, each individual man will become a partaker of the consciousness of the Universal Soul, and will be enabled to avail himself of its memory, and thus to appropriate to himself its past experience, and by this means to recognize the part, whatever it may have been, which he has acted as a participator in its complex functions. This recognition of past careers will result, therefore, from his collective life, when he shall become fraternally associated with all his fellow-men; and, until this grand consummation, he will continue oblivious, as he now is, of his former lives, nor, until then, will he be able, in any way, to feel that his passing career is but a new phase of his indestructible existence.

NOTE.—Though this theory is suggested by other facts than the phenomena of Modern Spiritualism, and depends upon a very different order of proofs, yet I am inclined to interpret many of these phenomena as tending directly to confirm it. The apparently superhuman intelligence manifested, at times, by so-called mediums (as also in many other cases equally well authenticated), as when revelations are made of facts, afterwards fully verified, for the knowledge of which no recognized physiological or psychological laws will account, appears to me to be most rationally explained by assuming these extraordinary revelations to result from the incipient and imperfect commingling, if I may use that term, of the individual with the collective consciousness. It is probably the embryonic stage of some hitherto unsuspected method of physical intercommunication. At the same time, the feeble hold of the individual upon the collective consciousness, in connection with the rudimentary and undeveloped state of the collective functions, furnishes the best explanation, perhaps, of the incoherent and deceitful character of many of the communications, as also of the fact that none of them have any tendency to enlarge the field of human knowledge.

E. P. GRANT.

CANTON, O., Oct. 10, 1870.

MASTER AND SLAVE.—We have learned, on what we suppose to be good authority, that at a recent consecration of a church in a neighboring Diocese, the following incident occurred. A venerable presbyter took the service at the Creed, but instead of standing at the Reading Desk, stood with his back to the congregation and facing the Communion Table. The Bishop said in a clearly audible voice: "Dr. — will read the Creed facing the congregation." No attention, however, was paid to this motion, and Dr. — commenced the prayers facing in the same direction. The Bishop then said in a louder tone: "Dr. — will read the prayers facing the congregation." The suppressed excitement at this point was intense. The Doctor continued in the same position. The Bishop then exclaimed: "Dr. — will read the prayers facing the congregation. I command obedience." This time the firmness and decision of the Bishop had its effect. Dr. — rose meekly, went to the Reading Desk, and there continued the service.

We cannot but sympathize with the Bishop's dislike of such vagaries in the performance of divine service, but we may well question the wisdom of such a method of arresting them. This suppression of Dr. — proceeds upon the supposition that the Bishop has absolute authority in such a matter. But, unfortunately, there are Bishops whose dislike takes exactly the opposite direction. Are we ready to admit that any Bishop is possessed of such authority that if he should say, "Dr. — will read the Creed facing the Altar, I command obedience," he should be compelled to obey? In such cases it is very apt to make a good deal of difference "whose ox is gored."—*Prot. Churchman*.

[Nobody's ox will be gored, when the world gets well rid of all its Episcopal bulls. What are they for, if not to use their horns?—Ed.]

ALL IN FUN.—At a Baptist church in the Western part of this State, a few weeks since, a girl of a shy disposition about to be immersed very naturally resisted the attempts of the minister to lead her into the water, and after a short struggle began to sob and cry with great violence. At this moment, while a crowd of spectators were anxiously watching the result, a younger brother of the girl stepped up to her and exclaimed, in an under-tone—"Don't be scared, Sal, they're only in fun!"—*Weekly Business*, (Hillsdale, Mich.)

## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### THE WESTERN CONVENTIONS.

At the date of this paper two of our proposed Conventions will have been held; those at Cincinnati and Indianapolis. Next week we shall give such account of the Cincinnati Convention as our space will allow, and, in following issues, of the others in order.

The Convention at Toledo is to begin on Monday evening, the 7th instant, and hold through Tuesday, the 8th. It will be attended by the President and Secretary of the Association, and Rabbi Wise, Messrs. Abbot, Vickers, Connor, Towne, Giles B. Stebbins, and other well-known speakers. We have also a hope, and there is a good probability of its being realized, that the venerable Lucretia Mott will be present. In any event we expect to have at Toledo a good Convention—a worthy crown of the series. Let there be a strong rally, not only from the city itself, but from Northern Ohio and Southern Michigan.

#### WHO ORGANIZED US?

We have heard the question asked, Where did the free religious movement begin and who started it? Some people in the West are asking it now, in view of our Western Conventions, which have first brought the subject to their attention. When the question is put in this form, it is very difficult, if not impossible, to give it an answer. There seems always to have been a free religious movement in the world. Wherever there has been a protest and rebellion against existing ecclesiastical authority, wherever there has been assertion of the right of man to think and act for himself in religious matters, there has been a movement in behalf of religious freedom; a movement toward free religion for the time being, even though the assertion and the protest have ultimately developed a new standard of ecclesiastical authority. Thus Buddhism in relation to the more ancient authority and creed of Brahmanism, Christianity in its relation to the existing Judaism, Mohammedanism in its relation to the mongrel dogmatic Christianity of Arabia in the seventh century, Protestantism in relation to Catholicism, Liberal Christianity in relation to Calvinism,—these have all been movements in the interest of religious freedom. Moses, Jesus, Paul, Socrates, Sakya Mouni, Isaiah, Luther, Robinson, Fox, Channing, Parker,—these men have all in their different ways and times been promoters of free religion, because they all emancipated themselves from the authority of surrounding faiths; though upon their work



new structures of dogmatic or ecclesiastical authority have generally been erected. In a sense, therefore, the free religious movement is very old and very wide-spread, and may be said to have its source in the native intelligence and conscience of the human mind itself, asserting their right to represent the ultimate rule of belief and practice for man.

But the question has reference to this modern movement which has taken shape in the Free Religious Association. Yet here, also, a distinction must be made. Even this modern movement is older than the Association. The Association simply came to represent and express, as best it could, something that was already in existence. The movement organized us rather than we it. The Free Religious Association, so far from starting the movement, was itself originated and formed by the movement, and still has its impulse from it. There were people in the limits of Christendom who had become dissatisfied with all forms of sectarian faith. Some of them, perhaps, were still in the sects nominally, others had openly left the sects. Some of them were entirely emancipated from ecclesiastical authority, others were only seeking emancipation. But all were alike moved by the spirit of freedom. And this was not only in free America, but in England, in Germany, in Switzerland, in Italy, in Protestantism and Catholicism. And the same facts were apparent in other great religions,—in Judaism, in Hinduism, and other of the Oriental faiths. These facts seemed to have a common basis, to be parts of one general impulse. There appeared to be a movement, not in Christendom alone, but in other faiths, off the ground of authoritative and specific external Revelation, and towards a standard of truth and duty to be found in the human soul itself and belonging to universal humanity. These people of the different sects and religions, though far apart and travelling by very different paths, seemed to be aiming at the same thing. They were converging towards a common centre. Their creeds and methods might still be various, but they were evidently beginning to feel the attraction of a higher fellowship than that of belief or ritual. Even though still unconscious of each other's approach, they were coming into unity of spirit. They were advancing to a basis of practical co-operation on the ground of equality of human brotherhood,—already seeing that their several great leaders and prophets, the Isaiahs, the Christs, the Buddhas, the Socrates, the Luthers, were alike brothers to one another and workers together for the whole family of mankind. It was out of the consciousness of this movement that the Free Religious Association came.

Of course personal agency was necessary to organization. Some of us who felt ourselves in the free current, felt also that the time had come to give some visible, tangible form to the fellowship that was already a vital reality. Yet those to whose lot it has fallen to be most active in originating and sustaining the organization, do not presume for a moment to think that the whole movement has been organized in their hands. They strive to give expression to all parts of the movement as well as they are able. But they know full well that there are many persons who are as much in the movement as themselves who are not members of the Association, and who have even looked upon any organization with suspicion, as of dangerous tendency; that

there are many, too, in the movement, in this country and all parts of the world, who have never heard of the existence of the Association. They do not belittle the movement so much as to suppose that it is measured by the activity of the Association, or that it is dependent upon their personal agency. All that they would claim is that the aim of their organization is comprehensive and noble; that it is meant to be representative of the entire movement and elastic to its demands. Rev. Mr. Towne, in his *Examiner*, refers by name to certain persons, himself one of them, who were specially interested and active in setting the new organization on foot. We know, however, that he and they would agree that it is of little importance to the movement that their personal instrumentality in it should be distinguished. And, by the way, Mr. Towne mistakes, when he implies that the Association owes its origin to a suggestion of his which resulted in the informal meeting at which the project was first discussed. As explained in the first number of THE INDEX, the occasion for forming the Association was given by the action of the National Unitarian Conference of 1866, in refusing to broaden its basis of fellowship. The idea of a new Association on a perfectly free basis seems to have presented itself independently to several persons who were in the defeated minority, before they reached their homes. We know that one member of that Conference, before its sessions closed, conceived the plan of an organization very nearly as it has been carried out, and related it to a friend. The informal meeting in Boston to which Mr. Towne alludes gave a good opportunity for broaching the project, and for bringing together by a comparison of views those who had come by separate paths to the same idea. But the project would doubtless have found the light in some way, if that meeting had not been held. This statement is important only as showing that the Association originated, not so much in any one person's thought, as in a common spirit, manifesting itself independently in a number of minds.

And a movement towards organization having once been made, the wide capacity of the movement was rapidly developed. It soon passed beyond its incidental and provincial birth-place to enter upon a much larger than sectarian career. It gathered adherents from various sects and non-sects of Christendom. It sent an appeal to Judaism, and received a cordial fraternal response. It stretched out its hand across the Atlantic and Western hemisphere, and it was grasped by brother hands, warm with the same desire, in Hindustan. And to-day it stands for a spiritual fellowship as wide as the world, and based on natural human aspirations to know the truth and to do the right.

Who organized us? Should we be far from right if we answered,—“The spirit that first moved upon chaos and shaped it into worlds, and that still lives and moves and has its being as vital Force in the world of man.”

W. J. P.

#### TRACTS.

A new thing under the sun! We have recently met with a series of rationalistic religious Tracts. They are entitled, “The Church and the World;” “I am an Honest Man;” “The Bible Vindicated;” “The Wisdom of Jesus;” “God's Justice and Mercy;” “Infallibility;” “Radicalism;” “Prayer;”

“Learn by Experience;” “What becomes of Sin?” “Fulton on Dickens;” “Love to God;” “The Negative Party in Religion;” “The Truth shall make you Free.” These tracts, which are thoroughly rationalistic and radical in their theology, are among the religious signs of the times. They are written reverently, but with incisive logic; and are designed especially to exhibit in a popular way the fallacy of the popular claims of Orthodoxy. They appear without the name of either writer or publisher. Not even do they wear the name of “Boston” upon them. We have nevertheless discovered their secret, and shall be glad to put any persons who may desire them in the way of obtaining them. They will be given away. At the same time any persons who may wish to aid in printing them, and others of the same family that are promised, can do so by paying a small price. Ten cents for five; twenty-five cents for all. They may be obtained by applying through the Secretary of the Free Religious Association, New Bedford, Mass.

ERRATUM.—In THE INDEX for Oct. 8, in the article signed “T. W. H.,” third sentence of fourth paragraph, for “doxy” read “theology.”

#### PUBLICATIONS.

The Report, in pamphlet form, of the ANNUAL MEETING of the FREE RELIGIOUS ASSOCIATION for 1870, can be obtained by applying to the Secretary, W. J. POTTER, NEW BEDFORD, MASS. It contains addresses by O. B. FROTHINGHAM, on “The Idea of the Free Religious Association;” DAVID A. WASSON, on “The Nature of Religion;” MRS. E. D. CHENEY, on “Religion as a Social Force;” F. E. ABBOT, on “The Future of Religious Organization as affected by the Spirit of the Age;” S. JOHNSON, on “The Natural Sympathy of Religions;” RABBI WISE, on “The Universal Elements in Judaism;” COL. T. W. HIGGINSON, on “Mohammedanism;” WM. H. CHANNING, on “The Religions of China;” W. J. POTTER, on “The Religions of India;” and an abstract of a discussion on the “Relation of Religion to the Public School System of the United States.” This Report is specially representative of the principles of the Association. Price 50 cents. In packages of five or more 30 cents each. Also CHANNING'S Address on “THE RELIGIONS OF CHINA,” (a careful and instructive essay, of particular interest at this time to Americans) in a separate pamphlet for 20 cents.

The ANNUAL REPORT for 1868 and 1869 (at 40 and 50 cents respectively), Rev. Samuel Johnson's essay on “THE WORSHIP OF JESUS” (50 cents), and an essay on “REASON AND REVELATION,” by WM. J. POTTER (10 cents), all published through the Association, can also be obtained by applying to the Secretary.

The Report for 1868 contains a letter from the celebrated Hindu Theist, KESHUB CHUNDER SEN, on the “Origin and Aims of the Brahmo Somaj;” also an address by WENDELL PHILLIPS, on “Religion and Social Science;” a letter by M. D. CONWAY, on “Religious Movements in England;” and speeches by JAS. FREEMAN CLARKE, ROBERT COLLYER, CHARLES H. MALCOLM, JOHN WEISS, and others. The Report for 1869 has addresses by RALPH WALDO EMERSON, D. A. WASSON, JULIA WARD HOWE, C. A. BARTOL, PROF. DENTON, HORACE SEAVER, LUCY STONE, and others.

BIBLE MANUSCRIPTS.—Most of our readers are aware that the originals of the Books of Scripture are not now in existence. Copies in manuscript, technically termed *codices*, are all that we have now to depend on. The earliest codices of the Old Testament extant, are the Spanish. They may be attributed to the ninth and tenth centuries, and are held in high esteem by the Jews, as it is asserted that they were corrected by the Codex Hilli, a manuscript supposed to have been of hoary antiquity. Nevertheless, the Hebrew scholar has often wished, from the bottom of his heart, that a copy of the ancient Scriptures might be found, which belonged to the halcyon days of the sacred tongue, when every king was commanded to write him a copy of the law in a book.—*Appleton's Journal*.

Archdeacon Dennison, fighting bravely for Sunday cricket, has found an unexpected ally. A brother of Lord Lyttleton writes to the *Guardian* that, when John Knox called on Calvin at Geneva, one Sunday afternoon, he found him playing a game of bowls—say nine-pins—and it is not recorded that he found fault with him for so doing. Now if John Knox and John Calvin could play a game of nine-pins on a Sunday afternoon, why should not modern Calvinists play base ball or cricket? The question is rather a poser to those who believe in the infallibility of Knox and Calvin.



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# The Index.

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## The Index,

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AT

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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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### THE BOOK OF DANIEL.

[The Seventh Free Lecture delivered in City Hall, Dover, N. H., Jan. 30, 1892. Reprinted from The Radical for January, 1870.]

Before Rome had become mistress of the world, four great empires were known to the Jews,—the Babylonian or Chaldean, the Median, the Persian, and the Grecian. Of these, the first dates from pre-historic times, and had for its capital city Babylon, which is said to have included within its walls a district five times as large as London. From B. C. 747, down to the time of Nabonadius or Nabonidus, its last monarch, there is an authentic list of the kings of the Chaldean Empire. The second or Median Empire, which became independent of Chaldeæ about B. C. 700, flourished until it was conquered by the great Cyrus, B. C. 558, who founded the third or Persian Empire by the capture of Babylon about twenty years later. Persia remained the supreme power in Asia until B. C. 330, when Alexander the Great subdued it, and established the fourth or Grecian Empire. Thus four great empires rose in succession on each other's ruins,—Chaldeæ, Media, Persia, and Greece. But the vast Greek Empire founded by Alexander fell to pieces at his death, and became subdivided into four smaller empires; namely, Macedonia, Asia, Syria, and Egypt. Of these, Syria fell to the lot of Seleucus, one of Alexander's generals, and founder of the royal dynasty of the Seleucidæ, who reigned until Syria was annexed to the Roman Empire. The eleventh king of this family was Antiochus Epiphanes, son of Antiochus the Great, who came to the throne at the expense of three other kings. His brother, Seleucus IV., had been poisoned by Heliodorus, one of his own officers; and the rightful son and heir of Seleucus, Demetrius, being a mere boy, and held at the time as a hostage in Rome, Antiochus Epiphanes seized his opportunity, and obtained the Syrian crown by wresting it from the assassin and usurper, Heliodorus. Thus, in the year B. C. 175, Antiochus Epiphanes, profiting by the misfortunes of Seleucus IV., Demetrius, and Heliodorus, became king of Syria,—an event never to be forgotten by any Jew, nor yet to be remembered without horror. A fiercer or more cruel persecution never befell any people than that with which Antiochus Epiphanes pursued the wretched Jews. Before I give any account of this, or explain its connection with my subject, let us glance at a few facts of Hebrew history, a remembrance of which is essential to my purpose.

About six hundred years before Christ, Nebuchad-

nezzar, the most famous king of Chaldeæ, had carried off to Babylon, as captives, vast numbers of conquered Jews. All of these who retained love for their country and their national religion pined for the privilege of return; and, after an exile of about seventy years, some forty thousand of them obtained a decree from Cyrus the Persian, who had just conquered Babylon, permitting them to go home and rebuild Jerusalem. The feelings of these Jews, returning from the sufferings of their long exile, are expressed in a well-known Psalm [CXXXVII.], doubtless composed at the time by one of their number:—

"By the rivers of Babylon, there we sat down and wept; yea, we wept when we remembered Zion. We hanged our harps upon the willows in the land. For there they that had carried us away captive required of us a song: they that wasted us required of us mirth. 'Sing unto us one of the songs of Zion.' How shall we sing Jehovah's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning! If I do not remember thee, let my tongue cleave to the roof of my mouth! If I prefer not Jerusalem above my chief joy! . . . O daughter of Babylon, thou destroyer! Happy be he who requiteth thee as thou hast dealt with us! Happy be he who taketh thy little ones, and dasheth them against the stones!"

Could the extremes of intense love and intense hatred be uttered in more burning words? Tender as a woman, yet savage as a tiger, was the heart which poured forth these passionate strains. Yet they must have simply embodied in words the emotions of every one of that returning band. Their miseries, however, were not yet over. Delays and discouragements, opposition from enemies, and misfortunes of various sorts, made the work of reconstruction slow indeed; but after many years the temple and the city were rebuilt. It is impossible for me here to trace the history of the colony: it led a precarious existence for centuries, but gradually increased in population and strength. After the death of Alexander the Great, Judæa was trampled under foot in the wars between the Seleucidæ of Syria and the Ptolemies of Egypt, lying as it did between the contending powers, and becoming alternately the prey of each. The father and brother of Antiochus Epiphanes, who preceded him on the throne, had in the main treated the Jews with kindness; but when, in the year B. C. 175, this monster became king, a storm began to gather over their heads, which soon burst forth with frightful violence. Hellenistic culture had made a deep impression on the Jewish nation, and many Jews had begun to imitate Greek customs and adopt the Greek religion; while the patriotic and pious Jews had imbibed the intensest hatred of both. Tumults arose between the two parties; and Antiochus, seizing these as a pretext, in the year B. C. 170, entered Jerusalem, massacred the inhabitants by thousands, with his own hand robbed the temple of its golden vessels, plundered it of a vast amount of sacred treasures, and carried away with him a large train of captives. Two years later, he sent an army under Apollonius, which, waiting until the Sabbath, made another dreadful slaughter of the Jews while engaged at their devotions. Antiochus then issued an edict to compel heathen worship throughout all his dominions, had the Jewish temple dedicated to the Greek god Zeus, set up the worship of idols in its holy places, erected an altar to Zeus on the brazen altar of Jehovah, and caused pig's flesh to be sacrificed upon it, while pig's broth was sprinkled about the temple on purpose to outrage and shock the feelings of the nation by defiling their sanctuary. Nor was this all. He not only forbade the Jews to observe the Sabbath, and to practise their own rites of sacrifice and circumcision, but even compelled them to take part in all these foreign abominations. To give some idea of the unspeakable cruelty of Antiochus Epiphanes, and of the heroic endurance of the Jews, let me quote some passages from the second Book of Maccabees, which describes them at length.

"For there were two women brought, who had circumcised their children; whom when they had openly led round about

the city, the babes hanging at their breasts, they cast them down headlong from the walls. And others that had run together into caves near by, to keep the Sabbath day secretly, being discovered to Philip, were all burnt together, because they made scruple of helping themselves for the honor of the most sacred day." [vi. 10-11.]

"Elezzer, one of the principal scribes, an aged man, and of a well-favored countenance, was constrained to open his mouth, and eat swine's flesh. But he, choosing rather to die gloriously than to live stained with such an abomination, spit it forth, and came of his own accord to the torment. But they that had charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to eat, and make as if he did eat of the flesh taken from the sacrifice commanded by the king. But he . . . answered, . . . 'It becometh not our age in any wise to dissemble, whereby many young persons might think that Elezzer, being fourscore years old and ten, were now gone to a strange religion. And so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable. . . . Wherefore, now, manfully changing this life, I will shew myself such an one as mine age requireth, and leave a notable example to such as be young, to die willingly and courageously for the honorable and holy laws.' . . . And thus this man died, leaving his death for an example of a noble courage and a memorial of virtue, not only unto young men, but to all his nation." [vi. 18-21.]

"It came to pass, also, that seven brethren, with their mother, were taken, and compelled by the king, against the law, to taste swine's flesh, and were tormented with scourges and whips. But one of them, that spake first, said thus:—'What wouldst thou ask or learn of us? we are ready to die, rather than transgress the laws of our fathers.' Then the king, being in a rage, commanded pans and caldrons to be made hot; which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on. Now, when he was thus maimed in all his members, the king commanded him, being yet alive, to be brought to the fire, and to be fried in the pan; and as the vapor of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully. . . . So, when the first was dead after this manner, they brought the second to make him a mocking-stock; and, when they had pulled off the skin of his head with his hair, they asked him, 'Wilt thou eat before thou be punished throughout every member of thy body?' But he answered in his own language, and said, 'No.' Wherefore he received the next torment in order, as the former did. [In this manner all the seven died courageously for their faith.] . . . But the mother was marvellous above all, and worthy of honorable memory: for, when she saw her seven sons slain in the space of one day, she bore it with good courage, because of the hope she had in the Lord. . . . Now Antiochus, thinking himself despised, . . . whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs. But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life. And when he had exhorted her with many words, she promised him that she would counsel her son. But she, bowing herself towards him, laughing the cruel tyrant to scorn, spake in her country language in this manner: 'O my son, have pity upon me that bare thee, . . . and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of thy education. . . . Fear not this tormentor; but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.' While she was yet speaking these words, the young man said: 'Whom wait ye for? I will not obey the king's commandment; but I will obey the commandment of the law that was given unto our fathers by Moses.' . . . Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked. So this man died undefiled, and put his whole trust in the Lord. Last of all, after the sons, the mother died." [vii.]

Without the insight into the spirit of that age which we obtain from these stories,—without a knowledge of the miseries inflicted upon the Jews by that wild beast, Antiochus, and the stern heroism with which the faithful portion of the people endured them in the hope of final deliverance,—it would be impossible to comprehend the Book of Daniel. The key to its prophecies is found in the history of that epoch. But the book is a unit, and any attempt to interpret it otherwise, or to explain one part of it without reference to the other parts, ends inevitably in total misapprehension of its meaning. The first thing to be done, therefore, is to take a bird's-eye view of the whole book before seeking to understand any particular part of it.



Now the twelve chapters of which the book is composed fall into two chief divisions, six chapters in each. The first half consists of what might be called *historical parables*; that is, stories, more or less apocryphal, concerning the hero of the book. The real object, however, is not to relate his history, but rather to foster in the reader's mind a spirit of devotion to the God of the Jews, and to inspire an intense faith in his power to save, to punish, and to reward. The second part consists of *prophecies*, or, more accurately speaking, of *apocalyptic visions*, describing in symbolical form the course of history, and showing how the four great Asiatic empires are to be followed by the universal Messianic empire destined by Jehovah for his chosen people. The first part serves thus as a fitting introduction to the second part; and both together constitute an artistic whole, evincing no small ability in the author of the book. Having thus indicated the general scope of it, let me now give a brief synopsis or summary of its contents.

Chapter first describes the education of four young Hebrew nobles, Daniel and his three companions, at the court of Nebuchadnezzar, the Chaldean conqueror of Judæa; and shows how their fidelity to the Jewish law concerning food and drink is rewarded by God with health, wisdom, and great favor in the king's eyes.

Chapter second describes how Nebuchadnezzar, greatly troubled by a forgotten dream which his own wise men could neither divine nor interpret, receives from Daniel a full statement of the dream itself, and a complete interpretation of its meaning; and how the king, in consequence, acknowledges the Hebrew Jehovah as God of all gods, and makes Daniel "chief of the governors over all the wise men of Babylon." The dream itself belongs essentially to the second part of the book, and I will speak of it again in that connection; but this chapter aims to create faith in Daniel as a seer and interpreter, and thus predisposes to faith in his own subsequent visions.

Chapter third, apparently overlooking the king's conversion to faith in the Hebrew Jehovah, relates that he erected, in the plain of Dura, an enormous golden image, which he commands all to worship at a given signal, on pain of death. Daniel's three companions refuse to do this, and are cast into "a burning fiery furnace," from whose flames, however, they are miraculously saved by the angel of the Lord. The king is so amazed at their deliverance that he decrees death to any one who speaks disrespectfully of Jehovah. The lesson of this chapter is, that Jehovah will deliver his servants from all the wrath of man, and thus encourages a spirit of obedience to his law.

Chapter fourth relates another dream of Nebuchadnezzar, which Daniel again interprets, though the king's wise men were again in the dark. The dream, furthermore, was soon fulfilled. In punishment of his pride, the king is smitten by Jehovah with madness, driven into the fields, and compelled to eat grass like the oxen "for seven times" (*i. e.*, seven years), until he learns that the Most High rules the kingdoms of men; and then he is restored to his throne. This chapter again exalts the greatness of Daniel as an interpreter of visions, and teaches the absolute control of Jehovah over all human empires.

Chapter fifth describes the feast of Belshazzar, who, in punishment for profaning with unclean touch the golden vessels of the Jewish temple, beholds his sentence written out by the awful hand on his palace wall. This, again, the wise men fail to comprehend, while Daniel expounds it. The same night Belshazzar is slain, and Babylon captured by the Medes. Here we have the same points emphasized,—Daniel's ability to interpret dreams, and Jehovah's judgment on wickedness in high places. The story acquires new significance when we remember that Antiochus Epiphanes, like Belshazzar, defiled the golden vessels of the temple by his profane touch and impious robbery; and every Jewish reader would at once make application of the story to his case.

Chapter sixth relates that Daniel, for his faithfulness to Jehovah, is cast into the den of lions, and saved miraculously from their jaws; while his enemies themselves met the fate they had designed for him.

On a review, therefore, of these six chapters of the first half of the book, we cannot fail to be struck with two things,—their exaltation of Daniel as a seer and expounder of visions, and their inculcation of the truth that the God of the Hebrews will save in the uttermost extremities all those who are faithful to the law of Moses. The one tends to create faith in the

revelations that are to follow: the other tends to encourage the Jews under persecution to defy their oppressors, to persist in obedience to their national religion, and to look undauntedly to a great coming salvation from all their woes. This correspondence between the *spirit of the book* and the *spirit of the age* is altogether too striking to be accidental; and, when we examine the visions of the second part, we shall be still more deeply impressed by it. These I propose to examine now as briefly as I may.

Including the forgotten dream of Nebuchadnezzar mentioned in chapter second,—which, by its character, belongs really to the second division of the book,—we have the succession of the four great empires symbolized twice over in a perfectly unmistakable manner, even were the explanation not given by the book itself. The dream of the king was this. An immense image stood before him, with a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet partly iron and partly clay. But a "stone cut without hands" smote it on the feet until the whole crumbled and disappeared; and, becoming itself a great mountain, the stone then filled the whole earth. Here the head of gold is the Chaldean Empire, the breast and arms of silver the Median Empire, the belly and thighs of brass the Persian Empire, and the legs of iron the Grecian Empire. But the feet mixed with iron and clay represent the weakness of the Greek Empire after Alexander the Great had died, and the divisions which even royal alliances by marriage could not heal. The "stone cut without hands" is the Messianic kingdom of the Jews, to be established, not by human means, but by the power of God, and destined to embrace the whole world. Observe that this Messianic kingdom was to follow immediately the destruction of the feet of the image,—that is, the divided members of the Greek Empire; and, according to the vision, therefore, it ought to have taken the place of the Roman Empire, which, in actual fact, succeeded the Grecian.

Now chapter seventh repeats substantially, under the form of a vision seen by Daniel himself, the same thought. Four great beasts came up from the sea, one after the other. The first was a lion with eagle's wings; *i. e.*, the Chaldean Empire. The third was a leopard with four heads; *i. e.*, the Persian Empire with the four kings mentioned in Ezra iv. 5-7,—namely, Cyrus, Darius, Ahasuerus, and Artaxerxes. The fourth is a dreadful beast with iron teeth, stamping and devouring everything, with ten horns, among which at last arose another little horn, before which three of the first horns were plucked up by the roots; and this little horn had eyes like those of a man, and a mouth speaking great things. This fourth beast is the Greek Empire of Alexander, its ten horns the first ten Syrian kings, and the little horn, before which three of the first horns perished, is the eleventh king, Antiochus Epiphanes, who obtained the throne at the expense of Seleucus IV., Heliodorus, and Demetrius. But now thrones are placed, an aged person (or, as our common version renders it, the "Ancient of Days," *i. e.*, Jehovah) seats himself, and begins the great judgment which is to introduce the Messianic kingdom. The four beasts are all destroyed; and then "one like a son of man" comes with the clouds of heaven, and is brought to Jehovah, who bestows upon him dominion and glory and an everlasting kingdom.

A very interesting question arises here, whether this "one like a son of man" is the Messiah himself, or a symbolic representation of the Messianic kingdom. After much study, I conclude in favor of the latter interpretation. [See Dr. Noyes, Introduction to "Translation of the Hebrew Prophets," p. 87.] The four beasts all typify four kingdoms; but, instead of typifying the Messianic kingdom by a beast, the author typifies it by a man, in order to indicate its superior majesty and glory. This understanding of the vision is confirmed by the explanation given in the book to Daniel himself. Four times it is said, that, after the destruction of the fourth beast, the kingdom shall be given "to the saints of the Most High," while not one word is said about a Messiah or king of the saints. This is perfectly in harmony with the ancient Hebrew conception of the theocracy, or the kingdom in which God himself was king, while the saints were a commonwealth or ecclesiastical aristocracy under him. I cannot here go into details; although scholars disagree on the true meaning of the words, "one like a son of man," as used in this passage, the more thought I give to it, the more strongly I become convinced that they are a figure of speech, representing the kingdom of the saints under the im-

age of a man, as the four heathen empires are represented under the image of as many beasts. Here, again, it is to be observed, that, in any interpretation, the advent of the Messianic kingdom immediately follows the destruction of the little horn of the fourth beast; that is, immediately succeeds the overthrow of Antiochus Epiphanes.

The third vision of the second part is as follows. Daniel beholds by the river Ulai a ram with two horns, of which one was higher than the other, and came up last. This is the Medo-Persian Empire regarded as one; the Medes being the smaller horn, and the Persians being the larger and later horn. While Daniel was beholding the ram pushing westward and northward and southward, a he-goat came out of the west "without touching the ground," *i. e.*, with great rapidity, and bearing a conspicuous horn between its eyes. This he-goat is the Greek Empire, and his conspicuous horn is Alexander. The he-goat demolishes the ram, and breaks off his two horns; and none could deliver the ram from his power. Thus the he-goat becomes exceedingly great; but, when he was strongest, the great horn (*i. e.*, Alexander) was broken, and instead of it there grew up four conspicuous horns (*i. e.*, the four kingdoms of Macedonia, Asia, Syria, and Egypt). And out of one of them (Syria) there came a little horn (Antiochus Epiphanes), which wrought all manner of impieties and outrages. In his vision, Daniel heard one angel ask another how long these things should be; to which the first replied, "Two thousand and three hundred evenings and mornings," *i. e.*, about three years and a half. Elsewhere the period is described as "a time and times and half a time," which means the same, or three years and a half; and this same period is several times assigned, in different modes of expression, as the term of the suspension of the temple service by Antiochus. At the command of God, the Angel Gabriel explains to Daniel in full the meaning of the vision.

The fourth vision comes to Daniel after he has been pondering over the saying of Jeremiah the prophet, that Jerusalem should remain in ruins seventy years. Gabriel appears in order to explain to him the meaning of this saying; but, although this vision is of great importance in helping to fix the true date of our book, its details would only weary, and I pass to the fifth or last vision.

By the banks of the river Tigris, the Angel Gabriel appears to Daniel, and goes into a very minute and very accurate account of the history of the Greek Empire, especially of its two offshoots, Syria and Egypt, down to the time of Antiochus Epiphanes. Under the names of "King of the North and King of the South," he describes the conflicts and varying fortunes of these two countries, in their connection with the fortunes of the chosen people. Now, immediately after the death of Antiochus, Michael, the guardian angel of the Jewish nation, shall deliver them in a time of unheard-of trouble; then comes immediately the resurrection and the Messianic kingdom. Daniel is commanded, as he has been commanded before, to seal up the prophecies until the time of the end, which has been fixed four distinct times for the period immediately succeeding the death of Antiochus. This took place B. C. 164. Down to this date, everything is sketched exactly and in detail as it actually happened: from that date, everything is cloudy and miraculous. History vanishes in the dawning glories of the Messianic reign; and then shall come the everlasting relief of the chosen people from all their miseries, the everlasting establishment of their empire over all the world.

Such, then, are the contents of this Book of Daniel. Its first half, by its brilliant and beautiful series of historical parables, paves the way for the mystical and consoling visions of its second half. The earlier division shows, that, despite their subjugation by the heathen empires, the chosen people have the special protection of the most-high God; while the latter division shows what a glorious destiny God holds in reserve for them, as soon as their sins have been burned away in the furnace of sorrow, and his own appointed season has arrived for vengeance on their foes. The aim of the book was to comfort and encourage the Jews under the fiery persecution of Antiochus Epiphanes, and to sustain them by the revelation of the universal empire that should be conferred upon them by God immediately after the death of that savage tyrant in the year B. C. 164.

Now the common belief of the date, origin and purpose of the book are, that it was written by Daniel himself at Babylon, about six hundred years be-



fore Christ; and that its prophecies, being in part, at least, still unfulfilled, relate to the future end of the world, the second coming of Christ, the resurrection of the dead, and the great "day of judgment," when all souls shall be admitted either into an everlasting heaven, or condemned to an everlasting hell. It is sufficient to say that these beliefs have no basis but superstition, and no defense but ignorance. No candid and unprejudiced scholar will now venture to advocate them. The facts are, as has been proved to the satisfaction of all independent students, that the Book of Daniel was composed by some unknown author, probably in Palestine, either just before or just after the death of Antiochus Epiphanes, B. C. 164; that its predictions place the advent of the Messianic kingdom immediately after this event, and have no reference whatever, direct or indirect, to any events still future to us; that most of its pretended prophecies are really history under a false name; and that the rest of them were not and will not be fulfilled, inasmuch as the definitely fixed date of their fulfillment has long since passed away. Whether there was such a man as Daniel, is very problematical: mention of him by the prophet Ezekiel is very suspicious, if applied to one of his own contemporaries, and it is quite certain, that, as history, the first half of our book is quite mythical. There may have become slight basis for some of these stories; but these facts, if facts they were, have been dressed up and colored for a definite purpose, scarcely admits of a doubt. In order to gain for it greater authority and credence, the whole book was attributed to a supposed prophet of the time of the captivity in Babylon; and, in order to explain to its readers why it had not been known to the Jews, the author is careful to put in the mouth of Gabriel a command to "seal up" the prophecies till the "time of the end," that is, until the time of Antiochus Epiphanes. The idea is thus suggested, that the book, although written four centuries ago, was concealed by divine command, and brought forth until the fierce persecutions of Antiochus, and the near approach of the grand crisis, would make its contents a great encouragement to the oppressed people of God.

Although it is thus plain, that, in attributing his work to an ancient prophet of the captivity, the writer was guilty of what we should call, in plain English, a "forgery," would not be just to judge the act by the high moral standard of modern times. The author's purpose was excellent,—to infuse new courage, devotion and hope into the hearts of his countrymen, and encourage them to stand fast by the sacred faith of their fathers; and the means he adopted to accomplish his purpose was not, perhaps, wrong, if judged by the conscience of his age. Such a "pious fraud" is worse than many another, practised to-day for less noble ends. At any rate, it found many imitators at the time, and later, both among Jews and Christians. Verses were ascribed by Jews to the early poet, Orpheus, teaching the unity of God, and making mention of Abraham and Moses! Others were ascribed to Linus, Homer, and Hesiod, teaching the observance of the Sabbath. Others still were ascribed to Sophocles, Aeschylus, and Euripides, concerning the unity, power, and righteousness of God. And all these false ascriptions, moreover, were endorsed by Jews in the first instance, were endorsed by early Christian fathers, Justin Martyr, Athenagoras, and Clement of Alexandria. In fact, the Book of Daniel is merely the first and ablest of a peculiar class of works, which were composed about the same time, and later, and have received the name of "pseudepigraphical writings." They were all "forgeries," but use so hard a name; though the purpose of the composition was not an ignoble one. For instance, the books known as the "Sibylline Oracles," the "Book of Enoch," the "Fourth Book of Esdras," were composed by Jews, in all probability before the time of Jesus, in imitation of the Book of Daniel, with the same general end in view. They all, with the same composed centuries before, and to have been into the mouth of persons long dead, the form of prophecies made by them. The phenomenon meets us among the early Christians. There is a book called the "Testaments of the Twelve Patriarchs," composed in the first half of the third century after Christ, by a Jewish Christian, the aim of which is to make the Jews acknowledge the Messiah, and which, in order to accomplish its aim, represents the twelve sons of Jacob as the history of Jesus in detail. Fables of a similar "Testaments" of Adam, Noah, and others.

Most remarkable of all, perhaps, is the book called the "Ascension of Isaiah," which Luecke dates in the third century after Christ. This purports to give, in the words of the prophet Isaiah himself, an account of his visit to all the seven heavens. On his approach to the seventh heaven, under guidance of an angel, the voice of God the Father forbids him to come nearer, but the voice of God the Son is heard, interceding for him, and at last obtaining permission. The prophet is then admitted. There he sees countless angels, and all the saints from Adam down; also the books of heaven in which all human actions are recorded, and a vast quantity of heavenly clothes, laid up in store for those who believe in the cross of Christ. He then beholds God the Father, God the Son, and the angel of the Holy Ghost at the Son's left hand. The Son and the Spirit converse with him, and call his attention to the great honor conferred upon him in permitting him to see God. This curious book is the work of a Christian hand; and the frequency of those compositions proves that the conscience of those ages was not offended by what we should call literary forgery. Hence I deem it unjust to condemn the author of the Book of Daniel too severely, when Dr. Gieseler, the celebrated historian of the Christian Church, is obliged to speak as follows of the early fathers: "The Christians made use of such expressions and writings as had already been falsely attributed by Jews, from partiality to their religion, to honored persons of antiquity, and altered them in part to suit their own wants, such as the Book of Enoch, and the Fourth Book of Esdras. But writings of this kind were also fabricated anew by Christians, who quieted their conscience respecting the forgery with the idea of their good intention, for the purpose of giving greater impressiveness to their doctrines and admonitions by the reputation of respectable names, of animating their suffering brethren to steadfastness, and of gaining over their opponents to Christianity."

The chief value of the Book of Daniel, apart from its moral and poetical uses, lies in the light it throws on the early formation of the Messianic idea among the Jews, and thereby on the historic roots of Christianity itself. That this idea was the result of a gradual development, no scholar will deny; and we here see it, as it were, in the embryonic stage. It thus appears that the earliest form of this idea was that of a renewal of the ancient theocracy, rather than a renewal of the ancient monarchy,—in other words, a kingdom of God, rather than a kingdom of the Messiah. Even if there are allusions in Daniel to a personal Messiah, which I think is not the case, still they are very infrequent and indistinct, and the chief emphasis is laid on the saints, not on the Christ. Colani appears to me to have understood the true spirit of the book, when he says that the Messianic kingdom of Daniel is rather an aristocracy than a monarchy. As exhibiting the close connection of Christianity with Judaism, and as a very important link in the chain of evidence proving Christianity to be the natural outgrowth and development of Judaism, rather than a new and supernatural graft upon it, the Book of Daniel has permanent importance. As a basis of Millerite predictions of the end of the world, it is, of course, utterly worthless. But its merit as a work of art is high; and so long as noble instincts exist in the human soul, they will be quickened and deepened by its many noble words.

**LUCK AND LABOR.**—Many people complain of their bad luck when they ought to blame their own want of wisdom in action. Cobden, a distinguished writer in England, thus wrote about luck and labor: "Luck is everything waiting for something to turn up. Labor, with keen eyes and strong will, will turn up something. Luck lies in bed, and wishes the postman would bring him the news of a legacy. Labor turns out at six o'clock, and with busy pen or ringing hammer lays the foundation of a competence. Luck whines. Labor whistles. Luck relies on chances. Labor on character. Luck slips down to indigence. Labor strikes upward to independence."

A GENIAL rector of a village parish in Minnesota found it difficult to get his salary promptly. Latterly it was much behind. Going to one of his delinquent parishioners in the hardware trade, he looked over all his stock of cork-screws very fastidiously, seeking a large one of peculiar strength and size. To the inquiry, "What do you want of such a thing, anyhow?" the answer came, "My dear sir, I want a cork-screw that can draw my salary!" The payments are coming more promptly.—*Harper's Monthly.*

A physician once advised Sydney Smith to "take a walk upon an empty stomach." "Whose stomach?" asked the wit.

## Voices from the People.

### [EXTRACTS FROM LETTERS.]

"When I was seventeen years old, my rejection as a witness on account of my disbelief of a state of future rewards and punishments gave rise to an interesting discussion on the subject and an entire change of the laws of — in that respect. The Devil can testify in our State now. Only a few months ago I was attacked again; an attempt was made to remove me from a trust as testamentary guardian of some minors, on the ground that I was an infidel. The case was called before the Supreme Court. It decided my being an infidel was no cause for removal. What was curious, in the Court below it was tried before the same Judge who (thirty years ago) rejected my testimony. He sustained me this time. What I commenced to write about is this,—the last number, containing 'Religious Revivals,' goes home to the quick—with the exception of a 'future state being a sequence to this.' It is a sledge-hammer. As a gentleman in this town said to me the other day,—'Isn't Mr. Abbot a blacksmith?' 'Well, I don't know,' said I. He rejoined, 'I thought he was, he uses the hammer so well.' That number of THE INDEX would have done an immense amount of good, if it could have been spread around about one month ago. I enclose one dollar for you to send that number to the following names."

"If my little article is not out of your reach, and you do not wish to use it, you will confer a favor by returning it to me. And although the best attribute of a stranger's letter is, too often, its laconic brevity, yet I desire to say a few words. My illiteracy forbids the flattering hope of edifying the highly cultivated, and yet my humble condition and attainments remind me of the lame, maimed, halt, and blind, as bound with them. And I had far rather put on record a simple thought that might, like the fog-bell, guide my peers over life's stormy ocean, than pile egotistic marble to the sky over a body and a life which have alike turned to ashes. Your kind indulgence hitherto encourages a hope that you will still allow me to write you occasionally a short letter, which you shall be at liberty to publish wholly, or in part, or not at all, as you deem best for the good cause you are laboring for so efficiently. A word in reply, when convenient, would enable me to act so as not to annoy you."

"I wish to add that the more I read your paper and understand your position, the more interested I am in assisting to secure your highest and best success. Ever since boyhood I had been seeking religious comfort and peace of mind, and when at last I found it, I thought myself quite alone, isolated certainly from all around me, until, some year or more ago, I began to listen to Mr. Frothingham in New York. For a business man, I have a large acquaintance with liberal and other religionists all over the country, and from my knowledge of the needs and wishes of the people, I believe your efforts will be recognized to be as timely and welcome, as your position is sound and logical. I see that you can be temperate, considerate, gentlemanly, and charitable towards those who differ, as well as honest, fearless and incisive; and, believe me, the first are as much elements of success in a mission like yours as the latter."

"I enclose you three dollars, for which please send me THE INDEX and Toledo Blade for one year, commencing Oct. 1st. I accidentally saw a copy of your paper, and was much pleased with its contents. It is just the thing that is wanted by the thinking public to assist them in throwing off the popular superstitions of the age, and will, I trust, meet with the encouragement and support it richly deserves."

"There are a great many Spiritualists in —, and I want the paper to circulate there, for I regard it a good antidote for Spiritualism, or any other ism. I was pleased with your address to the Spiritualists. I will try and get as many as I can to renew their subscriptions for 1871. 'Don't give up the ship!'"

"I find a great many good things in your paper which I can find in no other. I have lived sixty years without belonging to any religious organization or secret society. I never felt willing to put on the straight-jacket. I am in the midst of orthodoxy, and should be denounced as an infidel if I should show your paper."

"We think THE INDEX improves as it grows older; we would not like to do without it. I shall feel it a duty to get others to subscribe for it."

### LOCAL NOTICES.

**FIRST INDEPENDENT SOCIETY.**—The regular meetings of this Society are held every Sunday evening at 7½ o'clock, in LYCEUM HALL. The public are invited.

**RADICAL CLUB.**—Meetings immediately after the meetings of the Independent Society. Subject of discussion for Nov. 13:—"Ought Radicalism to support Sunday Schools?"



## Poetry.

## SUPPLICATION.

"An infant crying for the light,  
And with no language but a cry."

Sweet spirit! Tender heart that throbbed  
Through deepest depths of human pain!  
O let me but thy garment touch,  
And make my sick soul whole again!

Lord, night is 'round me; terror-forms  
Are at my side; the way is lost;  
Before me is the gloom; behind,  
The waves that may not be recrossed.

My beacon star is quenched in cloud,  
Life's glory perished in a breath;  
A mortal, weak with mortal woe,  
I stand alone with night and death.

Where'er I turn, the world is dark;  
And, when I lift my eyes to Thee,  
Through the slow tears that scald and blind,  
Thy light comes dimly down to me.

O mother-spirit, not a sigh  
Escapes thy lowliest child unheard;  
My soul is all one cry to Thee—  
O answer me with one sweet word!

The gifts of thy dear hand were good;  
Love—it was sweet! But, far away,  
Now like a beautiful land it seems,  
Which I—a pilgrim—leave for aye.

Thou thrice denied! low at thy feet  
In my dark night of grief I kneel,  
And wait to know Earth has no pain  
Too deep for thy sweet touch to heal.

MIGNONETTE.

## The Index.

NOVEMBER 12, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

**SPECIAL NOTICE.**—Persons wishing a file of THE INDEX, bound and complete for the year, at \$2.50, will please forward name and address immediately. No money should be enclosed. Only TWO HUNDRED AND FIFTY COPIES can be supplied. If these are all ordered, the missing numbers will be reprinted and the orders filled at the end of the year. For further particulars see THE INDEX, No. 20.

## ANNOUNCEMENT.

To every new subscriber who shall remit to us, before the first day of January next, \$2.00 for a year's subscription to THE INDEX, we will send gratuitously a copy of the last ANNUAL REPORT OF THE FREE RELIGIOUS ASSOCIATION; provided a desire for it is stated at the time.

To every new subscriber who shall remit to us \$2.50, we will send THE INDEX for one year, and also an unbound file of The Ladies' Own Magazine for 1870, edited by Mrs. M. C. Bland, Indianapolis, Ind. We will send a bound volume of the latter (when issued) with THE INDEX for \$3.00.

## RELIGIOUS DIRT-EATING.

A Sunday or two ago a prayer was made in one of the Toledo churches, of which one sentence is thus reported *verbatim*:—

"O Lord our God, we know that we are all miserable sinners, unworthy of mercy or compassion, and deserving only of the endless torments of an everlasting hell."

There is nothing unusual in this prayer. It can be heard, substantially the same, on every Sunday of the year, in every city, town and village from Eastport to San Francisco and from Duluth to Brownsville. It is the great burden of the worship in every Catholic, Greek, and Protestant Church on two continents, with the insignificant exception of a few scattered congregations calling themselves Unitarian, Universalist, and the like, which

are merely the ragged fringes, the frayed-out edges of the "seamless robe" of the church. It is the utterance of the "Christian consciousness" of all ages,—the wailing refrain of all the great Christian litanies, liturgies and hymns, the inspiring idea of all the great works of Christian art, the fundamental postulate of all the great systems of Christian theology. That a few moss-troopers in the border-land lying between Christianity and Free Religion should disown the jurisdiction of the country whose uniform they wear, is a fact of no consequence in the grave estimation of political boundaries. A sense of sin so overpowering as to destroy self-respect, extinguish all claim to clemency from the inexorable Judge of the universe, and create a consciousness of guilt for which an eternity of hell-torments is confessedly the absolutely just award,—this, we say, is the basis upon which the Christian system rests its one great doctrine of "salvation by Christ alone." The time is at hand when men will wonder that intelligent persons could ever be found to call ideas the exact opposite of these by the name of Christianity.

But yet our pious worshipper is heard declaring that he deserves "the endless torments of an everlasting hell." Did the man really believe it? Or did he play the hypocrite? Or did he babble out the stock-phrases of his sect, without being aware that he was uttering the most deplorable folly?

Possibly he believed it. Other men have believed it, and with such terrible sincerity that they fled to caves and wildernesses, starved themselves with fasts, tore their own flesh with whips, spurned all the joys of life, and foretasted the pangs of the very damned themselves, in order to escape the doom that affrighted them well-nigh to madness. But the day for such faith as this is passing away. It is a faith we put to no man's credit who talks it only on Sunday, and all the rest of the week goes about his business like sane men. If it is real, it is a dreadful reality, and ploughs up by the roots all peace of mind. It does sometimes, even at this day, drive men frantic with terror and land them in a mad-house. Out of fifty patients in an insane asylum under his charge, Dr. Maudsley, the distinguished author of "The Physiology and Pathology of the Mind," declares that seven of them were the victims of this religious delusion. But what sort of a belief in his own danger of hell can a man have, who, after groaning it out in church, goes placidly home to enjoy his dinner in the "bosom of his family?" This is one of the enormous shams of the age, which would amuse, if it did not nauseate.

Possibly the man was a hypocrite. But we doubt it. To be hypocritical, he must have inwardly *disbelieved* what he outwardly professed. Probably there was no conscious disbelief in his mind. The full-blooded hypocrite is, after all, a *rara avis*. The Pecksniffs, we are glad to think, are a small minority; and we dislike to hear the harsh and reckless charges of hypocrisy brought so freely by some radicals against "professors of religion." They argue poverty of imagination, bitterness of feeling, and narrowness of mind. Without strong proof, we shall decline to dub our doleful self-accuser a hypocrite.

In our judgment, he was a mere victim of cant. He glibly reeled off the horrid language of his sect without taking in its meaning. *Deserve* an eternity of torture! To make

good this notion, the hard-headed old Puritan logicians taught that every sin, however trifling in common estimation, was infinite in guilt, because committed against an infinite God. But the longest human life, though crowded in every moment with sins black as ink, could only hold a finite quantity of guilt, and would only deserve a finite punishment. You might as well try to cram the universe into a pill-box, as condense infinity of any sort into a human action. If punishment is vindictive, it must be proportioned to desert; if remedial, it must stop when its end is won. The pretence that any man can *deserve* an endless hell is utterly crazy, and violates every sentiment and principle of justice. It is the very quintessence of absurdity.

But the evil of this nightmare religion is worse than simple folly. It is immeasurably sad to see this abject licking of the feet of Power, this spaniel-like fawning on the hand that holds a rod. Where is the manliness of men, when they thus of their own free will get down into the mud, and besmear themselves from head to foot with the mire of self-depreciation—all for the sake of appeasing the blind fury of a God who, like Draco, punishes with death all offences of all grades? We are the self-respect of men who can thus be scared into false confessions and glories against themselves?

Our devotee would have blazed with penitence, if anybody had said to him at he said of himself and others. Old pident Lord once took a man at his word, in a prayer-meeting, extravagantly deeding himself guilty of breaking all the laws of God—in fact, of being the very chief of sinners; and remarked gravely that he was very sorry to learn that his friend was so *very* a man! On this the late penitent got up great irritation, and ejaculated with no small heat that "he did not mean that he was *as* worse than his neighbors." If we were to let our Toledo devotee and say bluntly—"*you* are right; *you* are a miserable sinner; *you* ought to be damned forever and ever"—suspect his miserable sinnership would *none* more to his list of sins, and indulge ungodly passions with an assault upon *person*. But no friend need be anxious *our* account. We have heard too much *is* sort of cant to believe that it means *anything*. It is *words* without thought,—not critical, yet not sincere.

The more we see of *sinous* effect on character wrought by *system* of Orthodoxy, the *intenser* becomes *our* detestation of it. It paralyzes every *muscle*, *truthful*, free. It is not a harmless *thing* to whine and crouch before an *ogre* of imagination. If self-respect is the *seed* of all great and vigorous and estimable *character*, whatever lessens it is a curse. *It* can more terribly lessen it than this *dog*, servile, morally destructive dirt-eating. If you corrupt a man's religion, *you* corrupt the only source from which can *come* a purer life, a manlier and nobler *life*. It is because Orthodoxy has become in *the* world a corrupter of the *way* to its hateful influence. With *good* it does in some respects (and *we* would never forget), it is saturated *and* in terrorism; it degrades man *and* to his worst motives; it frights *hell* and a God who can-



not get along without it; in short, it saddles him with the curse of devil-worship. In the name of humanity, let the evil be abolished!

#### A COMPARISON.

A late number of *Zion's Herald* has the following editorial paragraph:—

"Much is said by Boston Hindus on the effects of Buddhism and Brahminism in India. This testimony of one of our missionaries illustrates their condition out of Christ. Will Mr. Potter, Secretary of the Free Religious Association, write to Rev. Mr. Thoburn for a contribution on the practical workings of Heathenism for his next meeting? He closes some late observations in the *Western Advocate* on the prevalence of lying, bribery, unchastity, and of unnatural crimes in India, in the following paragraph:—

"I have seen much of the heathen in India. I have watched them in city and country, on the mountains and plains, in their homes and on their journeys, and I have found many things in their character to love and admire; and yet, putting aside all purely worldly considerations, and, moreover, leaving the next world wholly out of account, so wretched does their moral condition appear to me that I could gladly devote my life to the missionary's work, if it proposed nothing further than simply elevating their morals to the very imperfect standard of my native land. To do that alone would be to create a nation."

The Toledo INDEX will please copy."

We have too much respect for the sincerity and occasional liberality of our Methodist exchange not to comply cheerfully with its request, the point of which, however, we fail to see. There is only one opinion, so far as we know, concerning the actual moral degradation of the Hindu people; but we believe that "Christian" Mr. Thoburn is accomplishing far less in reforming them than "heathen" Keshub Chunder Sen, and that both would find their hands full, if they undertook the job of reforming "Christian" America. Nor do we attribute such moral superiority as may be found here to a religious system that heaps absolute contempt on "mere morality," and teaches that the dirtiest-souled man in Christendom can go straight to heaven from his pew, provided he shuts his eyes to his own dirt and fancies himself washed clean by the "blood of Christ." At any rate, the following extract, clipped from the same number of the *Herald* as the above, shows that these missionary doctors differ among themselves as to the relative merits of Hindu and Christian influences:—

"The Rev. Dr. Scudder, the celebrated missionary to India, on returning from his prolonged service, and while standing on the deck of the steamer with his son, a youth, heard a gentleman using profane language. 'My friend,' said the Doctor, 'this boy, my son, was born and brought up in a heathen country; but in all his life he never heard a man blaspheme his Maker until now.' The gentleman apologized. It may be new to some that in not one of the many Indian dialects spoken in this country are the words by which the Third Commandment in the Decalogue can be broken.—*Church Weekly*."

Is the *Herald* answered? And will it please copy our reply?

### Communications.

ERRATUM.—In the communication entitled "Theory of Immortality" in THE INDEX, No. 45, read *psychical* for *physical* in 5th line from the beginning and 8th line from the end.

#### A LETTER FROM S. H. MORSE.

Boston, Oct. 22, 1870.

DEAR ABBOT:—At length I forward to you my circular and prospectus. I don't know what will come of it. A few weeks will determine. Begging is a business I dislike. I would have worked for nothing to have avoided it the year round, as Patrick might say. But one of two things must be done. Either the idea of resuming *The Radical*, so far as I am concerned, must be abandoned, or I must proceed on the assumption that there is a sufficient number of persons equally interested in its revival with myself who are willing to put their hands into their pockets, and entrust me with a little of their contents. I took a "vacation" on the subject, and found my decision settled on the side of faith. I concluded to make my appeal, and should it prove to have been made in vain, I would, at least, have the satisfaction of remembering hereafter that I did not abandon the ship without trying to save it. Among many encour-

aging words by letters, I have had also grave doubts expressed, chief among which is this one (now getting so familiar): "Radicals as a class do not take enough interest in the ideas they intellectually assent to, to bleed for them to any great extent." The same charge has been made against the Liberal Christians. It was the hardest thing in the world to get money out of them; but they would applaud an idea to the echo. It was Wendell Phillips, I believe, who used to tell of a man who left the Church and joined the Anti-Slavery party, and boasted some years after that it used to cost him in his church-going days thirty dollars a year; but since he had been an Anti-Slavery professor, he had not "been bled a penny." Yet the Anti-Slavery people, though, as a matter of fact, belonging to the poorer class, were open-hearted, and open-pocketed, as well. The instance mentioned, Mr. Phillips declares, was the exception. He attributes much of their success in raising funds to the vigorous organization which backed up the idea, and was continually devising new "ways and means." Perhaps it is the new impulse for organization the Unitarians of late are displaying, which increases their ability in the direction of gathering material aid. No doubt, if Radicalism or Free Religion would but get off what some call its high-heeled boots, and "nail its banner on the outer wall," or prepare a "Statement of Faith" for a "campaign document," and put in order all the machinery of a proper discipline, it, too, could command vast sums, and perform great works of conversion.

But right here the partizan, proselyting spirit into which it is so easy for all classes to fall, when the first waves of enthusiasm for the cause begin to be felt, receives from serious, radical minds its first check. The work on hand is too thorough and searching in its character to be floated out upon popular currents of party pride, and blind sectarian zeal. It must deny itself all these accessories. Not partizan itself, but striving to see and state the truth, it is obliged to conform its methods to its aim. The task is difficult. Its position is easily misunderstood. It is likely to be regarded as a poor, undefined, nerveless movement. Even those friendly to its ideas lose their patience. "If you believe anything, why not say so, and strive by all fair means to put what you believe through the country?" Certainly, by all fair means. But what means are fair?

It seems to me that the "fair means" which Radicalism should employ are those which do not carry the cause by force of numbers, nor by any outward pressure brought to bear to suppress individual convictions. Freedom and frankness are not to be checked by popular judgments. It is not enough that we have put away instruments of persecution. We should not create a party-sentiment which is sure to repress private expression. I know some maintain the possibility of having organized efforts which will not only not repress, but will *involve* the largest exercise of private judgment. This may be true where there is no design to carry a special end. If the object is merely to compare views, and then go away and leave the work of "spreading" those views, as it is called, to the workings of the free spirit thus generated in the minds and hearts of those who participate, why, the chances are that something like free thought and free expression will be guaranteed. But the moment you say,—"Now let us agree on something, and convert the world to it," faint lines begin to gather about each man's thought; his horizon is bounded by party discipline, however slight it may be; and how long after that does it take to enclose what we "believe" within a Chinese wall? It depends entirely upon the amount of zeal the new sect is able to manufacture, and how fast. It is of no use for any set of persons to say—"We know it has always been so in the past, but we intend to act differently." What has been, will be; the law of every such programme is the same. Instead of gaining a clearer sight of principles, all begin to shade their eyes to discover on what they can agree. Growth is arrested; we are finished off as Orthodox, Baptist, or Free Religionist, it matters not what name, nor much what kind of a creed. The effect in all cases is alike.

Now in politics there is some ground for this course of action. There, a definite and immediate end is proposed. The result is only to be obtained by mutual compromise of private judgments. An average right is to be struck. Each cannot have his own way. All give a little, get what they can, and wait. Numbers are authoritative, and settle the question, for the time being, at least. Otherwise the affairs of state would come to a dead-lock.

In religious affairs there is no such urgency. Setting aside the ancient notion that dogmatic statements of belief are all-important—that scheme of salvation being in reality not at all allied to principles and spiritual growth—we rest in the faith that to-day's sun and even to-morrow's may go down, and still we hazard nothing in not being prepared to say that we have solved the great problems. What we believe, we will believe naturally. Our beliefs may grow; we will not force or hurry them. We are seekers always. Yet convictions we have,—such as the mind has freely arranged. We may not be able to parade them on a given moment to satisfy an idle curiosity. We may be a little ignorant as regards their shape or color ourselves. But when a legitimate occasion offers, when statement is important and action demanded, we shall be pretty sure to find out what we believe, and where we stand. All the more commanding will our beliefs be to us then, because we have not been too familiar with them, and did not take them second-hand from party creeds, or any ancient or modern wise teacher. We have listened, we have heard all; and what we have heard has had

its due effect, without interfering with our own direct vision.

This independent attitude of each mind is of more consequence in our republican civilization than the adoption of any set of opinions, however excellent. It is the religious attitude. When we enter a debating "conference" to determine our faith, God stands without the door. I mean, if God appears for us in our innermost thought, our profoundest conviction, his presence is not manifested when and where we are bereft of such conviction or faith by the impious wrangling and balloting of any so-called religious assembly. That the work is carried on amid profuse adulations of love, does not better it.

Well, I have gone beyond my own intention and your patience, I fear, in touching upon these points. I only meant to say that, as the methods of a Religious Radicalism do not admit of the aid of great, standing, organized bodies, but discourage these, the work of establishing a pecuniary prosperity in cases like THE INDEX or *The Radical*, is rendered extremely difficult. All the old and well-proved appliances are with us discarded. We cannot make people "shell out" whether they want to or not. We cannot enforce the idea that they ought to subscribe themselves, and spend half their time in getting others to come and do likewise. We must, in the main, abide whatever self-prompting action the "good people" cheer us with. The question, therefore, seems to be—Are the friends of a free, progressive religion up to acting liberally in its behalf, without being wheeled into line and service to the music of ecclesiastical sife and drum?

Yours truly,

S. H. MORSE.

#### HUME'S ESSAY ON MIRACLES.

I took up lately what purports to be an English reprint of the original edition of Hume's essays. But, in looking over the table of contents, I missed the essay on "Miracles." The omission was remarkable, as Hume was more generally known by this essay than by all the rest. And as, like Brutus' image, the essay was more conspicuous by absence, I procured the original edition, and compared it with the modern reprint. The title of this latter work reads as follows: "*Essays, Literary, Moral, and Political, by David Hume, Esq., the Historian*,"—and below—"A careful reprint of the 2 Vols. 8vo. Edition."

This title-page bears a falsehood on its face. For not only the essay on "Miracles," but the following one, "Of a Particular Providence and of a Future State," is gone; and also, in Vol. I. (old edition,) the essays numbered IX. and X.—"Of Superstition and Enthusiasm"—and—"Of Avarice"—are omitted. This could not be accidental, for, in the language of Truthful James—

"But for ways that are dark, and tricks that are vain,  
Those London [and American] booksellers are peculiar,  
Which the same that I dare to maintain."

Scotland and the Scotch used to be the butt of the English, and a by-word for dishonesty. But the tables are turned, when a London bookseller has the effrontery to send out a castrated edition of Hume's essays to the world, as a whole and complete edition.

What are we to think of English fairness and liberality after this? It is enough to make the Scotch writer turn over in his grave. The trade may justify it on economical grounds, and the Christian public may applaud the outrage; but every lover of truth and of fair play must feel indignant at the fraud, and condemn the bigot of a bookseller. The less of such bigotry and book-selling, the better.

But our main purpose was to call attention to this essay on "Miracles." The best of Hume is there—the clear understanding of his subject, the knowledge of causes, the appreciation of facts and ideas, the intuition of principles and first truths, the keen analysis of arguments, the cross-examination of testimonies, the logic, the crushing irony, the cleverness, the good taste and soberness of mind, the chaste language, the crystalline style, the simple and clear statement of a plain, old-fashioned lover of the truth. This was David Hume, the opposite of a bigot, the enemy of all enthusiasm, of all fanaticism. Nowhere is he shown to better advantage than in this essay on "Miracles." It was the crisis of his powers. Elsewhere, the author seems to have put forth but half his strength. But here he has exerted his utmost abilities. The occasion was critical, the theme of unparalleled interest. A timorous bookseller, an apathetic English public, cannot see nor hear this tremendous fight of Free Religion and Superstition in the eighteenth century. But we can. We follow Hume's argument still, as if watching a great battle. How will it turn? We are not the British public, to neglect the Bayard of that era. We do not turn pale, when stripping David sends his smooth stone crashing into the forehead of the giant Philistine. Philistinism in the English Church may groan and sigh over the defeat; but we shall not be sorry for all that.

David Hume was a modest man, but courageous withal. He could defend himself. But he attacked with an air of magnificent courage and confidence. Woe to the popular superstition, or woe to him! He had vast learning and great resources at command. He answers to Milton's idea of a man "drawing out his reasons as a battle ranged." He saw before him the hosts of superstition entrenched behind the Miracles; therefore he opened his parallels and laid siege to the citadel. He attacked at the vital point, he attacked in force. To say that he carried the works by storm, is only to utter the truth. Christians may deny it. They have denied it, and have made endless attempts to answer him, to recover the lost



ground. But on his own ground, Hume has never been answered, and he never will be. It is like discharging arrows at the sun.

The essay on "Miracles" is the beginning and foundation of modern Radicalism, or Free Religion. It could not have a better beginning. Nor could it rest on a surer basis. "They do the greatest injury to religion," wrote Hume, "who endeavor to establish it upon a false basis." This was the key-note of his moral and religious writings. The essay—"Of Providence and of a Future State"—is an answer to those who require the Deity to act after their own manner. Hume accepts the universe as it is. He overthrows the god of religionists, the god of all false religions. The essay would console, and, I think, satisfy the doubts of your friend Austin Kent. But the essay on "Miracles" is the new starting-point of human inquiry. It is the Pharos whose light is seen by those far out at sea. Hume had that "modest doubt" which Shakespeare calls the "beacon of the wise." And how it burns up, to what a pitch of greatness and intensity it rises, in this essay! It has left a trail of splendor over all religious literature from that day to this. It contains the germs of the teachings of Darwin and Huxley. In this essay we first become acquainted with the idea of an immutable order of nature,—an idea which has changed the face of the religious world. It affords the only solid ground and footing to modern critical investigation. It is the father of Strauss, and the presumed teacher, or predecessor, of Kant. Huxley has paid Hume the compliment of considering him a greater man than Kant. At any rate he was before Kant. He discovered, so to speak, the new world which the German philosopher took possession of in his own name. It is a new continent of truth, a new world, and a new age to which he introduces us.

It is the age of Bacon and Newton, the age of the spelling-book and steam-engine, of the sewing-machine and Atlantic telegraph—an age indeed of miracles, though not the age of miracle. The age of miracle was the age of twilight wherein the world walked in fear of ghosts and hobgoblins. But with Hume, this twilight world, oppressed with sleep and with nightmares, begins to grow awake; it clears and opens into broad daylight. The long night of superstition has passed away. It is morning at last. "Man is, indeed, the dream of a shadow; but when a God-given beam visits him, then his own being glows with a bright radiance and around him is a lovely world."

Man stands upon the shores of the New World and this fresh morning-beam of Revelation visits him. Awake, Radicals of England and America! Let our friend Morse republish this essay in the first number of the resuscitated Radical magazine; for it was an eye-opener to the world, and the first great step in the way of Free Religion. Honor to Hume!

J. S.

#### THE CAUSES OF CHARACTER.

SPRINGDALE, CEDAR CO., IOWA, Oct. 24, 1870.

BROTHER ABBOT:—In your discussion with Mr. Crane, you say—"We want to clear away the fog." Well may you or any of us say this. We shroud our thoughts and feelings in such a mist of sophistry and expediency, that neither knows what the other thinks. Men falsify by admission and omission. I see it here in this Quaker community, one of the best sects that ever accepted a blind theology. I honor them as a sect and as individuals for their great freedom-loving souls. Yet even with them there exists that sophistry and expediency which is fatal to their present growth and development. For instance, I talk to a dozen different individuals at different times; I find them mentally ripe for the new truths of the coming era. But let these dozen individuals come together, each one artfully conceals his real sentiments from his fellows, and each thinks the other a blind adherent of church dogmas. I feel convinced that, if men could cast away their hypocritical cloaks, the fog would be lifted, which now obscures. But as I write, one thought or one influx of memory succeeds another. I must have full charity; and why? The force that has driven you so far on the railway of thought and action, has not yet propelled them so far. Circumstances control us. What circumstances? The great eternal principles or laws which prompt us to act, the innate force of our organizations and the stimulus of our surroundings. Hence I feel that men cannot think and act otherwise than as they do.

I had a friend who had large conscientiousness, benevolence, firmness, causality and comparison, with less acquisitiveness than either of the other organs. He would not wrong his neighbor, though he knew that he would lose his life by his tenacious adherence to his integrity. He would not, to save his right arm, do a dishonorable act, though he had the full assurance that none save himself would ever know it.

I knew a man once who possessed what this friend lacked, and lacked what this friend possessed. His home, with the exception of brief intervals, was from boyhood until old age and death in the penitentiary. The only force that could restrain his positive vicious organization was prison walls. These two pictures are not overdrawn, neither are they the fruits of imagination. The organization of the first taught him that fear was foolishness. His benevolence, gushing forth, urged him to war on oppressors for the rights of others. He died more nobly than Christ died—never asking for the cup to pass from him, but courting the fate which he deemed would assist in bringing justice to the oppressed. Now, both of these men acted naturally; they obeyed the promptings from within. When they acted, they conformed to the

stimulus from within; but neither would have acted, had there been sufficient force from without to prevent; nor would they have conceived such phases of action, had there been less force within. Nor was it possible for one to execute the conceptions of the other, or to create such conceptions. The point that I aim to make, then, is this. With a positive tendency of the organization in any direction, combined with a similar tendency of surroundings, the result will correspond to the organization.

A man may be sufficiently viciously inclined to conceive an action; but having cautiousness and approbateness largely developed, he does not execute it, from the dread of the disapproval of others or the consequences following, if detected. He then is absolutely controlled by the combination from without and within; but had the surroundings corresponded to his own tendency, and the pressure been removed, the act would have been committed.

My impressions are that to attribute merit or demerit to actions is unphilosophical. If I do a good act, or a succession of good acts, I am prompted or impelled to do so from some organ, benevolence or approbateness, or both, or more, possessing sufficient energy to operate in that direction. The having these organs well developed and active should not induce me to take any particular credit to myself, when I had no hand in my own creation or building. I might perhaps feel a little happiness or complacency in the knowledge that the eternal laws of progression had advanced me so far in the scale of development. Yet the knowledge that I did not create myself would suggest that my brother man who was tempted to steal the horse did not create his peculiar formation, either.

I have seen two little children, of two families, together,—one with a formation of brain indicating an advanced mental and moral development, the other dissimilar in all respects from the first, the very reverse in organization. The parents could be recognized in their progeny. Are these children subjects of merit or demerit? Can the child poorly developed in brain, in all mental and moral respects, with all the freedom asked for, make of himself a first-class man, either mentally, morally or spiritually?

Our ideas of right and wrong are matured as we ascend the plane of development. The organization that has passed beyond the war-point sees a terrible wrong in killing a man under any circumstances; while another would feel as if he had performed a meritorious deed in killing an enemy to his household or to his country,—a thorough approval of the act.

A man in this State (Iowa) killed his mother. While in prison he appeared to be comparatively happy, showed no indications of disapproval of the act, but grew fat and sleek while awaiting trial and ultimate penalty. His natural inclination to murder led him to the act; his lack of approbateness and fear caused him to ignore public opinion and the ultimate penalty.

The prodigy in music can claim no merit. At three or four years of age, he can perhaps perform with the exactness of an old master; while I, perhaps, with better surroundings, cannot, after thirty years of trial, follow the simplest tune. So in mathematics; so in morals. Men with the experience of a lifetime cannot obey the simplest laws of morals any more than I can follow the simplest tune. If we are free agents in any respect, then phrenology is not a science, and philosophy has lost its logic. But phrenology has demonstrated itself to be a science, and we are compelled to act as ordered, unless a more positive force from without overbalances the inherent force from within. It may be asked,—“If we are not free agents in any respect, what basis have we for an improvement in morals?” I answer,—The grain of corn planted in the moist earth acts from the promptings of an impulse which it cannot resist. It receives an impetus towards development from principles that are ever-active, ever progressive. So with man, ever restless, ever striving, urged on and upwards by a force as unyielding and resistless as the waves of ocean in their paroxysms of seeming madness. Man moves before the wave of progress as I have seen a good ship ride before the wind, with a hurricane in her wake. All history records the growth of the human race. From out of the greatest social convulsions, from out of scenes of courage and of violence, there spring the grandest results,—results which we did not expect, from causes which we did not create.

In your "Chaos and Cosmos," you discerned truly the grand order that underlies the seeming chaos of the physical world. My faith is firm that the same beautiful order exists in the mental and moral world, as well as in the physical, and that we are incapable of acting otherwise than in conformity to its supreme dictations, like a locomotive on a perfect track, with a full head of steam, with no choice of its route, but speeding onward—obedient to the force that drives and the grooves that guide.

As each streamlet follows its natural course to the ocean, directed by a law which masters, so do we move on in a natural channel towards the grand ocean of truth and intelligence, moved by a power more mighty than our wills.

Now, brother Abbot, I think that I understood your text in regard to this matter, and have undertaken to speak to the point in a plain, common-sense way, without the varnish of rhetoric, which too often conceals the meaning from minds of my calibre. But if the common sense of one individual utterly fails to appreciate the common-sense of another, then it is only another argument that we do not create our own judgments, but that each judgment comes spontaneously from an organization, which can only be

changed by and through the progressive forces which control all things.

"Yet I doubt not through the ages one increasing purpose runs,  
And the thoughts of men are widened with the process of the suns."

I remain yours in truth,

GEO. B. GILL.

## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### THE CINCINNATI CONVENTION.

We shall devote our space this week to giving such report as we are able of the Convention held by the Free Religious Association in Cincinnati, on the 1st and 2d instant. According to the arrangement, of which notice has been given in *THE INDEX*, the Convention met on Tuesday evening, the 1st, in the capacious Jewish synagogue, over which Dr. Wise presides. The assembly was large, and of excellent quality. Unfortunately, Dr. Wise himself was not present, being detained in New York by some urgent business in connection with a Hebrew Council. Dr. Lilienthal was also absent from the city for the same reason. This was the only important drawback on the entire Convention. Both of these gentlemen were deeply interested, and the time had once been postponed to suit their convenience. Still, the Jewish Council in New York did not release them in season. The fact, however, that the Convention held its first session in the Hebrew temple showed their cordial hospitality and sympathy, and indicates in a striking manner one of the central ideas of the Association. And though the Rabbis were absent, very many of their congregation were present, not only at this opening session, but at the meetings the next day; and the Jewish faith was not unrepresented in the discussions. The Cincinnati *Gazette* says of the audience Tuesday evening, that it was composed of "Hebrews, Christians and Nullifidians." We might not accept wholly this description; yet it is certain there were present earnest men and women of very diverse faiths and religious antecedents, who yet found beneath their differences some principle of unity, and felt themselves progressing in the same direction.

The opening session was devoted to setting forth the general principles and aims of the Free Religious Association. This work was very efficiently done by the President of the Association, O. B. Frothingham, who in an address of an hour's length held the close attention of the large audience, and was very felicitous both in the precision and comprehensiveness of his statement. The congregation, whether Hebrew, Christian, or Nothingarian, through his words, were drawn under



the spell of a real fellowship on the ground of their common humanity; and we venture to say that in that Hebrew Temple which stands with so many centuries of various religious tradition behind it, and which yet opens its doors to the fresh thought of to-day and holds them open to the future, there was not a little of the pure worship which is "in spirit and in truth."

We should be glad to print the whole of his address; but that, of course, is out of the question in our little space. The *Gazette*, printed, the next morning, almost a verbatim report. We must content ourselves here with the following brief extract from its report:—

"He said it was strange that an association that simply places itself outside of all sects, and plants itself upon the religious idea, pure and simple, should be so utterly, completely, and persistently misunderstood and misrepresented. It is said, for instance, to be a company of individuals, discontented people, satisfied with nothing—people who cannot worship with their neighbors, or utter the name of God with their neighbors, or blend their moral or spiritual thoughts with their neighbors, but who must stand apart, so many men and so many women, each one spinning his own little cobweb and imagining that that is the spiritual universe, having no communion, no large sympathy, no feeling for tradition, no sense of brotherhood in the spiritual world. He said, our communion is the largest in the world. We take in all. Our roots go down deeper than those of the world's faith, for we do not stop until we get to human nature, out of which all the faiths have grown. Our sympathies are so broad that we will call no believer a foe, and we would make every believer a friend. But we know no method by which we can strike the depths of the current of this great sympathy, but by sinking the shafts down through our own individual natures.

"The speaker then referred to the great Artesian well in Chicago, whose shaft had been sunk twelve hundred feet, through several hundred feet of solid rock, and whose waters, it is said, come from no source nearer than the Rocky Mountains. And so, he said, if you are going to reach the current of the water of life, if you are going to strike the veritable channel of God, you must not go to the little pools that are about here on the surface; you must not even take the larger ponds; you must not even take the grand lakes. You must stand where you are, as individuals, and go down from the point where you stand into this universal human consciousness, which is older than religion, and deeper than all faiths, and broader than all communions, whose foundations are from the unseen spheres, and whose channels run down through all this human nature of ours, beneath all our feet: and nobody knows it except he knows himself."

Mr. Frothingham was introduced by Hon. Charles Reemelin, of Cincinnati, who spoke a few words of welcome, and presided at the opening session. Rev. E. C. Towne, of Chicago, followed Mr. Frothingham with a brief address in the same general line of thought. The Convention then adjourned till Wednesday morning.

The sessions on Wednesday were held in the main hall of the new church of the First Congregational Society, of which Rev. Thomas Vickers is the minister. As the Synagogue where the Convention began its meetings represents the progressive, rationalistic plan of Judaism, so this church edifice represents the most advanced position of Christianity. The Free Religious Association might, perhaps, prefer as a general rule to hold its Conventions in a public hall; but the generous offer which put both the temple and the church at its service, presented an opportunity of illustrative symbolism which the Association was very glad to accept.

The forenoon session of Wednesday was devoted to the special topic,—"The Unity of Spiritual Freedom, and the opportunity which America offers for its development." The subject was opened by a paper by the Secretary of the Association,—in which he attempted to show, both from reason and history, that, while unity is the religious ideal, it can only be attained on the basis of perfect individual freedom,—each man in mental and spiritual rights being the peer of his

brother. In the history of Christendom there has been the stage of ecclesiasticism (Catholicism,) the stage of individualism (Protestantism,) and now was opened, on this basis of individual freedom and equality, the stage of universal fellowship and brotherhood. For this era, America, through its principle of civil and social freedom, presented the most favorable conditions. In this country, the speaker thought, through the contact and interaction of races and religions, is to be developed the true idea of religious unity and fellowship. The subject was then opened to free discussion. Dr. Curtis, of Cincinnati, spoke of the identity of human organism, physically, mentally, and spiritually, as indicating the true basis of fellowship; true unity can be based on nothing less than the wholeness of humanity. Hon. Charles Reemelin agreed with the idea that religions are modified by race, country, and nationality, but thought it a great delusion to suppose that America is to be the special field of a free order of religious development. Europe, and of Europe, Germany, was, in his opinion, the natural centre and initiator of all progressive movements. He did not see how putting all the religions and nationalities into a bag and shaking them up was going to produce any higher order of religion or race. Rev. Rowland Connor said that it was just this *bag-shaking* that the religions and races needed. Out of the German, the Irishman, the Frenchman, the Asiatic, the African, America proposed to make a *man*. So out of the different theologies and faiths, shaking off their antagonisms and eccentricities, she proposed to make *religion*. Mrs. Graham, of Cincinnati, spoke in the same direction. Though ideas might come from Europe, this country offered better room for their elaboration and development. In the poorest boys and girls in America there was an elasticity of step not to be seen in the peasantry of Germany. That was the expression of America's hope and opportunity. Prof. Reuss, of Indiana, of the Hebrew faith, drew illustrations from Judaism confirmatory of the essay, and spoke enthusiastically of the free religious movement. He was followed by Rev. James Challen, of the city, who spoke in behalf of the supernatural view of Christianity. All the best things seemed to him to come from Christianity. He had no faith in any other religion, nor in this religion of reason and development that was so much talked of. To him primitive Christianity was the rock on which everything rested. The hour of adjournment having arrived, the Convention took a recess till 2½ P. M.

The afternoon session was devoted to the topic,—"The Battle of Free Religion with Dogmatism and Superstition." This was introduced by F. E. Abbot. He defined superstition as belief in irrational power, and dogmatism as half-rationalized superstition. And these were always in league with despotism. They kept the mind and soul enslaved. Therefore Free Religion must wage perpetual warfare upon them. He showed how strongly they were lodged in the hearts and beliefs of people everywhere, and how people, thinking themselves free, were unconsciously under their power. This he illustrated by the sectarian condition of schools and colleges in America. In no one of them could a free-thinking teacher, known to be such absolutely, and whose thought carried him beyond the limits of Christianity,

be employed. They were all in bonds. Free Religion had a gigantic work to do in combating and overthrowing this exclusive, dogmatic, and unscientific spirit. Mr. Towne followed, bringing further illustration from his own experience. Messrs. Vickers, Frothingham, and Potter also spoke on the same side; and Rev. Mr. Challen and an Irishman, probably a Catholic, who declined to give his name, made some opposing statements.

In the evening Hon. Charles Reemelin read a carefully prepared essay on the question,—"Will the Coming Man attend church?" Mr. Reemelin's answer was that the coming man would not attend church,—that the sentiment and practical purpose of the church organization were being outgrown by the reason, science, and common sense of the age. Teachers of ethics and science would always be called for, but not in the garb of priests or clergymen, and not in the sacred enclosure of pulpits. The essay was the suggestive thought of one of the thinking and practical men of the day. We hope it may be printed somewhere entire. It opened the whole subject of religious organization, and called out addresses upon various points from Messrs. Towne, Abbot, Potter, Connor, Vickers, and Frothingham, each speaker giving his most earnest thought on this very vital question of the times. There was a general agreement that the church must be very radically transformed; changed, indeed, so essentially that the church of the future and the church of the past might not know each other; and yet it was remembered that the religious sentiment, out of which all worship has come, belongs to human nature, and it was urged that this sentiment must always have some specific expression. This meeting was felt to be the best of the series. An audience of thoughtful people filled the hall, and the speaking manifestly came from the heart as well as the head. No one, certainly, who was there could say that this was mere negation and destruction. It was the thought and utterance of earnest believers and builders.

And so ended the Cincinnati Convention,—a successful and happy opening of the series. The weather was delightful, the hospitality of friends unbounded; and we departed with fresh faith and hope and courage for the cause which the Free Religious Association represents.

## A. J. GROVER, Attorney at Law.

AND

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of nervous action in the system.

Yours, truly,

GEORGE W. WOODWARD.

HON. JAMES THOMPSON,

Justice of the Supreme Court of Pennsylvania.  
Philadelphia, April 23d, 1866.  
I consider "Hooftland's German Bitters" a valuable medicine in case of attacks of Indigestion or Dyspepsia. I can certify this from my experience of it.

Yours, with respect,

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HON. GEO. SHARSWOOD,

Justice of the Supreme Court of Pennsylvania.  
Philadelphia, June 1st, 1868.

I have found by experience that "Hooftland's German Bitters" is a very good tonic, relieving dyspeptic symptoms almost directly.

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HON. WM. F. ROGERS,

Mayor of the City of Buffalo, N. Y.  
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Published by the

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# The Index.

VOLUME 1.

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NUMBER 47.

## The Index.

PUBLISHED EVERY SATURDAY  
BY THE  
INDEX ASSOCIATION,  
AT  
TOLEDO, . . . OHIO.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

Those columns of THE INDEX headed DEPARTMENT OF THE FREE RELIGIOUS ASSOCIATION are edited independently by the Secretary of the Association. The Association is not responsible for anything published in any other part of THE INDEX.

TWO DOLLARS PER ANNUM.

FRANCIS ELLINGWOOD ABBOT, EDITOR.

## THE CINCINNATI CONVENTION OF THE Free Religious Association.

TUESDAY EVENING SESSION, NOV. 1.

An audience, goodly in size and attentive in manner, composed of Hebrews, Christians and Nullifidians, assembled at the Jewish Temple, on the southeast corner of Plum and Eighth streets, on Tuesday evening, Nov. 1, to listen to a discourse by the Rev. O. B. Frothingham upon Free Religion. The discourse was introductory to the Convention of the Free Religious Association, which is being held in Mr. Vickers' Church, northeast corner of Plum and Eighth streets.

Judge Hoadley had been designated to perform the office of introducing Mr. Frothingham to the audience, but, as he was detained by professional duties, that service was performed by the Hon. Charles Reemelin.

MR. FROTHINGHAM'S ADDRESS.

The Free Religious Association, friends, presents itself this evening for the first time outside of the city of Boston. Massachusetts-born, with Massachusetts traditions, with the New England spirit of investigation, inquiry, skepticism, unbelief, it has hitherto confined itself to its own climate and meridian, and has asked the attention of thinking men and women in and about Boston to what it has to say. Dissatisfied with this circumscribed sphere, believing that its thought is large enough for the whole country, assured that its word is especially for Western men and women, that the faith it proposes is the faith of the new age and not of the old, it ventures bravely forth to meet Western men, looking them straight in the eye, and, without any qualification or pledge, placing before them its last word.

We are happy in being allowed to hold our meeting in this grand Hebrew Temple, a fit symbol, at least, of the grandeur, the breadth, the power, the vitality, of the thought that possesses us, not that we possess.

A TRIBUTE TO JUDAISM.

We had hoped to have had here the presence of Dr. Wise and Dr. Lillenthal, whose absence on duty in New York detains. We have not been fortunate, we may say, in securing Rabbis. Two years in succession we tried to get a genuine Jew to sit on our platform without success, having promises, but no presence. At our last anniversary in Boston, in May, Dr. Wise was present, and aided us by his eloquent language and his fervent soul. Then we had a Rabbi without a temple; now we have a temple without a Rabbi. Would that we could have both! And if,

in addition to the Rabbi, we could have a full-blooded Turk, a white-turbaned Parsee, a representative of Indian theism, Chunder Sen, for instance, and if, going outside of any of these recognized religions of the world, we could have here on this wide platform representatives of the faith all but obsolete, and if we could anticipate a little, and get in some specimen of the grand infidelity that is to represent the faith of the future, our hearts would be satisfied and glad.

But here, in a temple dedicated to the old faith of Judaea, we feel entirely at home. The oldest faith and the newest; the mother of Christianity and Christianity's last-born child; the faith whose first temple exists not only in the diagrams that the antiquarian can draw, and whose successions of magnificent temples lie buried hundreds of feet under ground in Judaea, and whose last temples rise in all our great cities, larger than any that Christendom builds, whose finest temple, perhaps, in this country, stands on the great Fifth Avenue, in New York, larger, mightier, more costly, more magnificent, more gorgeous than any temple that Christendom has yet succeeded in building; the old faith that enunciated to the world the belief in the one God, and that now to the world, through the lips of its last teachers, preaches a doctrine so rational, so simple, so pure, so serene, so lofty that it spans all the other faiths, as the all-covering sky spans this cathedral—we are at home, I say, with that old and yet new faith. We are brothers with it; we are children of it. We stand side by side with its largest expositors in teaching a rational and simple religion.

A RABBI'S DEFINITION OF RELIGION.

I know of no words in which I can more fitly state our view of faith than those I have seen for the first time this evening, written by a Jewish Rabbi, which read as follows:—

"True, genuine religion is nothing else but the terms whereby we understand that exaltation of the soul which recognizes its own superiority, while at the same time it is forced to confess its own finiteness and dependence. True, genuine religion is nothing else save that earnest and intense aspiration of the divine spirit placed by God in man after the noblest, the purest, the highest, the unconquerable desire to look up to the Infinite Being as the embodiment of perfection; that fervent attachment, love and veneration for the Author of all, that constant and devout wish to come into perfect communion with Him, that deep humility with which it acknowledges the impossibility of such internal connection, that feels the immense distance which must still exist, how near soever it may appear."

And again, turning to another passage by the same writer:

"Sacrifice is dead. The Jewish nationality as a separate political organization is overthrown. The belief in the restoration of Israel to the land of their fathers, and that the Redeemer will come to Zion, is an exploded theory. God be praised for all His mercies."

CHARACTER OF THE FREE RELIGIOUS ASSOCIATION.

In the spirit of these words, if not in their strict letter, we are here to-night. Our mission is that, not of a sect, not of a denomination, not of a class, but of an association organized for peace. May I not say that we are a Religious Peace Society? What is the mission of a Peace Society? It is not to abolish the nations. It is not to annihilate the peculiarities which make the different peoples of the earth what they are. It is not to abolish France, or Germany, or Spain, or England, or Russia. The Peace Society leaves all these nations as God has made them—each with its individual genius, each with its animating spirit and aim, each with its all-conquering purpose, each with its peculiar form of civilized life, each with its own national industry, and bids them go forward, each toward its own providentially-appointed goal. But it says to them, each and all: Let your nationality consist in being true to the genius of humanity, accepting that first of all. Throw down your castle walls; demolish your forts; turn your war ships into merchant vessels; beat your spears into pruning-hooks, and your swords into plowshares. Learn to have confidence in one another; learn to trust in your mutual relationships. Learn that you can work best when you work with common understandings, and for common ends; when you play into each other's hands, not when you drive bolts into each other's hearts.

The Peace Society would put all nations on a fraternal basis, one with the other, but it would leave every nation strictly to itself, and would encourage them to emulate one another—not in military prowess, not in military reputation, not in power to beat one another to atoms, but in their power each to do more for the world than any of its neighbors can succeed in doing. This rivalry in brotherhood, this rivalry in the spirit of friendliness, this rivalry in all grand and noble aims and interests, this the Peace Society would encourage.

And so we, as a Religious Peace Society, say to the sects: "Be as you are; cherish your fundamental idea; cling to the traditions of your religion; perfect your organizations; extend your domain; but do it

all in the interest of faith. Pull down your sectarian walls; cease to man castles with columbiads; cease to arrange your ministry into brigades and platoons." It says: "Be brothers; try to understand each other; take each other at the best, and not at the worst; see in what points you correspond; see in what aims you can work together; see what great purposes you can fulfil, and be satisfied with that. You Roman Catholics, you of the Greek Church, you of the Protestant sects, you Calvinists, you Lutherans, you Armenians, you Socinians, we do not quarrel with you for holding your dogmas as you do, but for the spirit in which you hold them."

DEPLORABLE CONDITION OF THE CHRISTIAN WORLD.

Friends, at present the Christian world is a great array of hostile camps. There is no unity, there is no fellowship, there is no common understanding, no common enthusiasm, no common persuasion, no common belief, no common purpose. While some are striving to get men into a heaven beyond the grave, others are striving to make this world they live in a place worthy to be called heaven. We are all at cross purposes. We are all launching our thunderbolts at each other's breasts. The condition of Christendom is a chaos. The sects absolutely refuse to do justice one to another. They will not take the pains to understand each other's leading thought. They will not go out of their way an inch to put their hands into each other's hands to help in any common cause. Our churches are fortified castles. Our pulpits are heights from which we storm the batteries of our fellow-believers. No member of one sect will exchange pulpits with the member of another sect.

There is incessant misrepresentation—may I not say there is incessant abuse? The religious press vies with the secular press, even in political times, when party passion runs the highest, in misrepresenting and misconstruing—wronging—may I not say maligning?—one another. It is the rarest thing to take up a religious newspaper and find the least justice done to a newspaper that represents another sect. It is the commonest thing to find words twisted out of their connection, if not turned upside down, arguments misquoted, and the very reputation of men who do not hold the same form of faith, their very personal reputation, undermined and broken down, if possible, for sectarian purposes alone. I am not speaking too strongly. I believe there is no man of any prominence in any denomination that has not suffered from assaults, malignant assaults, from professors of the same Christianity who belonged to an opposite camp.

Now we of the Free Religious Association say—"Let this be done away with. Come to some mutual understanding. Do not forever be annihilating each other's work. Do not forever be subverting one another's foundations. Be men. Be believing men, if you will, you Romanists, you Calvinists, you Lutherans; stick to your positions! stand by your ideas! assert your faith! hold up your banner; but be thankful before God that your brothers are doing the same thing on their fields. You engineer your own plans; let your brother engineer his. Make allowances for the differences of education, the differences of birth, of tradition. Make allowances for the difference of needs in this great world of needs. Take it for granted that every sect, every party, every religion that is fairly born into this world, that claims to have a work there, has a providential mission there, and be thankful that it is so." That in general is the position of the Free Religious Association. It is a Peace Society.

WHAT THE FREE RELIGIONISTS WAR AGAINST.

But a Peace Society proclaims war against something. It declares war against war. And so we say the sects must cease to be sectarian. The denominations must cease to be denominational. While the different churches and parties mature, develop, apply their faith, they must do it in the spirit of faith. We have no objection to creeds which help men to believe rationally. We have no objection to communion which will teach men broadly and nobly to commune. We have no objection to a rite or sacrament which will help people to be kings and priests to themselves. We have no objection to a religious organization to make noble, religious men and women. We have no objection to your sectarian forms and usages when the sectarian purpose is taken away. The peace man has no objection to the brass of cannon, supposing the metal should be turned into the making of monuments in the memory of the civilizers of the earth. The peace man has no objection to the metal which is founded into gun barrels. He only quarrels with its being founded into gun barrels. . . .

And so we say to the sectarian in the churches that it is the truest church which makes the truest men and women. Just as that is the best school which enables people to dispense with going to school; just as that is the best gymnasium which enables men to be



so strong that they can dispense with gymnasiums; so we say that is the grandest church which quickest enables men and women to live noble lives without the help of a church. That is the most magnificent creed which teaches men to believe rationally, according to the dictates of science and of faith. That is the noblest organization which in the shortest space of time will put men and women into such complete possession of their faculties that they shall need no religious organization. Those are the noblest sacraments which shall make every man and woman to be a priest and priestess to himself or herself.

#### THE MILLENNIUM OF RATIONALISM.

When the churches shall come upon that ground, then they will rival one another in proving which can do that same needful work in the most complete manner and in the shortest possible way, then they will emulate one another in good works; and that will be the truest religion, will stand most vindicated before society, which does that work best. Then the world can choose whether it will be Romanist, of the Greek Church, of the Hebrew Church, of the Protestant Churches, or of no church at all, when they see which one of these churches makes the best society, turns out the best men, organizes most completely the civilizing forces of the world, and best promotes industry, education, peace, good-will, the abolition of wars, the extension of liberty, and the encouragement of all those great, rational powers which lift man out of the neighborhood of the brute. The sects then will not fight each other; they will simply emulate each other.

#### A RELIGIOUS ASSOCIATION WITHOUT A CREED.

The Free Religious Association has no creed of its own. Its creed is creedlessness. Its organization is disorganization. It does not wish to muddle all religions together—to throw them all together in a heap of muck, and let them steam. It wishes to find, if it can, some central principle in which they can all sympathize, and on which they can all unite, and in the inspiration of which they can all work. It has no creed, for then it would be a sect. It is large, ample, hospitable, opening all its doors in all directions, that all the pilgrims from all quarters of the earth can come in. And it has the windows open, that the winds may blow through from every quarter of the heavens.

It has no creed. It may have one of these days. When in its effort to get to the heart of this religious problem, when, by the exercise of science and reflection, intellect, thought, it gets nearer and nearer toward the point at which all religions meet and blend, then it will state the results of its investigation. But it assumes nothing. It is not Christian, it is not Jew, it is not Romanist, it is not Protestant, it is not Pagan. It is simply human and scientific.

#### ULTIMATE TRUTH THEIR GOAL.

Mr. Frothingham then, in alluding to the charge made against the Association that they had no definite belief, that they offered nothing to the soul to pin its faith upon, spoke of the changes that are constantly taking place in the creeds of all the churches, and asked,—When you have given Christendom two thousand years, won't you give us a week? Must our hesitancy count against us when its hesitancy is nothing but humility? Will you allow it to stammer when it has been practising all these centuries, and if we stammer a little will you call us fools? We know distinctly what we are about, and we mean to be true to our position, to the world, and to our thought, but modestly, meekly, simply, in all humility, knowing how large a thing science is, knowing how profound a thing philosophy is, casting out our feelers in the meantime with the broadest liberality, calling upon science, philosophy, faith, intuition, the soul, nature, to come in and help us make a faith which shall be satisfactory to the modern working mind.

Individuals of us have their own faith, and it is a very distinct one. We do not pretend that all our faith corresponds. There are newspapers and magazines that represent portions of our faith, but the Free Religious Association is not responsible for them, nor do they seek to fortify themselves by appealing to the Free Religious Association.

Mr. Frothingham then referred in terms of extravagant eulogy to *THE INDEX*, *The Examiner*, and *The Radical*, but declared that neither of them was the organ of the Free Religious Association, nor was the Association responsible for any of their utterances.

He said it was strange that an association that simply places itself outside of all sects, and plants itself upon the religious idea, pure and simple, should be so utterly, completely, and persistently misunderstood and misrepresented. It is said, for instance, to be a company of individuals, discontented people, satisfied with nothing—people who cannot worship with their neighbors, or utter the name of God with their neighbors, or blend their moral or spiritual thoughts with their neighbors, but who must stand apart, so many men and so many women, each one spinning his own little cobweb and imagining that that is the spiritual universe, having no communion, no large sympathy, no feeling for tradition, no sense of brotherhood in the spiritual world. He said, our communion is the largest in the world. We take in all. Our roots go down deeper than those of the world's faith, for we do not stop until we get to human nature, out of which all the faiths have grown. Our sympathies are so broad that we will call no believer a foe, and we would make every believer a friend. But we know no method by which we can strike the depths of the current of this great sympathy, but by sinking the shafts down through our own individual natures.

The speaker then referred to the great Artesian well in Chicago, whose shaft had been sunk twelve

hundred feet, through several hundred feet of solid rock, and whose waters, it is said, come from no source nearer than the Rocky Mountains. And so, he said, if you are going to reach the current of the water of life, if you are going to strike the veritable channel of God, you must not go to the little pools that are about here on the surface; you must not even take the larger ponds; you must not even take the grand lakes. You must stand where you are, as individuals, and go down from the point where you stand into this universal human consciousness, which is older than religion, and deeper than all faiths, and broader than all communions, whose foundations are from the unseen spheres, and whose channels run down through all this human nature of ours, beneath all our feet: and nobody knows it except he knows himself.

#### SOME OBJECTIONS CONSIDERED.

But it is said: "You are mere speculators. All you care for is searching after truth. There is truth enough in the world, but you don't care to take it. You are people without warmth, without glow, without enthusiasm, with no *afflatus*." Do you suppose that the workmen who were drilling that shaft in Chicago, who were sinking that Artesian bore, thought any more of the tools they used than that they were tools, and while they were working, did they think of the water that was underneath? And yet they used their tools and nothing but their tools. And any fool or ignoramus that came along might say—"See what stupid men these are, all the time pounding and drilling and sinking a shaft. Why don't they go to the lake and get what water they want? Nothing but hammers and drills." And yet without these they never would have reached the water.

Another complaint is that we are intellectual. What we complain of Christendom is, that it is not. We do use science, philosophy, knowledge, literature, and all the reasoning faculties, and we sharpen them to the keenest point, and we temper them in the hottest flame, and we bear down upon them with the heaviest weights, for we mean to drill and drill until we can strike those great currents of water which are the life of our life. And when we have struck them, we will throw our drills aside and be satisfied with the great draughts of water. But it is our firm persuasion that the drills and the hammers have got to be used for many and many a day yet before they will have done their work.

It is said again that we believe in science, and not in religion. On the contrary, we believe in nothing else but religion. It is the foundation, the source, and the end. What we are seeking is real, pure religion. Science is the method. We know no other. We are not superstitious. We do not cling to tradition. We accept no authority but that of reason. Science is our method, and civilization is our aim—a perfect civilization, a society in which all men and women shall be free in their use of the grandest opportunities and privileges, all welcome to the best there is.

This is the culmination that religion shall come to at last, and any religion that fails of that utterly fails. I do not care how many souls religion can get into a heaven beyond. I can wait for that. The one thing is to know how many souls religion can get into heaven now in this earth of guilt, and misery, and pain, and million-fold wretchedness, and care, and care, and heartbreak, of turpitude and crime. I know of nothing which religion has to do, if it is not to make this world the better worth living in.

It is very strange that the largest believers are commonly reputed no believers at all. If one can say *my God, my Savior, my Bible, my soul, my salvation*, it is all right. Then he is a profoundly religious man. But let a man stand up and say—"All men's God, the Universal Father, the Spirit of the World, life of our life, and soul of our soul,"—why he is an atheist. Let a man say—"Heaven for everybody; doors all open and the latch-string hanging out,"—why, he does not believe in anything. Let a man say—"No matter about my individual soul, I am for a perfect society,"—why, he is thought to be a man who has no sense of the value of the spiritual interest.

Let a man say that the Bible is plenarily inspired in every phrase and every letter, the only inspired book in all the world, all other literature being secular and profane; the Bible is the soul's book, the Word of God, and the only articulate Word of God; he believes in inspiration. But let a man say, God inspires not print, but intelligence; God inspires not a paper, but minds; God inspires not a few chapters, but intellect; the inspiration of God comes not here and there to a picked person in Judaea, but to human reason whenever and wherever fairly cultivated, honorably and nobly used, why that man does not believe in inspiration at all. The grandest skeptics are those who have seen farther than their companions.

#### A RADICAL PERORATION.

A friend of mine said in Boston awhile ago, that we believe in human depravity because we do not believe in the absolute perfection of Jesus. On the contrary, those who believe in his absolute, divine perfection, are those who believe in the depravity of human nature. We believe that he was one of the fruits of human nature. And make him as beautiful and as perfect as you will, you only pay the more compliment to the human nature out of which he grew. And, side by side with him, we are delighted to point to the great men of all times, and climes and ages, Zoroaster, and Confucius, and Socrates, and Buddha, as being also children of human nature; as standing by the side of Jesus, by the side of Moses and the

great prophets,—one great brotherhood in humanity and in the spirit.

We believe in human nature too much; that is the trouble. And we believe that only in going to human nature with the utmost sincerity shall we get the final word that it articulates, the word of faith, the word that tells us how we may worship the Infinite Spirit in spirit and in truth.

#### THE REV. MR. TOWNE, OF CHICAGO, SPEAKS.

The Rev. Mr. Towne, of Chicago, was introduced by the Hon. Charles Reemelin.

Religion, he said, not freedom from religion, was the first word of all this free religious movement. All that its leaders asked was that it should have freedom.

Man of himself was religious, and it was only fair to let every man be religious in his own way. Whether in the Mosaic or the Moslem form, the Christian form or the Buddhist form, religion was the same flame burning upward in the human heart toward the Highest One.

"What is Judaism?"—a little book written by Dr. Lewin, a Rabbi of New York—told what free religion was, while it said that Judaism was the best form of it for Jews.

The word man is the first word we utter after the word religion. The human sentiments lie at the foundation of free religion. Man was our brother, be he Pagan, Moslem, Jew or Buddhist, and bound to us by this immortal covenant of humanity. This view cut under and cut up all other theologies, because they taught that the covenant of humanity was only binding during a life of probation.

No need was there to open any printed book to learn what was right and what was wrong.

Faith in man first, then faith in duty, and, thirdly, faith in God, were steps in the growth and development of free religion.

He instanced, in illustration of his subject, the statement of Mr. Palgrave, that in the midst of Arabia he found the most splendid specimen of a gentleman he ever saw, in the person of a liberal Arab. Chunder Sen, the liberal Hindu, who now was lecturing in England, was recognized by gentleman of England as worthy of their admiration and high respect.

The recognition of men as men in religion was the platform of free religion.

#### FREE DISCUSSION.

After the close of this address, the Rev. Thomas Vickers, of Cincinnati, announced the programme. He stated that in the discussion of the topics in the programme, a free platform would be given. All who might choose to participate in the discussion, of whatever faith, belief, creed or practice, were cordially invited to take part. It would be taken for granted that persons accepting this invitation would feel themselves bound to conform to the rules and usages governing the deliberations of this body.

#### WEDNESDAY SESSIONS, NOV. 2.

##### MORNING SESSION.

The audience yesterday morning was slow in gathering. At the appointed hour, nine o'clock, there were few persons there,—and when the fifty or sixty persons who finally came were on hand, there was some delay occasioned by the non-arrival of the Rev. William J. Potter, Secretary of the Free Religious Association, who was expected to open the session with an address or paper on the Unity of Spiritual Freedom, and the opportunity which America offers for its development.

[We omit the abstract of Mr. Potter's essay, which is given elsewhere in full.—Ed.]

##### OTHER REMARKS.

At the conclusion of Mr. Potter, Dr. Curtis, of this city, took the stand and made some remarks, in the main coinciding with those of Mr. Potter, entering somewhat into a scientific exposition of the question, showing the identity of their organism, and claiming, finally, that it was the duty of each and every man to help each and every other man.

Hon. Charles Reemelin followed in some remarks, in the main controverting the idea that America was to overturn everything in the world, and mould it into a common means for the accomplishment of the great ends of humanity. He did not believe that because America was a bag to hold everything, that by merely shaking the bag it would make them all alike. He believed the fountain heads of the principles that were moving the world were principally on the other side of the water. He did not believe that America was to accomplish more than Europe. The Christian religion was not what it was nineteen hundred years ago; not a shred was left of it.

Mr. Rowland Connor, of Milwaukee, said we were to shake up these various theological ideas and make a true religion by taking the real natural elements out of each. The agitation of many of our great questions was for all humanity. We would build up an American religion.

Mrs. Graham, of this city, replied to Mr. Reemelin. She said, though it might be that physical development in America was unequal to Europe, yet she would remind him that there was, after all, an elasticity of step about the poorest boys and girls of this country that could not be found among the peasants of Europe. Though we received our ideas from Europe, they came here for elaboration. Mr. Graham was manifestly in favor of the audience, for though it was, as a rule, as still as the grave, there were manifest signs of approbation that came well nigh applause.



Prof. Reuss, of Indiana, followed in remarks touching the question, speaking specially of Judaism and its relation to this movement.

At this juncture the Rev. James Challen, of the Christian Church, threw a bombshell into the meeting, by saying the best things had come from Christianity. It was planted on a rock. This grand conglomerate religion talked of would be pure mince meat of the very worst kind. He believed in a miraculous religion, with God for its author. The supernatural belonged to the origin of things. He believed in the principles and precepts of the Bible, and said, if they wanted to have a pure religion, they must go back to a pure Christianity.

#### AFTERNOON SESSION.

The topic for the afternoon session was, "The Battle of Free Religion against Dogmatism and Superstition."

The Rev. F. E. Abbot, of Toledo, opened the discussion.

[The essay is published in full elsewhere.—Ed.]

Mr. Towne thought that superstition and dogmatism make of the popular Christian church of to-day a den of thieves and murderers. He used the words in the same sense that Christ used them when he said to the Jews, his co-religionists, that they made of the temple a den of thieves, and when he said that he that loveth not his brother is a murderer. The adherents of the popular Christianity will take a man's living away from him and starve him to death, if he does not subscribe to their doctrines.

In this connection he narrated the persecutions to which he had been subjected in his attempt to establish a classical school near Chicago. He had been driven away because he had been called an infidel.

These things are going on all over the country every day in the name of Jesus. They ought to make that name infamous, and would make it infamous if it were not so enveloped in the broadest, purest, most heavenly charity. This is what he was determined to fight as long as he lived, and with all his might.

A wild Irishman, apparently with a slight touch of lunacy upon him, now ascended the platform, and delivered an impassioned harangue, but exactly what was the drift of his remarks we are unable to say. We don't think he knew himself. We made out, however that he extended an invitation to all to return to the Bible, and take the truth as it is found there, and make their beliefs correspond to that.

Mr. Vickers said they were all used to that kind of talk.

The invitation from the orthodox is,—believe in that which we believe, because it is observed, and you shall be saved. He thought there was at the bottom no real difference between the invitation extended by the Catholic and Protestant Church. The former invites to submit to the authority of an institution which has been established for fifteen or twenty centuries; the latter invites us to submit to the authority of a book, and not of the book alone, but of certain creeds which theologians have constructed from it.

Then there is a party which invites us to leave all creeds and go back to the Bible, pure and simple. This party wholly ignores the composition of the Bible. They wish to go back to primitive Christianity, because it gives a wide latitude for individual interpretation. Now, primitive Christianity is nothing but Judaism. Jesus was a Jew, and never pretended to be anything else. He simply wished to enlarge and clarify some of their ideas. This was the interpretation put upon his work by the earliest disciples, as is shown by the fact that the original Christians insisted that all who came to them from without the Jewish nation must submit to the rite of circumcision as a sign of their submission to Judaism. Over this question arose the first great conflict in the church. Paul, who also came out of Judaism, afterward saw that there was in the teachings of the man Jesus of Nazareth the germ of a broader, more liberal spirit. But primitive Christianity was nothing but Judaism, and they who yearn for it only have to go across the street, and they will find it.

As has been repeatedly said, all religions proceed out of the human soul, and Christianity is but one phase in the religious life of humanity, containing many beautiful things, and containing, also, many horrible things; many things that had greatly assisted in the advancement of the human race, and many that had greatly retarded it. Upon the whole, he thought they could not do better than follow the words of Paul, "Prove all things; hold fast that which is good."

Mr. Challen said the religion of these preachers on the platform was a religion without a Bible, without a Savior, and, he feared, without the God of the universe. They appealed to human reason. Reason is the eye of the soul, but of what use is an eye without light to enable it to see the objects which surround it? Reason is the eye, but Christianity supplies the light, without which the soul would set in darkness.

He was astonished to hear the statement from the platform that primitive Christianity was nothing but Judaism. The primitive Christianity to which he had alluded in the morning session was the apostolic Christianity. He would abandon modern creeds and go back to the religion of the Bible and the religion of Jesus Christ, the Son of God.

Mr. Potter said their opponents used their reason to reply to the arguments of the Free Religionists, and thereby showed that they depended upon reason for their foundation. All persons who uphold the superstitions of the church rely upon reason to sustain their superstitions.

He rather objected to the use of the term "free religion," because it might seem to imply the existence of a religious system. In fact, it is but the application of the human reason to religious principle, wherever found and however supported.

He believed the question of the Bible in the schools was a more important one than many supposed, and that one of the most important struggles in our civil history would arise out of that question. The practice is founded solely on superstition, and if they can only break down superstition, the struggle may be averted.

Mr. Frothingham said this phrase—"Free Religious Association"—means simply a religious association—not a literary or philosophical or scientific association, but an association whose members hold themselves free and endeavor to free others to investigate religious truth.

He then proceeded to speak at some length of the superstition which pervades the religious world, and of the necessity that it should be removed before the world could make any substantial progress.

The Convention then adjourned until half-past 7 o'clock this evening.

#### EVENING SESSION.

The Hon. Charles Reemelin opened the discussion with a few brief introductory remarks, in which he explained that the word "man" was used in its general sense, and included both sexes.

[The essay will be found in full elsewhere.—Ed.]

#### A COLLECTION TAKEN.

The Rev. Mr. Vickers spoke of reading a recent German political philosopher, who set forth the reason why the liberalists in religion in Europe failed, as for their want of decision, their disposition to mutual criticism, and their avarice. His duty was, tonight, to ask the liberals of Cincinnati to give and prove that liberalism here was not like that in Europe, for the purpose of printing documents, and keeping up a church on which this collection was taken up.

It was not, in this case, asking a cent for the heathen, and a dollar to send it to them. The Liberal Church had no salaried agents. Every cent contributed would be applied to the purpose for which it was taken up.

A collection was then taken up.

#### THE DISCUSSION.

The Rev. Mr. W. J. Potter, of New Bedford, Mass., thought that the institution which, in the future, would take the place of the church would be so little like the church of the past that the one would not know the other. Jesus said,—"The time shall come when you shall neither worship in this mountain nor in Jerusalem." Christ went to the synagogue, but not very regularly. When he would worship, he went into a mountain apart, or into the wilderness. He thought Jesus was of the opinion that the coming man would not go to church, and these words and this practice so indicated. The coming Church of Humanity will take charity and philosophy into its very bosom, and this will be its every day work. Church edifices will not be built, and shut up every day in the week except Sunday.

#### THE REV. MR. TOWNE SPEAKS.

Mr. Towne said John Ruskin says,—"That is the true church where one hand takes another helpfully, and that was the only true mother church that ever was or ever will be." This was true. The social motive was the ruling motive that carried people to this or that particular church, and this last revelation of God was the true foundation upon which to build a church; i. e., the social basis.

We have read that David danced before the Lord. If David would dance now, he would have to go to the basement or to a hall. Let us consecrate all innocent amusements. Use the church for innocent social pleasures. The head of the advanced American church to-day was George William Curtis, the lecturer, and there was a foreshadowing of the future preacher. Of Dickens, he said there was not, in all Christendom, a saint who had done as much for morality as this great, warm, loving heart of his.

#### REV. MR. CONNOR'S REMARKS.

The Rev. Rowland Connor said he knew of churches in the Puritan city of Boston where the church hall was used for dancing, the ministers participating, while below, in the basement, were members playing euchre and whist. One of these ministers was a very conservative man, and would not, for the world, be seen on this free religious platform. This he spoke of as a sign of the times. Another tendency was toward an unsettled ministry. He knew one society that flourished and had no settled pastor, but employed in succession many different men who had something to tell them.

#### REV. MR. ABBOT.

The Rev. Mr. Abbot, of Toledo, was sick of the bondage of the profession of a parson, sick of the name church, and wanted to be freed therefrom. In every church there were tabooed questions that were not permitted to be discussed. He would never belong to a church that would ostracize a man for an honest doubt or a sincere faith. If the church could be so modelled as to welcome discussion, where all shades of view could be respected, and all could cooperate in the quest for truth, it would be a means of human advancement such as never yet had been.

#### REV. MR. VICKERS.

The Rev. Mr. Vickers thought it somewhat remarkable that in all this discussion the element of worship had been left out. He did believe that in the crudest form of human worship that prevailed

to-day there was something human and something eternal. The coming church, if it failed to recognize this, would fail to answer a permanent human want, and so failing, would fail. He believed the new spirit of the new church would generate a new worship that would never degenerate into formalism or dogmatism.

This church, he would say, was not built to be kept shut six days in the week and open one day.

Next Sunday it would be dedicated, not to God, but to humanity.

#### FINIS.

The Rev. O. B. Frothingham, in conclusion, thanked the audience for their attention, the Israelites for the use of their temple, and this society for the use of its edifice, and pronounced the Convention closed.—*Cincinnati Gazette*.

#### THE ATTACKS ON CORNELL UNIVERSITY.

##### LETTER FROM PRESIDENT WHITE.

To the Editors of the Evening Post:—

It is not altogether pleasant to feel that very many earnest fellow-citizens of ours have been really induced to believe that we at Ithaca are pagans—haters of Christianity—laboring to overthrow it or undermine it.

Will you permit me, in the interest not only of the institution but of the public, to lay before your readers a simple statement regarding these attacks in the organs of various sects and colleges?

At the outset, I would call attention to the following facts:—

First—There has never been a public exercise of any sort whatever, whether inauguration, commencement, or laying corner-stone, which has not been opened and closed with prayer; and it has happened that in every case the person officiating has been a clergyman in good and regular standing in an Orthodox Christian Church.

I say happened; because I will frankly say that if at any such exercise a noble heretic had been present, whether named Beecher, or Bellows, or Chapin, or Hale, or Hyacinthe, he would have been asked to take part just as readily as another of faith more generally approved.

Secondly—Every plan of the buildings ever made has embraced a University chapel; and though the present room has proved not large enough, the new one now building will, we trust, be sufficient.

Thirdly—Not a working day has there been since the organization of the University which has not been opened with reading of the Scriptures and with Christian supplication in the chapel—including that noblest of all petitions, that one whose origin is shown by the fact that it cannot be bettered or perverted or made sectarian—and whose applicability to human wants is shown by the fact that all men can join in it, and that large numbers of our students do earnestly join in it: the Lord's Prayer.

Fourthly—A Young Men's Christian Association has been formed, which, young as it is, is second to that of no other college in vigor and earnestness; and regular services are held by it in a room appropriated to it in the University buildings.

Fifthly—Not less than one hundred and fifty thousand dollars, besides Mr. Cornell's endowments, have been given to the institution during the past year for various purposes, and an additional sum of from fifty to sixty thousand dollars is pledged to us, and all of it, as far as I know, from earnest, Christian men and women, who had examined into our work so closely and whose consciences approved it so thoroughly that they made these gifts freely and without solicitation.

I might make further statements to show what little ground there is for the pleasant epithets that have been lavished upon us; such as irreligious, unreligious, Godless, etc., etc., but the above are sufficient for the present.

So much for the University in general: a word now for the Faculty.

From the day when Mr. Cornell's offer was made, there have been a few persons eager in scenting out heresy. Before a stone was laid or an officer chosen, it was hinted that the institution was to be dangerous. The same bitterness was shown against it which was shown against Oberlin College, now widely known as an evangelical stronghold.

As soon as a word was uttered, the open war began. The President of the University had the honor to be first attacked. Words were put into his mouth which he never uttered, words were suppressed which he had uttered, and reports were circulated that he was very unsound, although at that very time he was a trustee of Hobart College and professor elect in Yale College—two institutions whose "soundness" will hardly be brought into question.

Professor Agassiz was denounced, although every scientific man knows him to be the great bulwark of the Church against the Darwinian development theory. He was attacked for those very doctrines regarding creation which are now conceded in the orthodox book of the Rev. Dr. Thompson.

Professor Goldwin Smith was also attacked, although one of the most self-sacrificing and truly religious of men, and a communing church member.

Professors George William Curtis and James Russell Lowell were attacked, although their lectures were purely literary; and, to cap the climax, heresy was detected in the earnest prayer at recent public exercises, though made by a pastor whose orthodoxy was never before questioned, and who is a trustee of one of the most venerable evangelical colleges in the land.



Our Resident Faculty have fared no better. Though selected from the leading Christian Colleges of various denominations; though all bore the highest commendations from the faculties of those institutions; though all, so far as I know, are members of or attendant upon Christian churches, portions of the community have been led to believe that these men are plotting against Christianity.

Of all this, sir, I make not the slightest complaint. Those of us who have pledged our lives and fortunes to this building up of what we think a better and broader university education expected such attacks—and perhaps they are the most sure signs that the work is going on well. We simply commend these facts to every thoughtful man and woman.

## The Index.

NOVEMBER 10, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

SPECIAL NOTICE.—Persons wishing a file of THE INDEX, bound and complete for the year, at \$2.50, will please forward name and address immediately. No money should be enclosed. Only TWO HUNDRED AND FIFTY COPIES can be supplied. If these are all ordered, the missing numbers will be reprinted and the orders filled at the end of the year. For further particulars see THE INDEX, No. 20.

We give up all our available space this morning to the best reports we have of the late Conventions of the Free Religious Association, which, even with the aid of our SUPPLEMENT, must be continued in our next issue. All the essayists but one have kindly favored us with their manuscripts, which we shall print as soon as possible; and there would have been no exception at all, if a brother editor in Cincinnati had not refused us a courtesy which we should cheerfully have shown him in like circumstances.

The effect of these Conventions, attended by large audiences at each evening session, and by a fair number even in the busiest hours of the day, has been to deepen our conviction of the reality of a vast religious revolution now going on in the hearts of the people. Never were assemblies more attentive, or apparently unwearied; and their faces told a tale of the most earnest questioning after truth. We are thankful to have had this educating experience. Never again can we doubt the value of our work, to which we count it a privilege to give every energy.

The letter of LUCRETIA MOTT, whose heart and hand have been with every good cause for so many years, and the expression of whose sympathy was received by the audience in Toledo with such applause as is yielded only to great services and great worth, shows how the noblest instincts of the age are enlisted in this work of religious reform. Her words of good cheer are a benediction to the younger workers who have learned to venerate her with a veneration which can be accorded to but few.

The narrow space at our command forbids us to follow strictly a chronological order in publishing our matter; but we do the best we can under the circumstances. The essays of Mr. Vickers and Miss Peckham, together with the reports of the Indianapolis and Toledo Conventions, are excluded from the present number of THE INDEX by their length.

On our third page will be found the letter of President White to which allusion is made in our essay on "The Battle of Free Religion with Dogmatism and Superstition."

### A LETTER FROM LUCRETIA MOTT.

PHILADELPHIA, 10th mo. 31, 1870.

FRANCIS E. ABBOT:

My Dear Friend,—Thy letter of invitation to your Free Religious Meeting was received while I was in New York, and forwarded to me.

I could not answer it until my return, not knowing my children's decision as to going to Chicago this Fall. They now say business at home will prevent their going. Toledo was to be visited on the way, and I hoped to accompany them, not being able to travel alone.

Your meeting would be a strong attraction. Those I have attended in Boston have been greatly interesting, and I doubt not are producing good fruit. Theological errors need to be thus met, and a higher righteousness advocated. The kingdom or government of truth—of God—as inwardly revealed, is superior to any mediation or authority.

Good works the rightful evidence of sound faith. The infidelity mostly to be feared a doubt of the sufficiency of this faith to remove mountains of error and wrong.

By faith slavery has been abolished; now determine that the barbarism and giant evil of war shall be overcome, and it shall be done unto us.

Woman is rising above the disabilities of centuries; the laborer is beginning to be deemed "worthy of his hire." Intemperance still slays its thousands, but the friends of that cause are unwearied in their appeals and in their example.

Education is spreading everywhere, so that we may hope there will be not only high-sounding—"Glory to God in the highest"—but—"peace on earth and good will to men."

I never yet wrote a letter to be read in any meeting. I am only sorry that I can't be with you. I enclose a little contribution.

Thy sincere friend,

LUCRETIA MOTT.

### THE BATTLE OF FREE RELIGION WITH DOGMATISM AND SUPERSTITION.

[An Essay by F. E. Abbot, read at the Cincinnati and Indianapolis Conventions of the American Free Religious Association.]

Whoever bestows even a moderate degree of attention upon the tendencies and movements of the age, is struck with a universally prevalent restlessness of mind. All things seem to be tossing on a vast ocean of change. In all its aspects, society appears to be undergoing the throes of revolution. Nothing is fixed. Government, commerce, philosophy, science, religion,—in every department of human activity and thought, old precedents are overthrown, old theories unsettled, old institutions and old ideas shaken to their foundations. What does it all mean? Is it possible, while still bewildered by the whirl and half-stunned by the roar of modern life, to discover a "method in its madness," or trace the working of any large law in this utter chaos of innovation?

I think it is. In whatever direction I look, I seem to see the same essential fact repeating itself, though under an infinite variety of forms,—the same essential law at work, creating phenomena as diverse as night and day, and as numberless as the sands of the sea. Briefly put, the law is this, that *humanity must be developed, and that it can only be developed by the free exercise of its own native faculties.*

"That seems a very simple statement," you may say; "nobody disputes that."

On the contrary, everybody disputes it,—if not in word, at least in act. Nobody believes it to the extent of carrying it out in practice. I have scarcely met a man who had enough faith in it to keep his hands off his neighbor in all respects, and concede to others the same liberty we are all so quick to claim for ourselves. And here lies the explanation of the warfare going on throughout the world—namely, humanity can only be developed *freely*, and yet men lack faith in freedom. The past had faith in Power; the future will have faith in Reason; the present has a divided faith in both, and is therefore at war with itself.

What is the secret of all this seething and tumult in politics, national and international, the world over? Is it anything, at bottom, but the effort of mankind to throw off the old systems of government, which were all based on the idea of brute force—"might is right," as the saying is,—and to establish in their stead forms of government which shall simply *let men alone*? Point me, if you can, to the government in the past which has not rested on this principle that Power, however acquired, is "king by the grace of God." Even in democratic Athens and Rome, the will of the majority was irresponsible and supreme; and it is a modern idea that even the will of the majority has no jurisdiction over the individual, so long as the individual forbears to trespass against others. All governments in the past have been simple embodiments of Power, arbitrary Power, making no appeal to Reason, but declaring sternly—"Do this because I will it." And the entire political struggle of to-day, whether appearing in the domestic administrations or the foreign wars of the nations, is an effort to get rid of this predominance of brute force. The world wants to be let alone, that humanity may adjust itself freely and rationally to the natural conditions of happiness. When it succeeds in making this idea of liberty the basis of all government, whose sole function as such is to protect liberty, we shall have seen the last of political revolutions.

Now I might multiply illustrations of this law that humanity can only be developed by the free exercise

of its native faculties, and show how it is creating everywhere struggle and commotion. Commerce is distracted with questions of Free Trade and Protection, Labor and Capital, Competition and Co-operation, all turning at last on the same pivotal question—"How can we substitute Reason for Power?" Science, art, literature, philosophy, religion,—all departments of human activity exhibit the same struggle, each seeking to secure freedom from the arbitrary sway of great reputations and of systems of thought which rest upon them. Coming slowly to a consciousness of its own right to grow, the human mind is pecking its way out of the shell, and proposes to dismiss the old hen of Authority from all further service of incubation.

There is, then, a battle going on between the expanding mind of man and the various influences that repress its development. It is a war in which every man with a soul above that of a grasshopper must be profoundly interested. We are brutes until we can get out of the narrow circle of our private interests, and merge these in the universal interests of mankind. The horse is happy, completely happy, when he is served with his supper of oats or hay. How much better is a man who cares only for heaping up a fortune? The difference is that the horse is content with his supper alone, while the man wants a house, servants, silver plate and bank account attached to it. They are equally selfish; and the horse has the advantage, inasmuch as his wants, being fewer, are more easily gratified. Hence I hold that the warfare I speak of concerns us all. I wish to show that this universal conflict is substantially a conflict between Free Religion, on the one hand, and Dogmatism and Superstition, on the other hand.

If I am allowed to assume as correct this idea of Religion—namely, that it is simply the effort of mankind to develop itself to the highest possible degree,—I need not waste a word in proving that, so far as the human mind struggles to expand and develop itself, it is to that extent religious; nor in proving that the real foe to the repressive influences of the past is itself religion. The word "Free" does but express what is thus implied in the very word "Religion;" and would be superfluous, were it not that religion has been associated with the narrowness and follies of various artificial systems of thought and life. Waiving at present all defence of my definition of religion, which I have elsewhere defended, I wish to show that "Dogmatism and Superstition" are the other party to the universal warfare of the times.

Now what is Superstition? In a very able discourse on this subject, Rev. O. B. Frothingham recently said:—

"The German philosopher, Kant, hit the matter more near the vital core, when he said—'Superstition is the habit of regarding nature, and natural powers and influences, as being subject to capriciousness, as being unregulated by law.' Superstition is the disregard of law in the natural and in the metaphysical world; in the world of matter and of mind. It is the substitution of fancy for thought, of imagination for reason. It is the subservience of reflection to feeling; the blind submission of ignorance to arbitrary and external authority; the looking off to preternatural or supernatural powers for the help that can come only by natural means. There the mark is hit directly in the centre."

With this view of the question I substantially agree; and I should only supplement it by suggesting that superstition does not *consciously* deny or disregard law, of which it has not even formed a conception, but rather pays no heed to what it knows nothing about. In essence, it is more positive than negative, and might be defined as *faith in irrational Power*, that is, Power undirected by Reason. It believes, and believes intensely; but what it believes in is a Power which acts *irrationally*, whether by mere blind chance, as what is called "luck," or by wilfulness and caprice, as for instance the gods of the Pagan and Christian mythologies.

It is for this reason that the friends of despotism are always friends of superstition. If a man or a nation is taught to believe in Power simply as Power, regardless of the reasonableness with which it acts, he or it is in just the frame of mind to comply with the injunction of Paul—"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." [Rom. xiii. 1-2.] These verses strike the key-note both of superstition and of tyranny, and show the intimate connection between these two. He who reverences power as such, and obeys it simply because it is power, is a slave in body and soul. But he who never obeys any power without being convinced of its right to rule and its reasonableness in ruling,—who would rebel, like Prometheus, against the very God of Heaven, should he violate the laws of reason or right,—this man is free, and the very person that tyrants make haste to get rid of. The connection between slavery and superstition is not accidental, nor the connection between freedom and knowledge. At the root of every bondage lies superstition, reverence for Power divorced from Reason; for without this reverence in the hearts of the people, no despot, whether political or spiritual, could reign an hour. How, then, can you destroy slavery, without destroying superstition, the cause of all slavery? People fail to perceive that reverence for official power as such, whether in kings or county officers, is exactly the same in kind as dread of witches and sorcerers and angry gods. They differ only in degree.

Superstition, therefore, I define as *faith in irrational Power*—Power that either acts or may act irrationally, without thereby losing its hold on human veneration and obedience. Next, what is Dogmatism?

Dogmatism is *half-rationalized superstition*. By



this I mean that the dogmatist accepts the premises of superstition, and builds up a system on them. The authorities on which he relies have no reason to back them—they simply appeal to superstitious faith. For instance, the Bible exerts a vast influence over the minds of multitudes. Ask one of these believers in its authority *why* he believes, and he can give you no reason. "It is the Word of God," he says. "But how do you know that?" "Because," he replies, "the Bible itself says so." Nor can you get any farther with him. The authority of the Bible is proved by itself; in other words, it remains unproved. It has no reason whatever to rest on, but only a blind, unquestioning, superstitious veneration for a *de facto* power. On this basis of unreason, the dogmatist constructs a system of doctrines which, likely enough, are logically strung together and well reasoned out,—having, of course, no real value, because built on delusion. The Bible is a despot whose throne has no foundation but a dream, an hallucination, a reverence for claims which exert enormous power, but make appeal to blind faith rather than to reason. And the dogmas drawn from it have no proof but an appeal to this actual yet usurping authority.

The essence of all dogma is *assertion without proof*; and dogmatism knows well how to cover up the weakness of its first principles by a vast array of logical deductions. This only serves to magnify and multiply the falsehoods with which it starts. The "divine right of kings" was a dogma which served as the bulwark of tyranny for long centuries, since behind it rose a vast structure of regal and enslaving pretensions. In every case, Dogmatism takes the crude Superstition of the people, and elaborates it into an edifice, often constructed with surpassing ability, which ends by becoming a Bastille for the human mind. It thus adds a terrible power to ignorance, by organizing it into a system and using it in the interest of despotic authority. It is, in fact, a most dangerous alliance of reason with unreason which is vastly more powerful than unreason alone, since over a vast mass of superstition it throws the cloak of philosophical rigor. The evil is thus only aggravated, and rendered far more difficult of extinction. In the crude state, Superstition is mainly a matter of feeling, and can be remedied by instruction; but Dogmatism, becoming intellectual in form, grows stubborn and bitter against the light, and remains hide-bound to the end. Arrogant, hard, and implacable, it does infinite mischief by preventing the illuminations of Science from reaching the mind, and thus does its terrible best to keep the world in the dark.

Now that a bitter and deadly warfare is waged between these twin devils, Superstition and Dogmatism, and Free Religion, is plain enough. But like every other warfare on a higher than the material plane, it is invisible to multitudes, even to many radicals. Trade goes on, the streets are thronged, no signs of blood are detected; and, blinded by pre-occupation, many free-thinkers underrate the importance of this warfare. They say the country is well enough, nobody is bound at the stake, and the popular superstition is practically harmless; hence they discourage all agitation, and turn away with indifference from the work of enlightening the people by the dissemination of liberal ideas. Such men are simply as blind as bats. They fail to perceive that the enormous mass of the popular superstition crushes society, and keeps the world in a semi-barbarous condition. They lie paralyzed beneath the pressure, and do not dream that they themselves are victims of the very evil they deny or extenuate.

George Henry Lewes, in his "Physiology of Common Life" [vol. 1, p. 302], says that in England the public is daily becoming more enlightened on the subject of ventilation, though a dangerous indifference, springing from a want of elementary knowledge, is still prevalent, and taxes the patience of reformers; but that in Germany, it is painful to observe that even cultivated men seem almost insensible to the importance of fresh air. He refers to a fact which is familiar to us all, that by remaining in a close and hot room we become so accustomed to the foul atmosphere as not to be aware of its condition until we leave the room and re-enter it. Instead of being unharmed by this unconscious breathing of vitiated air, all the organic functions are depressed, and the entire system is enfeebled; and the only escape from death is the restoration that accompanies a change of air.

Now what is true of the body, is just as true of the mind. We cannot inhale a foul mental or moral atmosphere without paying the penalty. We cannot get so accustomed to it as not to receive great injury. Yet the superstitions of the people vitiate the air of society to an extent so great that multitudes of persons, themselves liberal in opinion, are half asphyxiated with timidity, dare not say their souls are their own, and never venture to utter their heresies except with bated breath in a corner, with nervous glances over their shoulder all the while. These are the very persons who seem to have the greatest faith in the harmlessness of the popular follies of belief,—the utter innocuousness of the atmosphere that is suffocating their manhood. They are gradually depleted of their courage and sincerity, yet remain apparently unconscious of their own moral deterioration.

Now it is not best to submit to this state of things without at least a protest. The house we live in wants ventilation; the air is foul with superstition and dogmatic folly. I mean, if I can, to raise a window, or, if I can't, to break it. The health of the company is worth more than all the glass. A stream of the cool, fresh air of common sense would wonderfully refresh these pale, narrow-chested people who now daily draw into their lungs air that is only

fit for a stable. The habit of inhaling superstition is ruinous, if long continued. It is every man's interest to get good ventilation; and the only way to get it is to let the pure out-door breezes of truth sweep freely through society. The mental atmosphere is to-day heavy and foul; and the world wants nothing so much as thorough ventilation. The tone of our whole character suffers from the carbonic acid of superstition which we cannot help breathing more or less; nor is its evil influence any less real because we are so accustomed to it as scarcely to be conscious of it. The dogmas which it supports deprive us of all the countless benefits which would accrue to us from a higher state of civilization. We live in an atmosphere of ignorance and fear,—ignorance of the most vitally important truths, fear of the beneficial effects these truths would produce. Even if we ourselves are to some extent enlightened and courageous, we are far less so than we should be, did we not have to be fighting all the while against the darkness and the timidity that prevail. Mankind are so bound together that no one can help suffering from the evils that harm society as a whole; and neither you nor I are so thoroughly human, such well developed men and women as we should be, if Superstition and Dogmatism did not stand in the way of a true civilization. We are forced to assume an antagonistic attitude towards the fears and follies of our times; and I must confess that this very antagonism, necessary as it is, and a lesser evil than politic submission, is unfavorable to the sweet and genial spirit that is part of the noblest character.

This reaction upon ourselves, if nothing else, makes the superstitions of other people a positive harm to us, besides simply depriving us of the advantages for culture and character we might otherwise enjoy. We have to grow in an impoverished soil; the conditions of high development do not exist; we are debarred from the inestimable good that would come to us from living in a period of universal enlightenment, and from breathing an atmosphere of universal freedom, courage and superior knowledge. Even if we care only for ourselves and our children, we have every motive that can appeal to human selfishness, to seek the destruction of superstition and the establishment of a better state of things. But if to these selfish motives we add the nobler impulses that should urge us to seek the good of all our fellow-men, surely it becomes in the highest degree a duty to throw our best powers into this cause of spiritual emancipation, and to do the utmost possible for the triumph of Free Religion over Superstition and Dogmatism. The fruits of victory will surpass our wildest dreams; and though we may not, nay, cannot live to behold them all, we shall but discharge a high and divine obligation by helping to make the world we dwell in a garden, well watered and enriched with generous soil, for the growing of a fair and fine Humanity.

If any one is still skeptical concerning the enormous power of superstition in our own country, which we are all accustomed to hear lauded as thoroughly enlightened and free from it, I ask him to consider candidly the condition of our educational institutions. Education, if untrammelled, is the greatest, nay, the only corrective of superstition. But if not untrammelled—if perverted to the service of superstition itself,—it becomes the greatest agency for perpetuating it, and keeping the human mind in darkness. Let the man who is himself liberal and at the same time indifferent or skeptical as to the harm done by superstition in America, scrutinize the actual condition of our schools and colleges, and he will see abundant reason for untiring and active exertion for the spiritual emancipation of this country.

Not to mention the Catholic schools of the country, which we all know to be managed with the express purpose of planting Catholic superstition in the minds of children, the determined efforts of Protestants to enforce Bible-reading in the common schools, which are supported by taxes levied from the whole people, have been thus far crowned with success. The protests against this injustice in Cincinnati have been thus far fruitless. Why? Because the public mind is so steeped in superstition that it cannot perceive any injustice in perverting public funds to the support of Bible-worship. Men who put the Bible on a level with all other books are compelled to pay their money to uphold the notion that the Bible is the "Word of God," and therefore above all other books. Children are thus inoculated, so far as Bible-reading can inoculate them, with superstition. The real cause of this outrage is the superstition which is entrenched in public opinion.

Furthermore, in very large portions of this country, no teacher, however competent, can secure employment in the common schools unless he or she believes in the popular theology. It so happens that the best teachers, those most competent to instruct and wisely educate the young, are usually disbelievers in this theology. The consequence is that Protestant schools are not only kept crude and imperfect, but are actually perverted to the inculcation of the most arrant superstition. This is no fancy picture. Even in Massachusetts, an admirable teacher was lately dismissed from a State Institution, simply and solely because he was not "Evangelical," *i. e.* Orthodox. The chaplain of the State Reform School at Westboro', in the same State, recently published an appeal for fifteen more teachers in his Sunday School, in which, although he is supported by money paid by liberals as well as Christians, he makes this public avowal of his perversion of this money to the support of superstition:—

"It will be highly proper to say that I do not wish to be understood as making an indiscriminate call for teachers, without regard to their character or fitness. We are needing *converted* teachers. We would not especially urge any but converted

teachers to take classes, for 'If the blind lead the blind, will they not both fall into the ditch?' The boys cannot certainly be benefited by the instruction of *infidels*. The scorner, the doubter, and those who are commonly known as *non-professing Christians*, we will very willingly excuse. Intelligence and discernment may be well employed in increasing the resources and glory of earthly kingdoms, but the highest order of learning can contribute nothing to the glory of God's spiritual kingdom, unless it includes also a knowledge of the 'Divine science of saving immortal souls.'

Now the bigoted and unjust discrimination in public teachers on account of their religious belief has the effect in many ways of keeping education at a low ebb. Science is not honestly taught by "Evangelical" or "converted" teachers, but is twisted and belied to make it tally with the Bible. Enlightenment is corrupted at its very source. The text-books adopted by such teachers are filled with deliberate falsifications of fact, in the interest of orthodoxy. Thus the superstition which causes the employment of these teachers is perpetuated in turn by their mistaken or dishonest instructions. Whoever will take the trouble to examine the books used in our public schools will find my assertion abundantly substantiated.

Nor is it only in the lower schools that superstition thus poisons the very foundations of knowledge. Our academies, high schools, and colleges are to a great extent under the same injurious influences. No person, however competent to teach or however distinguished in his special department of science or learning, can be appointed as professor in a single American college or university, if he is publicly known to be skeptical in his views of Christianity. Almost all our colleges are under denominational control, and are secretly governed by the narrowest and most sectarian objects. They are managed by Evangelical ministers, and devoted to the manufacture of more of the same sort. Their primary object, the object which secures them the money-support of their respective sects, is not education, but the propagation of sectarian superstitions. I assert with the utmost deliberation that there is not a single school, high school, academy, college, or university on this continent, which is really free from the depressing and embarrassing influence of public superstition. Even Harvard and Yale, even the University of Michigan and Cornell University, are at this moment afraid to employ a professor who is under its ban. They all have professors who secretly disbelieve the orthodox theology, and may be no more Christian than myself; their views may be known to their private friends, and in a narrow circle of acquaintances. But I challenge denial of the statement that no man can be appointed to a professorial chair in any American university, who is well known to the public at large as a non-Christian. Public superstition would keep away such large numbers of students, that no college faculty in the land dares to incur its frown. The result is that instruction is restricted, the true and fearless spirit of science is repressed, and the enlightenment of mankind is retarded. This is the plain and unvarnished truth. To her shame be it said, America has not one college or university which is really free. Public superstition puts learning itself into fetters, forbids science to apply its own fundamental principle of the immutability of natural laws, and persecutes that very spirit of free and fearless inquiry which alone can complete the edifice of American liberty.

Perhaps you doubt the truth of these statements of mine. Let me give you a single illustration.

If ever a university has made profession of perfect independence of public opinion with regard to theological beliefs, it is certainly Cornell University. It was declared at the start, that appointments to professorships would be made without regard to the theological belief of the applicants, but that the administration of the university would keep itself free from all sectarian influences. Doubtless these professions were made in perfect good faith; but they *could* not be carried out into practice, because public superstition forbade. Although in the appointment of professors the promised impartiality was not observed, the Christian public have nevertheless remained unsatisfied; attack after attack has been made on the college for its theological unsoundness, and the bitterest abuse heaped on the officers for their alleged hostility to Christianity. So fierce did the assaults become, that President White, himself a man of the largest and most liberal culture, who, I doubt not, would be glad to make Cornell as free as any German university, was stung into making a defence of the college government which, I confess, it grieved me to see. In order to repel the charge that he and his associates were, in his own words, "haters of Christianity," he declares that—

1. There has never been in the college a public exercise of any sort whatever, whether inauguration, commencement, or laying corner-stone, without public prayer by a clergyman in good and regular standing in an Orthodox Christian Church; though a liberal Christian might, if present, have been asked to take part.

2. A chapel is part of the proposed plan of the University buildings, and one is now constructing.

3. Every day is begun with reading from the Scriptures and "Christian" prayer.

4. A Young Men's Christian Association has been formed, and a room assigned it in the University buildings.

5. One hundred and fifty thousand dollars have been given to the college, and fifty or sixty thousand more pledged, by "earnest, Christian men and women" who have become satisfied of its real Christian character.

Now that the President of a great University, devoted simply and solely to *education*, should be obliged thus to cater to jealous orthodoxy, and de-



fend his work by the plea that it is thoroughly Christian, is a proof of the reality and power of public superstition that no liberal man can dispute. It is a disgrace to America. I am very far from judging President White harshly because he has thus bent the knee before the great spiritual tyranny of the land; perhaps he could do no otherwise, though certain I am that some would refuse to do what he did in the matter, cost what it might to the University. I sincerely pity a liberal man who feels himself forced to such public self-humiliation; and I only refer to it now as a signal proof of the reality and activity of a great public superstition in America, which makes impossible a really free education and a really high civilization. Not till this superstition is destroyed in the public mind, will our country take a front rank in the world, or our people become worthy of their own Declaration of Independence.

The grave fact is that Christianity, organized intellectually into a great dogmatic system, organized socially into a great ecclesiastical system, is itself, notwithstanding the services it has rendered, and to some extent is still rendering, the vast organic Superstition of the age. It is the source of all minor superstitions, which only as parts of it are able to retain their hold on the public mind. It is responsible for all this hindrance to the advancement of the race to which I have referred; and so long as it reigns over the public mind and heart, just so long will America feel the benumbing and paralyzing influence of *Superstition dogmatically, socially and ecclesiastically established*. It is the task of to-day to overthrow this enormous superstructure of spiritual tyranny, and establish in its stead a free, enlightened commonwealth, whose corner-stone shall be freedom, education, and human brotherhood,—in a word, **FREE RELIGION**.

#### THE WORK OF RADICALISM IN INDIANA.

[An Essay read by Col. J. O. Martin at the Indianapolis Convention of the Free Religion Association.]

What should the Liberals of Indiana do? Our friends from the hills of New England have come to bring us the ripe fruit of their study and thought, to join the experience and culture of the east to the young, vigorous and progressive ideas of the west, to help us to develop the Liberalism of Free Religion in Indiana. We stretch out our hands to them and give them a hearty Western welcome to the Railroad City—the capital of Indiana. We thank them for coming and hope the good fruit of their work will afford them compensation. While we listen to the messages that they bring us, and while we are roused with enthusiasm for the great cause which these friends represent, let us see how we can be permanently benefited by this Convention. Let us see what we can and what we *ought* to do for ourselves as citizens of Indiana.

Indianapolis is near the centre of the great State of Indiana with its population of nearly two millions. The vast agricultural and mineral resources of the State are just beginning to be developed. The vast social, moral, and intellectual powers of its people are rapidly developing. On all sides are school-houses and colleges for the education of our children, and the number and elegance of our churches would indicate, to a casual observer, that ample preparation is being made for the religious training and development of the people.

With the exception of a few Jewish Synagogues, these churches are all called Christian, and nearly all of them Evangelical or Orthodox Christian.

There is, I believe, but one Unitarian Church or Society in the State—eight or ten Universalist Churches, all small and poorly supported—here and there a little association of Spiritualists or Hicksite Quakers, or a little club of Free Thinkers. These are the only organizations for religious worship or culture outside of the Orthodox and Catholic Churches in the State.

All this would indicate that the people of Indiana are pretty well satisfied with the existing churches. This, however, I am satisfied, is not the case. On the contrary, a large portion of the best educated, most philanthropic, and most religious of our people have outgrown the churches. This is true of many excellent people inside of the churches, as well as of the better class of the "world's people."

These people (and their name is legion) have become thoroughly satisfied that the doctrines, creeds, dogmas, and theories of these churches are false—that they are derogatory to God and injurious to man—and that, if the churches ever met the wants of humanity they do not and cannot do it to-day. Science and literature, religion and philanthropy, are rapidly increasing the numbers of this class of people.

Our first duty, then, it seems to me, is to *organize*. The great ideas that have moved the world forward and elevated humanity have at first been possessed by a few minds; at last men have organized around those ideas, which have then become a power in the world. So it seems to me that we who believe in Free Religion or Liberal Christianity should organize on a basis so broad and comprehensive that it may embrace all who desire to reach a higher and better development for man than has been reached in the past. Wherever there is an organization already existing that comes nearly up to our standard, it is, I think, wisest for us to help it in its work rather than to organize anew. Every city, village or hamlet in the State that has no liberal organization should form one. I am satisfied that there is not a place of two hundred inhabitants in Indiana, in which sufficient good material may not be found for such an organization.

These societies, when formed, should communicate

with each other and exchange ideas. They should seek for truth wherever it is to be found; but they should not be satisfied with the possession of abstract truth. They should be very practical. Before they tear down the old, they should be sure of building something better. In short, they should be sure that they can do more good than any church in the vicinity can do.

The press and the platform should be made powerful engines in this work. Take Abbot's INDEX or Towne's EXAMINER. There is more intellectual and religious *pabulum* in a single number of either of these, than a dozen orthodox papers or ministers can give.

The next thing that we should look to is education—full, thorough, and comprehensive education. Teach the boy science and mathematics, and he will discover a theology for himself. But he will be very unorthodox. The clear and established facts of science are giving us a revelation far nobler and truer than all the pagan and Christian theologies of the past. Humboldt's calm Cosmos is taking the place of Moses' little Garden of Eden. The truths of Geology have destroyed the fictions of Genesis. Science has unveiled the laws of the physical universe, which were never revealed to Jesus or his apostles, and has shown that the miracles said to have been performed by them were simply impossible, and that the men who recorded these stories were mistaken. Ignorance is our greatest enemy—science our best friend. The student must be a free thinker. He cannot believe in science and the theology of the churches; but he *must* believe in science,—he knows it is true.

Strike on with your hammers, Geologists, till you break through the six days of creation! Strike on till you show the world the foot-prints of the creation in the old red sandstone and the marble tomb of the corals. Open the great book and show us what God has written upon the rocky tables of the ages—written for all men to read as he never wrote for Moses on Sinai.

Gaze on through your miraculous tubes, ye Astronomers, and show us the wonders of that mighty universe that moved in its sublime course so far beyond the vision of the prophets and psalmist, and we will say with the psalmist that "the Heavens declare the glory of God."

Go on with your investigations, students of history, till you can give us the facts of human experience in the past as far as they have been recorded. Separate these facts from the Jewish and pagan legends and mythologies, so that the minds of men shall no longer be weakened and beclouded by mistaking the simple nonsense of the Jewish and Persian dreams for the word of God. If these legends are deemed worthy of preservation, put them in a book by themselves. Let men see them as they are, with no cloud to cover them from the day and they will discover their hideous deformity. Men will then learn that God's revelations are constant and eternal and that only the vast universe can contain His word. As Liberals we should take hold of the great social questions of the day which are ignored by the Churches. We should make our definition of politics "God's law applied to human government." We should then put religion into our politics and purified politics into our religion. We should labor to remove from our statute books those unjust laws which deprive one-half of our fellow citizens of all political rights. We should stand for exact and equal justice for all men and all women. We should oppose war as the greatest wrong which one people can possibly inflict upon another. By teaching the absolute brotherhood of all men we should help to educate men up to so high a moral standard that they will never consent, under any circumstances, to take the life of a brother man. In all great questions of reform and progress we must be leaders. The church and the clergy will never dare to lead. Yet they will follow, though with halting step and averted gaze. They will at last learn to trust in God and man; and when the moss-grown walls which the ignorance, superstition and wickedness of the church of the past have built up in the path of human progress are broken down by the battering rams of free thought, they will shed a few tears over the ruins—then they will rejoice with us and say, "What wonderful things God has wrought!" I try to forget that these shepherds of Israel, these self-appointed servants of God and professed followers of the good and loving Jesus stood up so long and so strongly for slavery, and that they found so many texts in the Bible to prove that it was right. I thank God that infidelity to the churches, but fidelity to God and man, was strong enough to break the shackles of four millions of my countrymen. But I love to remember that there were a few noble exceptions to this rule. I love to remember how heartily the church and the clergy endorsed liberty when it became an accomplished fact—how heartily they endorsed the doctrines of the reformers when they could not do otherwise, while we stretched out the hand of a brother to the poor, the ignorant, the oppressed, the abandoned and the criminal. Let us be very charitable to these men with priestly robes. If we believe that these men have been false to their age and false to humanity, and hence false to religion and to God, let us strive to be truer men and to do better than they have done. As I look back over the pages of history and see how Christians have butchered each other and are butchering each other to-day—as I turn the pages of these eighteen centuries of Christian history and find almost every page dotted with figures numbering those slain by Christians—as I see the pages of this long, long history stained with the blood of millions of God's children slain by Christians, I think that the blood of the martyrs has indeed been the seed of the church. When I see the tear

stains which the oppressions and cruelties of this Christian church has left upon the sad faces of this long line of humanity—when I see the fetter marks upon the limbs of my fellow men made by chains forged by Christian hands—when I see my fellow men imprisoned in dungeons, suffering cruel and vindictive punishments resulting from the wicked creeds of the churches—when I see all these great wrongs that have been heaped upon humanity in the past and many of them continued in the present in lands called Christian, and find that the Christian church, as an organization, has never raised its voice against them or in defence of the rights of man—when I find that its anointed ministers have been so busy with their creeds and dogmas, so anxious to save men from an imaginary hell in the future, that they have calmly plunged them into a real hell here—when I learn from the history of the past that nearly all great reforms have been begun and carried on by men called infidels by the churches, and against all the organized power of these churches—when I see what a whitened sepulchre this Christianity has been of dead men's bones, what a failure it has been and how short it has come of meeting the wants of humanity, I can understand why it is that earnest and sincere men like our friend Abbot have scholars. Men who believe in God and love their fellow-men should say, "This will not do. We must have something higher and better than this Christianity." On the other hand I find men equally earnest and sincere, glowing with philanthropy, men like our brother Towne, who are so conscious of God that they seem to float in the very atmosphere of his love, who say,—“These charges against the church are all true; but it is the fault of the creeds and theologies that have been imposed upon it and not of its founder, Jesus. The fault is in the stream and not in the fountain.” Both agree in their admiration of the life and teachings of Jesus. One is for purging the church and retaining it. The other for throwing the corpse overboard. Both agree that the old house is full of rotten timbers, of decaying skeletons and frightful ghosts, and will not do for our brother men to dwell in. One says, let us remove the skeletons, and the ghosts will leave. Let us purify the house from cellar to garret. Let us put new timbers in place of the rotten ones and make it habitable. Let the statues of the saints and the pictures of the martyrs remain. He is a liberal Unitarian. No, says the other. The house is so rotten that it won't pay for repairs. The walls are too deeply stained with blood. It may have afforded some shelter in the past, but it has been a prison and a tomb for mankind. Let us tear it down and build anew. Let us lay the foundations deep and strong upon God's granite. We will use all the good stones that we find in the ruins and new stones from the quarries of to-day. He is a Free Church man. Both are good builders and would make a good house. Humanity stands shivering to enter the portals of this glorious temple. Let us serve as earnest and willing workers with either or both.

The New York *Nation*, in its excess of information upon every conceivable subject of human thought, is occasionally conspicuously inexact. On the 21st ult. it announced to a surprised New England community that—"At the time the Puritans were burning for witchcraft, and exiling Roger Williams into the wilderness, the Catholic colony of Maryland had taken the most tolerant grounds with respect to liberty of conscience."

The *Nation* couldn't well have got more serious blunders into fewer lines. "Burning for witchcraft" was never an employment of the Puritans. A few of them, in Eastern Massachusetts, as the Worcester *Spy* correctly states, gave way for a time to an outburst of fanatical rage against "witches;" but it was soon suppressed by Puritan influence, and never renewed, although in England, then and long afterwards, trying "witches" and ordering them to execution was a constant business of the courts. During the temporary madness at Salem, no "witch" was burned. It is equally a misrepresentation to say that toleration, in the colony of Maryland, was due to the Catholics of that colony. The charter of Maryland was framed by the Protestant government of England, and Maryland was under the control of that government until the revolution of '76 created the United States. To this fact, adds the *Spy*, is due whatever toleration existed in that colony. The Catholics of Maryland were not free to persecute Protestants. They knew very well that the English government would not allow such persecution. As their own peace and security was due to Protestant toleration, they could not very well interfere with liberty of conscience in others.—*Commonwealth*.

A Roman Catholic Silesian farmer, discussing war matters with one of his neighbors, said,—“The Prussians have got the best of it in Schleswig-Holstein and in Austria; but they will never conquer the French till God Almighty himself turns Protestant!”

#### LOCAL NOTICES.

**FIRST INDEPENDENT SOCIETY.**—The regular meetings of this Society will be held for the next three Sunday evenings at 7 o'clock, in "Gitskey's Grand Opera House." The public are invited.

**RADICAL CLUBS.**—Meetings immediately after the meetings of the Independent Society. Subject of discussion for Nov. 20:—"Why are Liberals less willing than Conservatives to make sacrifices for their Ideas?"



## Department

### OF THE FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

#### OFFICERS OF THE FREE RELIGIOUS ASSOCIATION.

PRESIDENT—Octavine B. Frothingham, New York City.  
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The editor of THE INDEX proposes to devote the entire number this week to the Western Conventions which have been held under the auspices of the Free Religious Association. This being the case, we gladly give up a considerable part of our portion of the paper to the same purpose; and, with regard to the Conventions at Indianapolis and Toledo, shall content ourselves with simply indicating the questions that were discussed and the speakers who took part. Nor is it so important to report these Conventions in detail, since, though each had its peculiar features, they were based on the general plan of the Cincinnati Convention reported last week.

The Convention at Indianapolis opened on Thursday evening, November 3d. The hall, a large one, was very nearly filled with an audience of marked intelligence and earnest interest in the objects of the meeting. Rev. Henry Blanchard, minister of the Unitarian Society of the city, presided at this opening session and made a few introductory remarks of welcome,—cordially commending the earnestness and sincerity of those who were working in the Association, though he might not in all things work with them. Mr. Frothingham, the President of the Association, followed with an address similar to that which he made at the opening of the Cincinnati Convention, delineating the general ideas of the free religious movement. Brief addresses were also made by Messrs. Abbot and Potter in the same line of thought. On Friday morning, the Convention discussed the subject of "The Relation of Religion to the State in America,"—including the question of the Bible in the Public Schools. This topic was introduced by a lucid address from Miss Lillie Peckham, who took strong ground for the utter secularization of the State and of the Schools. Thomas Vickers, Rowland Connor, E. C. Towne, and others, spoke on the same side. Free discussion and a statement from the other side were invited. No one accepted the invitation to defend the use of the Bible as a book of worship in the schools. Rev. Mr. Blanchard, however, though not himself taking that side, stated some of the arguments for it, and wished that they might be considered by the speakers present. Mr. Vickers replied. At the afternoon session Mr. Abbot repeated the essay read at Cincinnati, on the "Battle of Free Religion with Dogmatism and Superstition," and an interesting discussion followed, participated in by Messrs. Frothingham, Towne, and others. Later in the session, Col. J. O. Martin, of Indianapo-

lis, read a paper on "The Work of Radicals in Indiana." This essay was based on statistics as well as faith, and was a spirited plea for organization. The question opened at Cincinnati by Hon. Mr. Reemelin,—“Will the Coming Man attend Church?” proved such a fertile and vital topic, that it was made the subject of the closing session at each of the other Conventions. At Indianapolis it was introduced by an able and trenchant address from E. C. Towne, which we hope may somehow get into print, though he spoke only from brief notes. Mr. Abbot, Miss Peckham, and Messrs. Frothingham, Connor, Potter and Vickers followed, speaking to the different points of the same subject. And at a late hour the Convention adjourned,—the members of the Association and the local friends both feeling that it had been a success. The hospitality of the Indianapolis people was hearty, hale, and generous.

Our speakers, separating in various directions for Sunday, met again in Toledo Monday evening, November 7th. A fine audience greeted them in Gitskey's Opera House. The Hon. Richard Mott was made Chairman for the evening, and opened the meeting with some pertinent and wisely chosen remarks on the advantages of free inquiry and the possibility of free spiritual fellowship. The Secretary of the Association followed with a brief statement of the origin of the organization and its plan of work. The President then made an elaborate address on its fundamental principles and aims, holding the close attention of the people for more than an hour. This address, though having the same object, was quite different in form from that made at the opening session of the other Conventions, and we very much regret that no good report of it is extant. On Tuesday morning, Rabbi Wise read a paper on "Religion in the Light of Reason and Common Sense," which made an excellent introduction to the discussion on this topic, which occupied the morning hours. The speakers were those who had taken part in the previous meetings, with the re-inforcement of Mr. G. B. Stebbins, of Detroit. Rabbi Wise was also a strong addition to the working force of the platform, and took a most hearty interest in all the proceedings. In the afternoon, Mr. Vickers opened the subject of "The Proper Use of Sunday," with an essay that ought to be printed as a tract and spread all over the country. Rabbi Wise, Rowland Connor, Mr. Cross, of Toledo, and others followed, all advocating the use of Sunday, not as a day of sacred observance, but for the highest ends of culture and of mental and moral improvement. "Will the Coming Man attend Church?" was again asked and answered in the evening. Miss Lillie Peckham introduced the question with an admirable essay. It was spoken to by Jew, Christian and Come-Outer, by the believer in Spiritism, and by those who would not affirm a belief in immortality, and, though there was much difference of opinion in details, there was very substantial agreement in the proposition, that, since the *existing* man does not now go very much to the *existing* church, the *coming* man, if he goes to church at all, must make a very different church, and that it was already time to begin to make it.

Thus ended the series of Conventions. The Toledo friends were outdone by no others in the cordial reception of our meeting and its speakers. The Conventions have fully real-

ized the expectations of those who projected them. This must suffice for remark at present. Next week we shall give a summary of reflections concerning the experiment.

#### PUBLICATIONS.

The Report, in pamphlet form, of the ANNUAL MEETING of the FREE RELIGIOUS ASSOCIATION for 1870, can be obtained by applying to the Secretary, W. J. POTTER, NEW BEDFORD, MASS. It contains addresses by O. B. FROTHINGHAM, on "The Idea of the Free Religious Association;" DAVID A. WASSON, on "The Nature of Religion;" MRS. E. D. CHENEY, on "Religion as a Social Force;" F. E. ABBOT, on "The Future of Religious Organization as affected by the Spirit of the Age;" S. JOHNSON, on "The Natural Sympathy of Religions;" RABBI WISE, on "The Universal Elements in Judaism;" COL. T. W. HIGGINSON, on "Mohammedanism;" WM. H. CHANNING, on "The Religions of China;" W. J. POTTER, on "The Religions of India;" and an abstract of a discussion on the "Relation of Religion to the Public School System of the United States." This Report is specially representative of the principles of the Association. Price 50 cents. In packages of five or more 30 cents each. Also CHANNING'S Address on "THE RELIGIONS OF CHINA," (a careful and instructive essay, of particular interest at this time to Americans) in a separate pamphlet for 20 cents.

The ANNUAL REPORT for 1868 and 1869 (at 40 and 50 cents respectively), Rev. Samuel Johnson's essay on "THE WORSHIP OF JESUS" (50 cents), and an essay on "REASON AND REVELATION," by WM. J. POTTER (10 cents), all published through the Association, can also be obtained by applying to the Secretary.

The Report for 1868 contains a letter from the celebrated Hindu Theist, KESHUB CHUNDER SEN, on the "Origin and Aims of the Brahmo Somaj," also an address by WENDELL PHILLIPS, on "Religion and Social Science;" a letter by M. D. CONWAY, on "Religious Movements in England," and speeches by JAS. FREEMAN CLARKE, ROBERT COLLYER, CHARLES H. MALCOLM, JOHN WEISS, and others. The Report for 1869 has addresses by RALPH WALDO EMERSON, D. A. WASSON, JULIA WARD HOWE, C. A. BARTOL, PROF. DENTON, HORACE SEAYER, LUCY STONE, and others.

THE WESTERN MAN WHO SAW THE OCEAN.—I saw a man at Newport coming out upon the cliff by Easton's beach, where the ocean all at once lifts up, and looks face to face with the gazer, over the rocks. The ocean was pouring in long rolling waves between Ochre Point and Easton's Point, drumming under Forty Steps and breaking with power and whiteness upon the sandy crescent of the beach. The man's face was so pathetic and his look so affected me that I looked myself at the sea again, and felt more than ever the glory of it. He gazed away a little while, and then observing me near his feet, he recovered himself.

"Is that the sea, sir?" he said; "the ocean?"  
"Yes."

"It's not a bay, nor a channel; but it's the whole thing—the genuine Atlantic?"

"Yes! There's nothing past that but Europe."

He looked at it again in silence for some time, and then remarked:—  
"It looks just like the pictures of it. It's mighty fine. I never saw it before."

"What part of the world are you from?"

"Born in Ohio, sir. Moved to Kansas. Always a Western man. I came East on purpose to look at the sea, and now that I'm here, I guess I'll enjoy an hour of it."

So he sat down on the grassy cliff, and looked, and there I left him, a delighted worshipper. He will, perhaps, go home to tell his boys how it sounds, how it roars, how the boats gallop on it, how the land on its verge wears a naked look as if smitten by its gales.

—Correspondent Chicago Tribune.

EXTRACT OF A LETTER WRITTEN BY ELIAS HICKS, TO ———, DATED 2D MO. 16, 1825.—"There is certainly a very great inconsistency in the professed belief of far the greater part of the inhabitants of Christendom, and indeed many in our society, all which has been produced through blind tradition, in which they have been driven to believe that not one sentence in the book called the Bible, however inconsistent with reason and truth, is to be called in question, but to be taken on trust, right or wrong, although, if rightly examined under the guidance of truth and right reason, many incongruities and errors would be discovered. And many very fatal ones, as respects the true interest of mankind, for if it is not so, from whence has risen all the strife, different sentiments and opinions, animosities, quarrels, wars, bloodshed, and a flood of other evils, all of which arise principally from the different views and opinions that men have about what is contained in the history of the Bible, and which disturbances will never come to an end, until the Bible is brought down to its right standard, as all other books, a mere history of past events, and which every man has a right to read, and consider, and judge of, as he does other histories; and when this comes to be the case, the Bible will be more generally read, and become more useful than it has ever yet been."



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THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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TWO DOLLARS PER ANNUM.

FRANCIS ELLINGWOOD ABBOT, EDITOR.

#### THE UNITY OF SPIRITUAL FREEDOM, AND THE OPPORTUNITY WHICH AMERICA OFFERS FOR ITS DEVELOPMENT.

[An Essay read by Rev. W. J. Potter at the Cincinnati Convention of the Free Religious Association.]

The Committee of Arrangements for this Convention have desired to present as the subject for consideration and discussion at this session, "The Unity of Spiritual Freedom, and the Opportunity which America offers for its Development." In undertaking to open this subject, I feel that I hold the key-principle of the free religious movement, and I would fain strike the key-note of the day's discussions. At least I am very sure that in this subject lies the fundamental principle of the Free Religious Association, and as an interested member and officer of the Association from its origin, I would so present the subject, if possible, that you who have gathered in this Convention may see clearly that the Association has a solid basis, a deep significance, and an indisputable right to be,—that it has beneath it a sufficient principle, that it had for its origin a sufficient cause, and that it has before it a definite purpose and destiny.

Our main word, our central principle, is *Freedom*,—freedom of thought, freedom of faith, freedom in respect to religious belief and practice. Without this principle of Freedom, of absolute individual liberty of thought, conscience, and faith, we should not have organized; we should not have called this Convention to-day. And yet, though we believe in this perfect individual freedom, this sacredness of individual thought and action, we believe also in association,—else, too, we should not have organized. We believe in fellowship, in fraternity, in brotherhood; and we believe in fellowship, in brotherhood, in fellowship, on the basis of perfect individual liberty. We believe that men, though absolutely free in thought and inquiry, absolutely free in matters of conscience and faith, can yet come together in association for common ends, can live and work together for common purposes, can find help and profit in each other's society,—that by a free comparison of their views, the result of their free thought, they can help one another in the discovery of truth, in the promotion of righteousness, and in advancing the solid happiness of each other and of mankind; and further, we believe that it is by association on the basis of perfect individual freedom, that humanity is to come into that state of perfect fellowship, that ideal brotherhood, which has been the dream of wise and good men in all ages,—the brotherhood of race with race, of nation with nation, of individual with individual; wherein aspiration will be added to aspiration, effort to effort, strength to strength, all working together for the common weal. And we believe that America, from its separation from the institutions of the old world, from the civil and social freedom which it offers, from the malleable condition of its society drawn from all parts of the world, presents the best possible opportunity for developing this ideal fellowship into actual existence. And

therefore it was that the Free Religious Association was born in America; and it is to-day no New England conceit, no Boston notion, no provincialism of sect, or philosophy, or theology, but an *American* Association; as capacious in its principles, purpose, and destiny, as America itself, and especially at home out here by the broad rivers and the boundless prairies of the West.

I think it must now be sufficiently clear why I should say that this subject especially includes and covers the fundamental principle and purpose of the Free Religious Association. The subject accurately designates the very movement, names the very ideas, which called the Free Religious Association into being. But, though an interested member of the Association, and most heartily believing in its mission, it is of this movement that I am to speak today. I am here more concerned with *ideas*, than with any organization that strives to represent them. Spread and establish the ideas, and the organization will take care of itself.

What, then, are we to understand by "Unity of Spiritual Freedom?" I should say, first, that unity in some sense has always been the religious ideal,—unity of man with man and of man with God. The ideal aim of all religions is reconciliation, concord, peace, communion, fellowship,—the bringing of the human and the divine into oneness; the bringing of man out of his conflict with error and passion and sin and disease and sorrow, into a condition of harmony with his own nature, and with the eternal providence of law that asserts its right to rule his nature. Religion has sometimes taken very strange ways for expressing and achieving this ideal,—ways that have led only to further discord; to theological hostility and bitterness; to sectarian bigotry and persecution; to divisions and wars, the most cruel the world has known. Nevertheless, whenever the highest and purest aim of any religion has been expressed, it has been spiritual reconciliation, moral unity, fraternal fellowship of man with man, filial fellowship of man with the Infinite. The Hebrew prophets were fond of painting this picture of perfect peace as the result of the triumph of their faith upon the earth. The vision embodied itself in the expectation of the Messianic Kingdom. Christianity took up the same hope with some dogmatic modification. Confucianism, Buddhism, Brahmanism, have all attempted to find the way to *universal harmony*.

Yet no religion in its organized form has ever reached this ideal. The process towards it is one of historical development,—of growth, of steps and stages. Let us look at Christianity as the religion with whose history the majority of us here are most familiar, and the religious stock from which most of us have sprung. We may note three distinct stages in its development.

After Christianity had passed its first days of inspiration, then came in the natural order of its historical career the stage of *ecclesiasticism*. The new faith, the fresh inspiration and hope and life became embodied in an institution called the *Church*. The Church became the recognized receiver, keeper, preserver and defender of the new religion. To get at the religion, therefore, and enjoy its benefits, one must needs go through the church. Now the church claimed to be catholic and universal; yet it drew a sharp line of distinction between itself and that portion of mankind outside of its limits. It claimed to have found spiritual unity; but its unity was submission of individual will to ecclesiastical domination. It had much to say about the communion and fellowship of saints; but the saints were always supposed to have graduated from the membership of the church. It established "brotherhoods" and "sisterhoods"—some of them inspired with true heroism and grace—hinting at the grand aim of spiritual unity—but the bond was always limited by ecclesiastical ties. The fraternity stopped just where assent to the authority of the church stopped. And for many centuries Christianity remained in this ecclesiastical stage. The Christian religion and the Christian church were one and the same. All ideals of spiritual fellowship, of unity, of fraternity, were limited by ecclesiastical lines and conditioned by ecclesiastical exigencies. The idea of unity was preserved, but it was unity through the principle of submission to some external authority. The theory of the church was that mankind were children,—that they were to receive what was told them for truth without question, and were not to reason in matters of religion, but to obey.

Of course on such a basis universal spiritual unity was impossible. Mankind will not remain children. All the time, and in spite of the theories of the church, they were being civilized and educated out of the condition of childhood into the condition of manhood. Reason asserted its natural rights and would ask questions. Whence did the natural falli-

ble men whom the church had made expounders of truth derive their superior wisdom, that their word was not to be questioned? Whence did the church itself get its right to demand submission to its authority? Whence its power to dictate what human beings shall believe and do in this life, or what their fate shall be in the next? Such are the questions that reason, maturing out of the conditions of childhood into manhood, naturally grew bold to ask. And so came the Protestant movement,—the revolt of reason against the claims of the Roman Catholic Church to be the sole receiver, supporter, and interpreter of the Christian religion.

The seed of Protestantism was the authority of individual reason as opposed to ecclesiastical authority; and as Catholicism represents the stage of *ecclesiasticism* in the history of Christianity, so it may be said that Protestantism represents the stage of *individualism*. The ecclesiastical power, it is true, did not cease with the birth of Protestantism. The Catholic Church remained strong and vigorous, and it has just logically completed its historical career by affirming the official infallibility of the Pope as the representative and executor of its dogma of infallible authority. Nor did the elements of *ecclesiasticism* remain wholly in the Catholic Church. Some of them passed over into Protestantism. Still, the central and most vital impulse of the Protestant Reformation was the right of private judgment in matters of religion; and into that impulse passed henceforward a large part of the vitality and strength and effective power of Christianity. It is true that Protestantism, no less than Catholicism, claimed to have an infallible standard. Instead of making the church infallible, it made the Bible infallible. It went back of the church to the New Testament, and said, "There is an infallible rule of faith and duty." But in letting every man read the New Testament for himself and interpret it, by the aid of his own reason and study, for himself, it is clear that this was a standard of infallibility, that would have no more uniformity than would the individual decisions of human reason itself. And as a matter of fact there is no book in the world (unless, perhaps, it be the sacred books of other religions) that has been so variously interpreted as the Bible has been in Protestant Christendom. What numbers of creeds and sects, not merely differing but antagonistic to each other, have been founded upon it! The history of Protestantism has been marked by disintegration into sects, and of sects into individual men and women. It is, as I have said, the stage of *individualism* in Christianity. And as the logical ultimate of Catholicism is the doctrine of Papal infallibility, so the logical ultimate of Protestantism is the assertion of the authority of individual reason, unrestrained and unlimited, save by the laws of reason itself.

And it looks now as if the Protestant principle had so nearly actually reached its ultimate that we may begin to see the rudiments of the new stage in religious history that is to succeed. It is true that the Protestant sects will not as sects admit as yet the absolute right of reason. In matters of faith they all set at least some nominal limits to reason. Nevertheless the Protestant principle has triumphed, inasmuch as throughout Protestant Christendom science, literature, politics, and in a great measure questions of philanthropy and social reform are emancipated from the authority of the church and are held amenable solely to natural reason. These great departments of modern civilization, including the most active and vital interests of society are, indeed, almost wholly outside of the church, and would treat with contempt any claim of the church to dominate over them. They have been given over by the principle of Protestantism to the domain of natural human thought and culture, and there is no reclaiming them now under any ecclesiastical authority. The right of private judgment has in Protestant Christendom progressed so far towards absolute conquest that we may already see a new tendency beginning to be developed out of it. We have had the stage of Roman *ecclesiasticism*; we are in the midst of Protestant *individualism*; and now we are to have the era of *universal unity and fellowship*.

Naturally, Protestantism has done very little directly towards the ideal religious aim,—spiritual unity. It has done even less than Catholicism directly for this end. Its unity has been the unity of a creed; its fellowship, the fellowship of a sect. In the place of the united brotherhood of a large and mighty church it has established many petty sectarian fellowships, in which the members keep breaking off from one another until we come to the isolated communion of individual men and women with their own hearts. Yet it was necessary that Protestantism should do just this disintegrating work; necessary that it should attack the principle of ecclesiastical authority with the counter principle of the authority



of individual reason; for only by thus breaking down the false basis of ecclesiastical fellowship, which could never become universal, could the ground be prepared for that true fellowship of spirit in which all humanity are to be one. For what is the corner stone of this broad, universal human fellowship, but just that which Protestantism has been hewing out and setting in place,—individual freedom of thought and belief, and therefore *human equality*.—*every man in spiritual rights the peer of his brother?* The disintegrating individualism that characterizes Protestantism has been the very process through which it has been working toward the ideal of a grander spiritual unity. Catholicism, as I have said, treated mankind as children. Protestantism was the revolt of maturing manhood against the leading strings of childhood, and brought Christendom to its majority. Now opens in natural sequence the era of unity and co-operative fellowship, wherein man shall meet man as equal brothers, mutually respecting each other's mental and spiritual rights as members of one family, and working together with the best aid that each can bring for the general welfare of the whole household. It is now desecrated at last that spiritual unity cannot rest on identity of belief nor be determined by ecclesiastical bonds; but, in order to be perpetual and universal, must be based on man's natural capacity and desire to know the truth and to do the right. The way to unity is through mental and spiritual freedom.

Now America offers special advantages for the development of this unity. We have here a free State, commanding the room and resources of a whole vast continent, which guarantees by its fundamental law equal opportunity and privilege to all races and all religious beliefs. We invite here, by our offer of freedom, people of every nationality and blood, the adherents of every faith, the believers in every philosophy, the workers in every trade, the pursuers of every kind of knowledge and enterprise. We say to them all, "Here shall you have full and free scope for your individual conviction or taste or energy, whatsoever it be, on the sole condition that you respect the freedom of every other member of the nation and the fundamental moralities of society,—without which condition your own freedom could not be guaranteed." This, I say, is the theory of America, not that its practice fully conforms to its theory. Perfect liberty is not yet an actual fact in America.

Yet the theory has been so far put into actual practice that we have here in this country to-day, enjoying the equal opportunities of its freedom and the equal protection of its laws, and the equal rights of its citizenship, representatives of every nation in Europe, and indeed of the Caucasian blood, and devotees of every sect and form of Christian faith. Nor do we stop here. We have just lifted to citizenship the representatives of a race in no other part of the world as yet assimilated to modern civilization. The African, brought here at first and domiciled here in flagrant violation of our principle of freedom, America is now in obedience to its principle lifting to the position of equal citizenship. This race makes an eighth of the population of the country. And now on our Western coast the door is freely open to the swarming Mongolian population of Asia. And it is idle to say that the Chinese are not to become citizens,—that they are only to be brought here because they will submissively perform the drudgery of physical labor at cheap rates, and will be content to remain in that degraded condition of cheaply paid servitude. All such things will come to nought, and ought to come to nought. America, just escaped with her life and liberty from a civil war, which was the retribution she had to suffer for the crime of enslaving the negro, will not repeat the African experiment with the Mongolian race, even in the milder form of a servile caste of labor. The Chinese will in time become citizens; they will demand and receive the equal opportunities and privileges of the Republic; and will bring into our American civilization and life some vital elements from their own blood and nationality. The Indian race is here already; and a relic of it will probably survive all the outrages it receives from, and all the opposition it makes to, the civilization of the continent, to contribute something to the coming national character and power. The American nationality, then, is not only to be made up from all the nations of civilized Europe, but here are four out of five great race-divisions of mankind (following the old nomenclature) on the American soil already,—the Caucasian leading the van by an immense distance and holding the power in its hands, yet the others, under the American principle of freedom, destined to contribute no unimportant elements to the shaping of the future civilization of the continent. And the fifth race, the Malaysian, is not far away. In the Sandwich Islands, it is close to our Pacific door, and in intimate relations with us, even if it do not before long ask for national union. Individuals of the race are already in our own seaport cities; and in the wake of the Chinese emigration there is no reason to doubt many of this race will follow from the densely populated islands of the Indian and Pacific oceans.

But leaving the distant probabilities of the future aside, looking only at the present and at the immediate future, it is clear that, in the education of mankind, God is working out by this American Republic some of his greatest problems, and on a vaster scale than was ever before attempted in the period of human history. It seems as if he has reserved this continent for a new form of civilization,—which, while deriving its central force from the Indo-European, or Christian civilization, should yet receive contributions from other branches of the human

family, and ultimately absorb into itself whatever is vital in the intelligence and strength and creeds and codes of all races and nations; and so should solve the question of the unity of the race and the brotherhood of man by proving the actual ability of all races and nations to live together in perfect freedom under one form of government, and within the amicable bonds of one social system.

Now an important element toward the successful solution of this problem, as well as one of the mightiest results of this bringing together on the soil of one free nation such a variety of nationality and race and faith and temperament, must be a modification of the popular religious belief of the country. It is impossible that people of such different convictions and such various modes of thought and living, and coming from such a variety of stock, should mingle freely together without acting and reacting upon each other, and mutually shaping each other's opinions into new moulds of thought and expression. Even if we believe that the whole mass will eventually be "Christianized,"—will, in a technical sense, be converted to Christianity, yet Christianity itself will be modified in accomplishing the conversion. History shows that no religion imported from abroad ever changed the character of a race more than the race changed the character of the religion. The Arabians have always been as to national characteristics essentially the same people, whether Pagan, or Jewish, or Christian, or Mohammedan, in religious faith. Imperial Rome made the religion of Jesus an imperial religion, magnificent with royal splendor and ceremony. And, again, the free-thinking, individual, independent German stock made Christianity the bulwark of civil and religious liberty, and was careful to put its infallible standard of faith and practice in the keeping of each man's private judgment. Rome and Germany, both, in turn, modified the history of Christianity quite as much as their history was modified by it. The Africans in this community have accepted the Christianity of their masters; yet it is clear that they flavor it with something of the barbarous faith that was held by their ancestors in their native land, and that still inheres as a native instinct in their blood. So that, even if the whole country, with all its varieties of population, is to be "Christianized," it would not follow at all that its religion would be of the phase which any sect now designates as Christianity. But the probabilities are that there are vast portions of this mixed population that are not in any technical sense to be "Christianized." The Jews already count their hundreds of thousands in the population of the United States, and they are increasing equally with Christians in numbers and in social and financial position. At least a third of the population counted as belonging to Christendom have no connection with organized Christianity, and no positive belief in Christianity as a specific Revelation. Many of this class, indeed, have very positive convictions against the specific claims of Christianity, and are no more likely to be converted to Christianity than they are to convert Christians to their views of the sufficiency of natural religion. And now the Chinese are here with their ancient and tenacious faith, for which they claim a special revelation many centuries anterior to the advent of Christianity. Now, not to speak of the important phases of belief which may, however, have their influence, here are three great and venerable religions, each of which has shown a mighty vigor and power in the world's history, and each of which still counts in the world its millions of adherents, brought face to face, and side by side, in this free country, each with full freedom, if America is true to her principles, to develop its faith, and propagate its worship to the best of its ability. Is nothing new to come from this new combination of conditions? If any think that Christianity, from its advantage of prior occupation, or greater prestige, or overwhelming numbers, or superior resources of any kind, is going to turn these other faiths as mere provincialisms into its own channels, they so think, as it seems to me, against both reason and history. That is not the way to unity. Were Christianity the enthusiasm of faith which it was in its origin, it might possibly have this power. But the time for that kind of power is past. Christianity now comes appealing to reason for the justification of its claim as a religion of supernatural authority, and must take its chances for making that claim good in the court of reason, where evidence is now very closely sifted by science and common sense.

Moreover, Christianity itself has been modified not a little already in America by the influence of democratic ideas and of practical freedom in moulding individual belief. Democracy means not only civil equality, but spiritual equality. It instinctively abhors priesthoods and papacies and ecclesiastical hierarchies, and, if they traditionally exist, contrives quickly to divest them of all but a nominal authority. It favors the practice of every man's keeping his own conscience and forming his own opinions; invests man with self-sovereignty as God's freeman; and is hostile to every form of lordship or kingship less than that of God himself. Democracy, therefore, educates people to question every kind of spiritual authority that is set up for man outside of the divine voice that speaks in his own breast. And to such an extent has this education proceeded in America that it is well-nigh futile to present any argument in behalf of Christianity on the old ground of a miraculously attested revelation. The old ground was, Jesus spoke the truth, and what he spoke is to be taken as truth, because he was the Messiah, his office being vouched for by the wonders he performed. And this was in entire keeping with monarchical ideas. The new ground which Christ-

ian theologians take is, that Jesus was Messiah and Spiritual King because he spoke the truth, and that his authority and historical power rest upon his mighty utterance of spiritual truth. This is the democratic modification of the Messianic office. And logically, it is evident, it takes from underneath Christianity all claim to be in any respect different from other religions except so far as it may have more of truth. The other religions become, so far as they contain truth, just as authoritative as it. And when John Chinaman comes with the Golden Rule from the lips of Confucius, he may claim that his master was inspired to utter it no less than was Jesus five hundred years later.

And this democratic modification of the old claims made for Christianity points out for us the path to religious unity. Christendom is beginning to see that truth is the grand test of religious authority and power,—the only solid and permanent test of the genuineness of religious inspiration and the validity of religious institutions; and that man has no other test of truth than is furnished in his own intuitive and reasoning intelligence. On this ground, the grand aim and achievement of all religion is to discover truth, and to get it recognized and adopted and lived. To come to religious unity, therefore, to develop religious unity and fellowship out of the various conflicting sects and creeds that are brought into free contact on this continent, we must go down below all that estranges and divides them, all their specific claims and peculiar dogmas and forms, to the fundamental principles of faith itself; to the very elements of reverence and moral obligation and practical righteousness. When we get below the religions to religion—below creeds and modes of worship to the impulse that bends the soul in awe before the infinite mystery—below ecclesiasticisms to the faith that is striving through them to express itself in the institutions and activities of social life—below sacraments and prayers to the struggling aspiration and self-consecrating will that are striving against the illa and temptations of actual experience after some ideal holiness,—then we have come to common ground; then we have put ourselves in the place where we can hear one consenting voice from all the jarring tongues of men, one harmonious revelation from all souls. Then we have come to ground where all the children of men can stand together, side by side, foot to foot, shoulder to shoulder, each to help every other by whatsoever clearer light his larger intelligence or keener vision or quicker conscience may reveal, and each to get from every other whatsoever of truth or strength he may lack and they may have.

To find this ground for the various sects and religions is, I believe, the destined mission of America in the spiritual education of mankind.

#### WILL THE COMING MAN ATTEND CHURCH?

[An Essay by Hon. Charles Reemelin, read at the Cincinnati Convention of the Free Religious Association.]

Premising that in the words—"Coming Man"—the "Coming Woman" was included, Mr. Reemelin said:—

When I accepted the invitation of the committee of arrangement for this body, it was done with the mutual understanding, that in the treatment of my subject they must be free from me, and I was to be free from the Free Religious movement, for whose promotion this Convention has been especially convened; in other words, they have invited a heretic into a heretic assembly, and, I presume, both are willing to assume the consequences.

It occurred to me, however, afterward, as I reflected on my topic, that it imposed on me an entirely new character, that of a prognosticator, for the part assigned to me in the programme is to foretell whether the coming man will attend church. As I have been often rather free in criticising others, the reflection is not specially encouraging, that I am now to prophesy, and thereby subject myself to the severest test to which a man can expose himself, that of pretending to predict future events; but having accepted the position, there is nothing left me but to try and meet this issue as best I may.

He who wishes to understand the present must surely study well the past, and thus armed, he may venture to predict the future, for all phenomena are but possible sequences of actual antecedents. Our subject is—The probable future of the Church; and we cannot avoid, if we would, an examination of its past and present, for in these lie the keys to our unlocking the coming time as well as the coming man. This duty we shall perform as briefly as possible, and now ask your careful attention to our premises.

Professing Hering, of Vienna, resting on facts clinimated by Darwin, as to the presence of minute ancestral germs in living individuals, has taken the ground that all present actions of individualized organic beings are but the last culminating links of an endless chain of memories, part of which are conscious and part unconscious. This explains to us how peculiar family characteristics arise in certain individuals, also how ancestral types reappear in progenies; and we can readily deduce therefrom, that when men are concentrated into associations and public bodies, we obtain the aggregates of the good or ill that may lie in the individuals composing them. Moreover, it leads us to infer, that as in individuals we find the past as recollections, that are either conscious or unconscious, so is each congregated body of men the confluence of anterior memories represented in the organization. But it does not unfold to us



why public bodies, as for instance churches, founded as they usually are by some eminent individuals, whose motives are pure and high, grow almost invariably into infatuations, zealotries, and dogmatisms.

The social scientist, Michaelis, now the right hand of Bismarck, on questions of social science has done us the service to point out the cause of the latter peculiar phenomena in human conduct. It is, that when men co-operate for a given object, they multiply their idealities with their interests, and then intensify the product by stimulating each other, so that finally it culminates in a sort of mental disease. In this way, there is produced in armies either great foolhardiness, or, during reverses, great demoralization, in stock jobbing, over-speculation or panic, and in church matters, higher religiosity or superstition.

But as we try to master this conception, there arises involuntarily the disheartening inquiry: Is mankind then forever to go the round of folly, which is generated in these centres of human thoughts and purposes? And Michaelis again comes to our relief, and informs us, that these diseases of the human mind, which are the result of associate interaction, have diminished both in extent and intensity as men have risen in intelligence. He teaches us further, that experience leads these men now to self-criticise their conduct prompter and better than formerly, and that it teaches them to make a correcter diagnosis of the disease, when it appears among them. He points out also certain vigilances which have sprung up and which confine the generation of those diseases within narrower and narrower limits.

Using these observations of the men of science as keys, we feel encouraged that we may unlock the past, present, and future of the Church. We think we see, as with a rapid sweep of our mind's eye we survey the history of the Church, how the sublimely kind Jesus was stimulated by his surroundings into the exalted idea of his mission; how his apostles and disciples, though hardly understanding him, magnified it into the idealities which we now find in the Bible; how St. Paul expanded these and added pharisaic pertinacities; how these were followed by interweavings of Platonic and Aristotelian philosophies; how St. Augustine, Scotus Erigena, Anselmus, of Canterbury, Thomas Aquinas, worked these conceptions into the Christianity of the middle ages; how all finally culminated into a hierarchy under Gregory VII.; how with Copernicus, Galileo and Kepler came the turning point, and how thenceforth, as intelligence increased and widened, the hyper-religiosities and superstitions diminished in extent and intensity; how Giordano Bruno, altogether the wisest and truest reformer of his age, and Luther, Calvin, Zwingli, and Knox, with their followers, became so many activities for relaxing the anterior centralization, but unfortunately also new centres of special asceticism; how in our times, the church, or rather churches, are the embodiments of a mass of paradoxes, which perplex the age, and which are absolutely insoluble, without taking into account the Darwinian law, as applied by Professor Hering, and further eliminated for us by Michaelis.

Guided by their light, it becomes apparent that Christianity has ever been a culminative aggregation of antecedent religiosities; that in its general development the maintenance and higher culture of a sound moral tone in society was one of its cherished objects; that there have, however, also been mingled with it, intolerances, hyper-religiosities, superstitions and infatuations, that were produced, using Michaelis' words, "by the multiplication of idealities with certain interests." It would also seem that the present condition of the churches may be easily understood, if we will but see in it the manifold struggles society is making to slough off the excrescences which zealots have interposed, and which obscured and made secondary the primary object of all religions and churches, viz: the cultivation and elevation of the moralities of the human race. We then comprehend how the necessity to have and enforce ethics makes men congregate into civil and religious government; but we understand, also, how the growing intelligence of modern times is wearing upon the false religious outgrowths which intensified zeal has engendered in religion, and is likely to generate therein hereafter. The Future will not be all sunshine!

Recognizing this as the *status* of our churches, we understand why their audiences are growing more and more dissimilar from the crowds who worshipped in ancient temples, how our preachers are losing the priestly caste, how our church service is drifting away from certain adorations and ceremonials which rest on the idea of an arbitrary God; in short, how, within our congregations, ancestral germs are in conflict with the embryos generated by exacter knowledge. The "geological fables and mythological dreams" (using Humboldt's words), as well as the church services built upon them, with all their excrescences, are losing their hold more and more, and we are rising to conditions in which the idolatries of past ignorance will be dead; yet religion and morality will be alive!

The true process, then, of bettering Christianity, is not to go back to ancient semi-comprehensions and then intensify them again! Not an intensified Christian Jew is the coming man, but a more and more enlightened human being, open to all the knowledge eliminated by modern thinkers; one that is, as such, better and better guarded against the new intensifications that will surely be attempted.

Raise, dear friends, your eyes away from your own church or sect, and look at Christianity as an entirety. Take the Church of Rome and its latest Ecumenical Council, then the Episcopalians, Lutherans, Calvinists, Methodists, Baptists, Campbellites, and forget not the Mormons and the Shakers, and answer

me, what is right about them all? And what is wrong about them all? Are they not all *right* in their cultivation of morality? Are they not all *wrong* in the culture of their mystifications? Every church, yea, every religion known to man, has been perverted by the process we have just pointed out, and this being true, it is obvious that a church cannot be reformed by returning to any of their former mysteries or wonders, or mythological dreams or geological fables; it must be reinvigorated by brightening and burnishing its ethical conceptions by the light of knowledge. Examine the history of Buddhism, of Zoroasterism, Confucism, Taoism, Hebrewism, Mahometanism, and you will find that each and all began by presenting very fair ethics; but that in the course of time there was also added to them false asceticism and mysticism, until the very authors of the respective religions would not, if they were to reappear to-day, know their children as their own.

It is indeed true that in Christianity ethics and good sense have been less lost sight of than in other churches, and this is its highest glory; but this is due to the fact that it has had to effect its growth, so far as our special Christianity is concerned, through the comparatively higher intelligences of Europeans. As the antique Greeks and Romans had worked into higher mythologies the ante-historic religions that had come to them from Asia, and as the Scythians, Germans, Gauls, and Britons had constructed more natural mysticism out of the Indo-Germanic hyper-religiosities and blind fatuities which their ancestors had worshipped in their old Asiatic homes, so have the inhabitants of the Christian era in Europe modified and improved Christianity. They have acted as a sieve, and they are acting as such to-day, and to this naturally inherent quality of the European mind we owe all those revivifications of the true, and all the abrogations of the false, in our churches. American Christianity is as yet but an outflow of European Christianity, though I do not wish to deny that there are indications of a peculiar American development. Would I could add that it lets us hope that it will be freer from errors than its European sisters! As yet it adheres closer to errors than its trans-Atlantic cotemporaries.

So far, we shall, in the main, I think, agree; but I am not so clear that we shall accord as to the best mode of procedure, so as to accelerate the day when mankind shall have no religious service except the cultivation of ethics, under the guidance of men of sound social and ethical education. I apprehend that there lingers among you the belief that *human society* needs an entire reconstruction through a new free religious organization. I know how perplexed you stand before seeming irreconcilabilities. You see our society, Christian as it is called, a standing contradiction of its nominal religion. You see cruelty instead of mercy, injustice instead of justice, superstition instead of enlightenment, ceremonials instead of religiosity, and you cannot reconcile your ideal Christian people with the real social life that confronts you. In spite of your predilections, the fact stares you in the face that any man who would strictly follow the precepts of Christianity would be a nuisance in our society, and a fit subject for a lunatic asylum.

What an incongruity with social life would be men who would "take no thought of to-morrow," what would we think of men who, if "their coats were taken from them," would give "their cloaks also," or who, when "smitten on one cheek," would "turn the other?" These and other impracticable precepts stand unrepealed, yea, unrepealable, for they are said to be Divinely ordained. They require a life-long giving up of self, and abnegation of all its interests; a life for others! This is the ostensible theory, the rule, and its grand model is Christ and his apostles, and its typification the Church. But who follows these ideal maxims? No Christian at least! Shall we therefore call all Christians hypocrites, or shall we take the true ground that these rules are contrary to human nature and erroneous? The facts and the theory flatly contradict each other. Why jump at the conclusion that *society* is fundamentally wrong, and needs radical reconstruction?

In my opinion, the contrary is true. Society has always been as near right as it could be under the circumstances. It is an old proverb that "soup is never eaten as hot as it is cooked," and, for the same reason, men as hot as social beings, persistently declined to carry into practice the high-strung, impossible moral austerities which zealous religionists fixed up for them in their church rules. Society rejected Christianity for over three centuries until it modified itself to suit the socialities then in vogue. So it rejected all Protestantism that was incompatible with the then prevailing social status, and society is right to-day in refusing to be reconstructed according to any new creeds manufactured by any single brain, or convocation of brains. It knows that, covered over as the ethics of Christianity may be, with the excrescences of the Church, they are still much better—being the experience of ages—than any that would now be fabricated for society. It has, on the whole, done well in allowing the Church to preach its impossibilities, while it practised its own possibilities. It is doing that now, and Christianity is yielding to it as it has ever yielded to social rule. What church tenet is now carried out literally and strictly? Not one!

Our age is busily engaged in establishing *rights*, and especially that first of all rights, the right to pursue one's happiness; in other words, to cultivate self-interest. But would it do that safely, if it had not to do it under a contest with a Christianity that represents, say what you will, the *duties* of man? Does not this opposition secure to us, that, amidst the strife

for rights, the sense of duties to others is not forgotten?

Society sees that the churches are a part of itself; that in them are contained, it covered with dust, the ethics of the people and their culture; that it is cleaning them of much that is incongruous by employing advancing science, and in this process it goes on, until it has entirely modified them. These are the activities of our age, and if you will now follow me for a few moments longer, I think I can point some of them out to you as they live and breathe among us.

And first and foremost among these is—*The Press*. Walter Scott has recorded for us, in Quentin Durward, a peculiar prediction made by Galeotti Martivalle, the astronomer of Louis XI. of France, who said:—

"When I consider the consequences of this invention (printing), I read with as certain augury as by any combination of the heavenly bodies, of the most awful and portentous changes. When I reflect with what slow and limited supplies the stream of science had hitherto descended to us; how difficult to obtain by those most ardent in its search; how liable to be neglected by all, who regard their ease; how liable to be diverted or altogether dried up by the invasions of barbarism—can I look forward without wonder and astonishment to the lot of a succeeding generation, on whom knowledge will descend like the first and second rain, uninterrupted, unabated, and unbounded, fertilizing some grounds and overflowing others; changing the whole form of social life; establishing and overthrowing religions; erecting and destroying kingdoms."

"Hold, Galeotti," said Louis; "shall these changes come in our time?"

"No," replied Martivalle; "this invention may be likened to a young tree, which is now newly planted, but shall, in succeeding generations, bear fruit as fatal, yet as precious, as that of the Garden of Eden; the knowledge, namely, of God and Evil."

And now let us come down to our own time, and follow up the prophetic remarks of the old astronomer by an editorial extract from Henry Ward Beecher's paper, *The Christian Union*, in the number of October 22, 1870. It shows both the effect of the press on church development, and also how Mr. Beecher is wiser and more far-seeing than any of his colleagues, in wishing to meet half-way the coming man. The editorial is as follows:—

"WANTED, CHRISTIAN LAYMEN.—It is often taken as a matter of course, among our American good people, that a young man of education and ability can serve the Lord more effectually in the ministry than anywhere else. It seems to us that this is very far from a matter of course. In practically heathen countries the preaching of the Gospel is the one great necessity. But communities in which the Gospel has been faithfully preached from time immemorial, until Christian truth, at least in its elements, has permeated the whole people,—such communities may have more imperative wants than even the preaching of the Word. We do not wish to disparage the usefulness of the ministerial calling, but we earnestly desire to show how greatly the Church needs the services of the best of her sons in other directions as well as this. There are, in this country, moral forces of immense power which have been far too much left to the handling of merely worldly men."

"See what influence is exerted by the newspaper press. It is the greatest controller of public opinion in the country. It is more powerful than the pulpit. For perhaps two half-hours on Sunday a man listens, or thinks he listens, to his minister's sermons. But every morning he catches eagerly at his newspaper, and can hardly eat his breakfast until he has read it. Great multitudes never enter a church; but the man who never reads a paper is unknown to civilized regions. Secular newspapers do not indeed deal much with abstract religious belief, but they touch the practical conduct of life everywhere. They form men's political opinions. They administer the justice of public sentiment. They can carry impurity into all homes. Where ministers lay down great principles, they make sharp practical applications. Their advantage over the preacher is that they have the public's ear for six days on every topic, while he is fortunate if he gets in on the seventh for his own theme. What a chance for Christian usefulness is here! And how little the field has been occupied! Measure our secular papers by the Christian standard, and see how many of them conform to it even approximately."

Henry Ward Beecher exhibits in this extract a most marvellous discernment; and you, my friends, might be well pondering on it, to find therein the answer—whether the coming man will attend church.

But the Sage of Brooklyn sees, and, we think, too intently, the "Daily Press," and he overlooked, therefore, another very kindred fact, to wit: that every Christian Church is now itself employing the press as one of its means in maintaining its respective organizations; even the Pope has his organ (the *Civiltà Cattolica*).

Consider now the vast difference between an audience in a church, acted upon by a communal prayer, by music and joint singing or recitation, by an eloquent divine in a clerical dress, by the surroundings of religious art in a peculiar architecture, painting, sculpture, and other symbols, and then intensifying each other, and compare with it the single reader of a religious journal sitting by himself, or surrounded by his family, and reading, with religious editorials, more or less secular information! How much freer from false intensifications, hyper-religions and blind fatuities is the latter, than the man at a church or a camp-meeting! Are not these journals emptying the churches by making the pulpit and divine service more and more an obsolete institution? Is not the church herself modifying—to suit new social requirements—one of the most fruitful instrumentalities, with which it used to intensify mankind in its idealities? The church-goer is now also the reader of a paper; he receives more general intelligence, and is therefore less subject to the stimulations which make him a blind zealot. To realize fully the difference between a Christian people instructed by journals, and one acted upon as stated in assembled congregations, you need only think of the difference that would be manifested in stock dealings, if the auction were dispensed with, or the change that would take place in war, if the drum and the fife and the battle array in large bodies of troops were no part of the military art.

Fix now your attention to another development in our churches, viz: the gradual change in the oratorical labors of the clergy. A few centuries ago there was no such a thing as a sermon; the church service was entirely ceremonial, and that in Latin; and even at the beginning of this century all sermons even in Protestant countries were but yet diluted talk upon



the mystic part of our religion. Compare with these the carefully prepared compositions of preachers like the Rev. Mr. Mayo or Dr. Thompson, and how clearly they indicate the current of the tide! Mankind are evidently changing in two directions; first, they are getting shy of subjecting themselves to the grosser intensifications of excited and exciting revival preachers; and second, they are hunting the orators whose sermons contain the largest amount of exact knowledge; and of course the clergy, either from their own better sense, as Beecher does, or from motives of interest, brought about by empty benches and poor incomes, follow the demand of the public mind.

Intimately connected herewith are the lectures, which form now so important an element in our churches; they are another step forward towards the coming man; for lay subjects bring the laity!

The most significant sign of the times is, however, in my opinion, the institution of gratuitous public lectures by the public authorities of many States in Germany, on Sabbath evenings. These lectures are delivered by Professors of Universities, and men of science. We have an approach to such public assemblies in this country in some churches, and among the Turners and free-thinkers, and some churches have even ventured to have secular information imparted on Sunday evenings in the basements of their churches; but what are they compared with those vast assemblages that meet on Sabbath evenings in the public halls of Stuttgart, Munich, Dresden, Leipzig, &c., to listen eagerly to scientific discourses from free-thinking Philosophers and Professors, who take no texts from the Bible! Our lectures are timid yieldings to the demands of society! Theirs are bold advances of knowledge!

Do you not see that a good part of mankind are out of church already; that more are going out, and that very few are going in? The new institutions, of which I have just now spoken, I have witnessed myself; for they are not only popular, but they are becoming a public necessity! Kings and Queens, Cabinet Ministers and Generals, doctors and lawyers, mechanics and laborers, yea, what is most significant, the best women in the land, attend them, and every winter they are getting more crowded and more numerous. Soon they will constitute a chief agency in the elevation and maintenance of the higher moral tone of society, and once being that, what becomes of churches? What of all the aggregates that nurse things irreconcilable with social science?

Is it, then, I put the question fearlessly, so very strained a progress, to think it possible, that even in America the public authorities will in time engage and pay men of classic and scientific education to teach the adult population of the land knowledge? Under Constantine's wise guidance, Greek and Roman Priests turned Christian Bishops and Deacons! In Rome itself, and other places in Europe, the Christian clergy now officiate in pagan temples! Why think it then so preposterous that, in time, our preachers will become changed, and quit sermonizing on what they do not know, and turn to teaching that which they do or shall know?

Do not misunderstand me for this remark. Believe me, that I am fully aware, that teaching science or mechanics or agriculture or any such knowledge is not the sphere of the church; what I mean, is quite another knowledge,—that of knowing how to live as a social being. That is the useful part of all clerical labors; the remainder is the ornamental,—the sensational,—yea, I may as well speak it right out,—the useless part. I recognize fully the propriety, yea, the necessity of having, as a part of social life, a body of men who are educated to teach ethics, but I reject, as worse than fruitless, the maintenance of mere sermonizers on religious dogma.

Not the abrupt abrogation of the old is wanted in churches, so as to conform to the spirit of the age, but the modification thereof. And if you want to learn the way to this modification, go to Zschokke and to Fritz Oberlin, and follow, and improve upon, their example.

Human society is always a coherent entirety with parts that necessarily hold relations and adaptations to each other. No one part can be ruthlessly torn out, nor must there be vacuums; on the contrary, the true Reformer is always he who is content to assist the coming development. But the subject is widening, when the time allotted to me, warns me to limit and confine it, and to hasten to the close.

I say then unhesitatingly: The coming man will not attend Church! Men are undergoing great social changes, and the church will keep changing with them, until in our sense there will be no church. The necessity to have a body of men who are specially educated and devoted to ethics, will always exist, and there ever will be differences among men as to the best method of satisfying this necessity. We cannot expect that the future will be entirely without those victims to their own ignorance or to their disposition "to regard their ease and neglect knowledge," as Martineau has it; men whose credulities are abused, as for instance in the crusades, to work them into their fatuities and blind zeal. There will always be many men whose minds are inert, who are averse to the exertion necessary to think well; and such may fall into the hands of men who "multiply idealities with their private interests." What the active thinking men must do is to spread knowledge, so as to diminish the influence of the men who live from the ignorance and stupefactions of mankind. That can be done, and is being done by the spread of better information. Away, then, with all ideal mankind! Give us the realities of life! Of these, the most precious to us is the fact that society is moving, and moving in the right direction!—*Commoner.*

## RELIGION IN THE LIGHT OF REASON AND COMMON SENSE.

(An Essay by Rabbi Isaac M. Wise, read at the Toledo Convention of the Free Religious Association.)

"Reason and Religion" is the theme I am called upon to discuss. I thank the honored Secretary of the Free Religious Association, that he did not write, as many people do think, Reason or Religion. With most of the modern religionists this "or" is a fixed fact. They usually imagine the dominion of one necessitates the subjection of the other. Starting from these premises, in addition to the hypothesis that the multitude reasons feebly and feels keenly, they naturally declare Religion in the form of implicit and uninquiring faith as the only and safest ethical guide of man, and expect not only of those who reason not, but also of those who do reason, to disregard all the objections which the understanding may raise against this or that form of faith. Contrary to the doctrine of the very Bible which they teach, they cannot see that the "Fear of the Lord," as Religion is called in the Hebrew, is "the beginning of wisdom," and not wisdom itself; therefore they demand the suspension of understanding and the sovereignty of faith in the ethical domain of humanity.

Where reason ends, individual authority and mental freedom cease, and man must submit to outer, usually called higher, authority. Therefore one class of religionists must have an infallible head of the church; another must point to an infallible book, creed, or association; and again another must place implicit confidence in a number of men assembled in a conference or synod, to establish their *regula fidei*. The difference on this point among the various sects amounts to nothing. The infallible man, book, creed, church, conference or synod subjects reason and freedom to the oracles of a few persons, who hold the multitude in mental and moral bondage.

If one would advance the novel theory, that one must only see and not also hear, or *vice versa*, in order to comply with the will of his Maker, religionists of all classes would instantly assail him with the fair argument,—To what purpose am I given these eyes and these ears, if not to do both seeing and hearing? Man is gifted with no organ, no instinct, no capacity to be kept dormant and useless. The elevation of human nature depends upon the full and symmetrical development of all his organs, instincts, and capacities. We propose the same argument. If man is naturally gifted with understanding, why and wherefore should he not use it to the very best of his abilities? Is it not his sacred duty, for his own benefit and the blessing of society, to make the best use of the choicest gift heaven has bestowed on the mortal creature? Was the physical eye given to the purpose of seeing and the mental eye to blindness? If reason we should and reason we must, why not on the most sublime and most important questions of right and wrong, of good and evil in the light of the eternal Deity; of our relations and duties to God and man; of our salvation and happiness in time and eternity—when these and similar questions prove most attractive to human nature, and offer the most irresistible impulses to the understanding, to exercise, develop, and elevate itself? Declare the freedom of the understanding; in the name of God and humanity let man reason for himself! Remove the obstacles, break the fetters, overthrow the iron walls of uninquiring faith, infallible men or books! Let man be free, and he will reason right, feel right, and do right.

We cannot do it, many religionists say, because we have numerous dogmas and doctrines which will not stand the rigid application of reason. And because we have such dogmas, doctrines, and alleged facts, known to us as mysteries, therefore we must rely upon faith and subject our reason to it. What is to become of the doctrines of trinity, incarnation, atonement, resurrection, mediation, redemption, baptism and absolution of sin, if reason is to govern faith? This is no argument in favor of those doctrines; it is all against them. Because they cannot stand the rigid application of reason, therefore they are not necessary to human happiness, or else the benign Creator of human reason must be accused of the Satanic malignity of having cursed man with the understanding which makes him miserable and wretched in time and eternity. Because they cannot stand the rigid application of reason, therefore they cannot be true, or else understanding is not the power to distinguish truth from error, which, under all circumstances and in all cases aside of matters of faith, it is universally admitted to be. Again, because they cannot stand the rigid application of reason, they are nugatory to the best and holiest interests of humanity, and ought to be dropped out of every good man's religious creed; not merely because they are useless and not true, but chiefly because they obscure the intellect with fictitious mysteries, benighten the reason, clog the judgment, and hinder the free exercise of the understanding, by which man becomes free, intelligent, and happy. We do not argue on the doctrines named exclusively, but on all, of all creeds and systems, which cannot stand the rigid application of reason. They have reduced millions to mental bondage and impressed them with the nugatory belief that they must not reason. Therefore we meet with so much stupidity, ignorance, and thoughtlessness in the world. Therefore we meet with so many hoary children of unripe intellects, who must be taken by their hands by some priest, politician, church or party chief, in order to find their way from the cradle to the grave, always dependent upon somebody else, never depending upon themselves. Therefore, we furthermore maintain, since ignorance

and mental bondage are the parents of vice, crime, and folly, there is so much depravity in all classes of societies; the millions are the tools of their cunning leaders, and follow unconsciously almost to the battlefield, to murder and slaughter their own brothers. Therefore—but no, we will draw no more consequences. These will suffice to support our argument in favor of reason and against any faith which cannot stand the rigid application of reason. Anyhow, our argument will sound much more reasonable than that produced in favor of the supremacy of faith.

Your supremacy of reason leads to atheism and nihilism, so the next argument runs; and having uttered it, our neighbors suppose they have defeated and routed us completely. It reminds one of the poor sage whose life was in danger because he was so very ill-shaped, and he lived in a country where ugly persons were not tolerated. Placed before his judge, he was asked why he was so ugly and ill-shaped. "I know not," was the reply; "go and ask my Maker why he made me so and not otherwise." Go and ask the Maker of human intellect why the understanding leads to atheism and nihilism, if it does lead thereto. If such was the fact, why labor any longer under self-delusion? If there is no salvation, no happiness in truth, there can be none in falsehood and fiction. If the understanding leads to atheism and nihilism, then the human family must ultimately arrive there, as nothing can control the power of conviction. If it must be, may it be so at once. If it must be, then face the music, the sooner the better.

But this is a priestly scarecrow, and nothing else. Cunning egotists caution the masses not to reason, not to reflect, in order to have no judgment of their own and depend entirely on their superiors. If you reason, you will be damned, your children will be thieves, your grandchildren murderers, your great-grandchildren barbarians, painted savages, and in the fifth generation the devil will be the sovereign of the universe, they say, and in many instances succeed in rendering important services to stupidity and ignorance. As far, however, as history records, that theory proves to be false. As yet no nation, no tribe capable of intelligent speech, was found without the three gifts of conscience, religion, and the hope of immortality. The same was the case in the time of Cicero, as he himself tells us; and at the very dawn of history, the gigantic figures of those men appear who gave us the written records and the mythological traditions of pre-historic religion, so that we know how man and religion appear inseparable; we know that, like understanding, conscience, religion, and the hope of immortality are the characteristics of human nature. Hence mankind, by its very nature, is not atheistical, nor given to nihilism. So history teaches.

Philosophers, however, some, several or many philosophers, they maintain, led by their understanding, run into atheism and nihilism. If we reason, we shall experience the same fate. We know of many very religious philosophers and many atheistical church members, nay, atheistical priests, which fact neutralizes the above argument. We know still more, viz: that most of the atheistical philosophers argue against the peculiar atheistical evidence produced by others, or against the definitions of Deity established in theology, and not against the existence of Deity itself. If one reads the various books called Evidences of Christianity, it is very easy to fall into atheism. If one takes up a book on dogmatic theology, and reads the impertinent assumptions of theologians to define the infinite and attribute human virtues and vices to the absolute, he might become an atheist. But that is theology and dogmatism, the very thing which must go to the museums and antiquarians. Open the book of reason, of clear and free understanding, read in the volume of nature, examine the pages of eternal wisdom in the beauty, perfection, regularity, and harmony of the universe, and there is God in every line, in every letter. Dive into the depth of human conscience and consciousness, of man's own self and his inward mysteries, cast an honest glance into the broad mirror of history, and there is God, immortality, eternal justice, beheld with reason's eye, felt by the innermost fibres of the mind. No danger—the more enlightenment, the more science; the more philosophy, the more truth. We have nothing to fear for our God; dogmatists have, because theirs is the artificial Deity composed of definitions. Our God is the Eternal, Infinite, and Absolute, the Cause of all causes, the Source of life and being. He cannot be demonstrated away, for he is understanding and power himself.

So religion and reason are to go hand in hand. Reason must govern, religion must lead. Religion suggests, reason corrects. Religion is a divine impulse, careless of consequences, and unconscious of its sacred yearning; reason watches over it, to guard it against mischief, such as superstition, prejudice, fanaticism, asceticism, revivals, and camp-meetings. Reason is the Messiah, the Redeemer, and Savior; and religion the invisible bonds to tie man to heaven's dome, and to unite the human family in justice, love, and happiness. The heaven-born twin-sisters must never be separated. Religion must advise and console, and Reason must govern. Therefore give us knowledge, science, philosophy; give us the products of reason, and send your theology to the museum. Give us God and no definitions; truth and no mysteries; facts and no delusions. Give us truth, and we will have the best religion,—that governed by reason.

A good deal of the consolation offered in the world is about as solacing as the assurance of the man to his wife when she fell into the river,—“You'll find ground at the bottom, my dear.”



# The Index.

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## The Index,

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BY THE

INDEX ASSOCIATION,

AT

TOLEDO, . . . . OHIO.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

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TWO DOLLARS PER ANNUM.

FRANCIS ELLINGWOOD ABBOT, EDITOR.

## INDIANAPOLIS CONVENTION

OF THE

## Free Religious Association.

THURSDAY EVENING SESSION, NOV 3.

A large audience of thinking people assembled at Masonic Hall last evening to hear the address of Mr. Frothingham and others on the subject of Free Religion. In the audience we noticed the leading free-thinkers of the city, a few clergymen of the Evangelical schools, and no less than four Catholic Priests. Mr. Blanchard acted as temporary Chairman, and made the introductory address. He spoke of the good work of the Association.

Mr. Blanchard introduced Rev. O. B. Frothingham, of New York.

[The substance of Mr. Frothingham's address was given last week in our report of the Cincinnati Convention.—Ed.]

Mr. Frothingham continued in this strain at considerable length, but the above is sufficient to show the object of the Association as explained by him.

The audience listened with an air of the greatest interest, and once or twice cheered most heartily.

At the close of Mr. Frothingham's address, Col. Martin, of the Committee on Finance, spoke of the expenses, which was followed by a collection.

Mr. W. J. Potter, Secretary of the Association, presented the annual reports of the same, which could be had at the door. He also stated that Max Mueller, the eminent scholar, occupied the same platform practically. He spoke of the breadth of the organization, and presented as an illustration the fact that its meetings in Cincinnati were opened in the Hebrew Temple.

Mr. Potter alluded to the politeness and generosity of the Catholics of this city in postponing their Fair, that the Society might have the hall, and, on behalf of the Association, tendered to these people the thanks of the same.

Mr. Frothingham, the President, then recommended THE INDEX, published at Toledo by F. E. Abbot, after which he introduced Mr. Abbot, who spoke a few minutes very effectively of liberty and union in Church and State. He spoke of the spirit of our institutions, and claimed that, while yearning for political freedom and purity, we also yearned inwardly for social and religious freedom and fraternity.

This closed the meeting, beside the announcements.—*Indianapolis Journal*.

### FRIDAY SESSIONS, NOV. 4.

#### MORNING SESSION.

The audience yesterday morning was not a very large one, there being not over 150 persons in the hall at any time during the session. Much interest was manifested in the proceedings by all who were in attendance, and now and then, as the speakers uttered something that was in sympathy with the opinion of the audience, there were bursts of applause, but in the main very little enthusiasm was exhibited. At half-past 10 o'clock the Association was called to order by President O. B. Frothingham, of New York, and he announced as the subject for discussion—"The Relation of Religion to the State in America," including the question of permitting the Bible to be read in the public schools in this country. He then introduced Miss Lillie Peckham, of Milwaukee, who was delegated to open the debate. Miss Peckham is a rather good looking specimen of femininity, and her essay showed that she possesses a well cultivated mind.

Miss Peckham said:—The public schools are the most powerful weapons of a nation. The very foundation of our republican form of government has its birth-place in our public schools. The question is—Shall the Bible be taught in these schools or not? Let us reason together upon the merits of this subject, and, casting aside all prejudice of caste and sect, seek only for the truth. Now, in this country, we don't want to have any union of Church and State. Our forefathers declared this in the first amendment to the Constitution, and it is one of the fundamental principles of our government. We have given up our faith in Papal infallibility, but it seems that we have not relinquished our faith in the infallibility of the State. What special wisdom has the State that it should choose our religion for us? Have a majority of the people a right to declare the faith that shall be taught the minority? When the Roman Catholic and the Jew pay their school taxes, have they not a right to have a voice in this matter? It is a public inconsistency and a private injustice. There was once a government that legislated on all the affairs of men. I have detected the same feeling in the minds of our opponents to-day. That government was a sort of police force to provide what men should do. But men in this country are able to govern themselves. The reading of the Protestant Bible in the public schools of this country is an acknowledgment of Protestant supremacy. We want no religious supremacy in this country. Has the United States Government the right to prohibit people from having their children instructed in any religious faith they may desire? We should remodel our laws. Were I the most devoted Christian, I should demand a law that should know no sect. In the present state of things there is danger to the schools—danger of the school fund being withdrawn, and the schools destroyed. The Roman Catholics want the Bible out of the schools because they desire the supremacy of their religion.

A movement is on foot to divide the school fund or to take the Bible out of the schools. All who are free from church ties and prejudices will decide it is not just to force the Bible on those who do not believe it. We do not want our school union divided, or our school system scattered into isolated and sectarian schools. So let the Bible go, and so prevent any future war as great as the war for the Union. The sciences, arts, philosophy, law, etc., are what the present age demand as that which should be taught in our schools.

When we demand the exclusion of the Bible from our schools, in favor of the sciences, what justice or expediency can you give to refuse such a request or demand? Now, the question for us to decide is—Shall we endorse the narrow platform of ideas forced upon us, or the broad platform of equality and justice? For my part, I want immutable justice, composed of equality, freedom and brotherhood.

The President then introduced Rev. Thomas Vickers, of Cincinnati, who said that the ground had been thoroughly gone over by the previous speaker; but that in addition to what had already been said it might be well to consider the subject from some other point of view. Why are there so many advantages for Bible instruction in the public schools, and how did it first get in? It is answered because this is a Christian country; the Bible is what Christianity gets its life from, and therefore it should be read in the schools. This is an excellent argument. It only has one fault, and that is, that it is not true. This is not a Christian country, and I thank God for it, and, if we can do anything to prevent it, it never will be. The Government has never declared itself to be a Christian one; on the contrary, it has expressly declared that it is not. It is a subversion of the cardinal

principles of our government to foist the Protestant religion upon those who do not want it. There are those who admit that this country is not Protestant who are nevertheless in favor of having the Bible in the schools, as they say that each person should receive religious education to fit him to act justly towards his fellow-men, and as the Bible is the most widely accepted of any religious work, it should be the text-book adopted. Of course the Association would not admit the ground on which the argument is based. Is there a person here who believes the Bible to be the best book of moral instruction, and would recommend his little daughter to read all parts of it? Of course there is not. I believe that the statement that the Bible is the best text-book of morality is a humbug. If a part is unfit to read, all is unfit.

I fear that we liberals are sometimes led to overestimate the value of the public school system of this country, as it now exists. I do not wish to say anything against the public school, but it is a practical failure. The government makes the man, when the man should make the government, according to the Constitution. I do not believe in public instruction, carried to the extent it is in this country. It is an evil and an injustice.

I do believe in it to a certain extent. I believe in putting tools in the hands of a child—believe in taxing for that and no further. Perhaps the primary school in which are taught the elements of knowledge would be enough. Confine public instruction to this, and then make it compulsory for all children to attend. Give a child a primary education, and if he has the spirit to go forward, he will be assisted.

Mr. Frothingham then stated that the discussion was open, and that the Association liked opposition. No persons availing themselves of the opportunity of responding, the Chairman called on Rowland Connor, of Boston, who said:—

Beecher, Bellows, *The Independent*, the liberal orthodox papers, *The Advance* of Chicago, the Jews, all said that the Bible should be taken out of the schools, and that the secular press did not know what to say, but were waiting to be told.

He then went over the old grounds that the Catholics wanted the Bible out of the schools.

The Priests were the old and the first educators, and therefore should be to-day.

All European nations have their national churches, because government and religion went together. But just here the argument fails in regard to America, because civilization is not so identified here. The United States of America knows no theology, and when we talk of national education, we should not think of religion. He did not like any law which was compulsory in having all children go to school, and wanted it changed. He said the theory of our government demanded that it be kept out of our schools; and that, he added, was the gist of the whole argument. He instanced sections of country where Catholics and Chinese were in the majority, and should they not have the same privileges as Protestants in reference to the instruction of children?

He was followed by E. C. Towne, editor of *The Examiner*, published in Chicago. He said the Bible was a good book, but now it is a bad one, and we don't want a bad book in our schools. It is bad because it is taught that God is shut up in it, and that the Bible is to be worshipped as an idol. He compared the Koran with the Bible, and thought of the two, the Koran was the best. He had read the Bible sixteen times before he was sixteen years of age. He did not like the divisions of the Bible—which in its old purpose as a book for the Jews was pretty good—into chapters and verses, doubtless because it made it much more easy of reference and an aid to those who seek its glorious revelations. He then went on to say that many things in the Bible are tedious, and would not be read if printed in a newspaper. It may be good for heathens, but not for enlightened men. He then stated that the Jews are now convinced that the Bible is a human book. He compared the Bible with the productions of men of to-day, as the light of a candle is to the noonday sun.

He was followed by remarks from a gentleman in the audience, who stated that there were in the United States only one of the so-called Christians to ten of the population.

William J. Potter, of New Bedford, being called on by the Chair, said, among other things, that he did not know that the Bible was so bad a book as Mr. Towne said it was, and that he presumed the reason that he had never discovered it was because he had never read the book clear through.

He was followed by Mr. Vickers, in reply to questions asked by Mr. Blanchard, who said that if this country was intended to be a Christian one, the founders would have said so; but that the Govern-



ment said afterwards that it was in no sense a Christian Government.

Mr. Frothingham said—We have only hinted at this great question: Is it right for this Government to appoint chaplains in the army or Legislature? He stated that the origin of this country was not from England, but from infidel France.

He then announced the Convention adjourned until half-past 2 o'clock.

#### AFTERNOON SESSION.

The topic for the afternoon session was—"The Battle of Free Religion against Dogmatism and Superstition."

The Rev. F. E. Abbot, of Toledo, opened the discussion.

Rev. O. B. Frothingham spoke at some length of the superstition which pervades the religious world, and of the necessity that it should be removed before the world could make any substantial progress.

Col. J. O. Martin then read an essay on the subject under discussion, which was a most able effort, and showed evidence of deep thought and research on the part of its author.

Mr. Towne thought that superstition and dogmatism make of the popular Christian Church of to-day a den of thieves and murderers. He used the words in the same sense that Christ used them when he said to the Jews, his co-religionists, that they made of the temple a den of thieves, and when he said that he that loveth not his brother is a murderer. The adherents of the popular Christianity will take a man's living away from him and starve him to death, if he does not subscribe to their doctrines.

These things are going on all over the country every day in the name of Jesus. They ought to make that name infamous, and would make it infamous if it were not so enveloped in the broadest, purest, most heavenly charity. This is what he was determined to fight as long as he lived, and with all his might.

#### EVENING SESSION.

A larger assembly than had been present at any of the previous sessions was gathered in the hall last evening. The addresses were listened to with marked attention, and were frequently applauded.

Col. Martin stated that these friends came here without any compensation, and that the expenses of the Convention amounted to \$80 or \$90. The payment of the expenses devolved upon the resident friends of the cause. Therefore a collection would be taken up before the opening of the meeting, and he hoped that the audience would make liberal contributions.

After the collection had been taken up, the President announced Rev. E. C. Towne, of Chicago, who opened the discussion on the subject—"Will the Coming Man Attend Church?" Mr. Towne said:—

MR. PRESIDENT, LADIES AND GENTLEMEN—It is to be assumed that any man who attempts to answer this question will give his individual opinion whether he himself would go, should he be among the coming men. He would go if he did not get to a Free Religious Association first. But does the *existing* man go to church? He had been told that seven people out of eight in this city do not go to church. Not one in forty go to the communion table. The church, in a strict sense, is already deserted by thirty-nine of forty persons. An eminent man of this country, who is distinguished in public life, had told him that he had not been to church in twenty-nine years. He himself liked to go to church, whether the minister preached according to his idea or not. But he did not go, because he did not receive kind treatment there. Jesus said the hour cometh, and now is, that man will worship God in spirit and in truth. The coming man will find the Bible as used in the popular churches, that is, as an infallible book, as an image of God, is not believed. The coming man can't acknowledge Jesus as an infinite being, nor can he believe the various religious creeds. He will not enter the church, because in order to do so, he will be compelled to believe the Divine Book, the Divine Mediator, the Divine Creed, and the Divine Church. The coming man will be more human and humane; more sympathetic with his fellow-beings; a pure, great-hearted lover of his race. He will be so absorbed in working for his fellow-men that he will have no time to work for himself. It is greater to have hope, love and faith to our fellow-men than to do anything else. Though it were proven to us that there was no God, it would still be our duty to love one another during our existence. He believed that when we learned how to unselfishly love our fellow-men, we will understand that love is greater than God.

The Roman Catholic Church deserves great praise for its humanity. He honored that church for it. But, in general, the sentiment of the existing church was not humane. The church is the receptacle of genteel humanity, and has no mercy for humble sinners. He had been brought up in the extreme orthodox faith, and had studied and tried to fit himself in every way to defend that faith. He had relinquished his adherence to the orthodox church through observation of its inhumanity to the outside world. He referred to a poem, which is approved of by the Evangelical Church, and said that if he should read passages from the same, the audience would leave the hall more horror-stricken than if he should commit a cold-blooded murder on the stage. A church that tolerates that sort of a book the coming man will not attend. The coming man, on account of his humanity, will not go to church, neither will he go to heaven. We want to build upon this structure of humanity. The orthodox church says—Let the sin-

ner go to the bottomless pit of perdition, with the millstone of sin tied to his neck. The coming man will labor and try to coerce sinners into doing right. We cannot say too much to express the infinity of God, but no one must attempt to say that he knows all about God. The church pretends to present an image of God, but he could not believe that it does anything of the kind.

The existing church to the coming man will be as empty as the Catacombs, and useless as the Pyramids of Egypt. John Ruskin says that "the only true church is where one may take his brother's hand helpfully." That church the coming man will bring with him, and it will make the desert blossom like the rose.

Rev. F. E. Abbot said:—Last evening a lady in the audience, upon hearing the subject—"Will the Coming Man Attend Church?"—announced, said it depended upon whether the coming woman does so. He thought that, although this remark was made in jest, there was a great deal of truth in it. Man respects the church-going element in woman. He believed that there would be in the future some kind of worship among us that would be free from dogmatism and formality. When he went into an orthodox church, he was disgusted with the want of real worship. When he went to church, he wanted to find what he called the spirit of worship. He was a minister, but seldom had prayer in his meetings, because he believed in it too much to make it a mere routine. He had heard more blasphemy from the pulpit than he had on the street. He thought that the worship that the coming man will give will be found in his daily life, in his shop, on the road, by the wayside, in the field, etc.

Miss Peckham alluded to the Radical Clubs which have been organized in other cities. It takes but very little to organize them. A few intelligent men and women come together to express their sentiments on this subject of free religion. There is an immense amount of unacknowledged infidelity in America. Men and women fight in silence and in darkness these subjects, which they should battle against together with all the aid the sciences can afford them. She announced herself in favor of ministers' clubs, as they would furnish each of the members new ideas. You ministers have preached us Christ's religion long enough, now preach us yours. Christ's religion would not do for her. She must have her own. No one need tell her that Christ's religion would save her. She only revered Christ as she would any royal and noble man. She blamed Christianity because it takes thoughts that belong to others and claims them as its own. God would have as soon walled in the rain which he sends upon the just and unjust, as to have withheld his truth from one class of people and given it to another.

Rev. Thomas Vickers, of Cincinnati, said he was convinced that the coming man would attend church—that is, his idea of the church of the future—the church that will be fast anchored to this earth, and will have but very little regard for heaven or hell as places apart from this earth—the church that will clasp realities, and cease to clutch at dreams and phantasms.

The coming church will not prostitute nature for the serving of God. It will affirm that religion does not necessarily include the recognition of the existence of God. It will not insult humanity by such abominable theories as the present church does. The coming church will not be a communion of saints. There will be no goats on the left hand, and, thank God! no sheep on the right. It will have got rid of the sheep theory, and therefore will have no need of pastors or shepherds. Whatever the church of the future may be, it will not be a believing church; it will think a great deal more of knowing than believing.

The coming church will not taboo science and philosophy; it will be a learner. It will also be a popular teacher and the most efficient agent of diffusing scientific knowledge. But it will not be a praying machine. As the church gets rid of the popular conception of God, it will get rid of the popular notion of His interference with human affairs. Coupled with the idea of a flat earth and overhanging heavens, there is an idea of a God who sits up there, watching the machinery go on, and oils and tends it. The coming church will recognize that it is just as rational to ask God for a horse or a cow as to ask for humanity.

Rowland Connor supposed that the coming man, if he attended church at all, would of course go on Sunday. Men nowadays worked and toiled in the race for wealth, and went to church on the Sabbath. He dwelt upon the dreariness of Sunday to the children of strict Christian parents, and how he grew to hate that day when a child himself, because he was so restricted and restrained during its continuance. He implored fathers and mothers to use their best efforts to make Sunday a bright and beautiful day for their children. If they would only do this, he would not care so much whether they went to church or not. He did not believe that it was possible for a minister to speak an hour every Sunday, and speak well. He believed that in the coming church ministers would use every effort to have the sermons animated and interesting, and would do this by inviting their co-laborers to occupy their pulpits. He related of a Sunday school that was presided over by an atheist and spiritualist, which was conducted in perfect harmony, and said that it was a lesson to orthodox Christians, and was the result of free religion.

The Rev. O. B. Frothingham reviewed at some length the proceedings of the Association during the Convention, calling the audience to bear witness to the frank, bold, liberal manner in which they had presented their thoughts. He hoped those who had heard the words of the speakers would ponder upon

the same, and if they found in them that which seemed right, they would act upon them. He then pronounced the Convention adjourned.—*Indianapolis Sentinel.*

## THE TOLEDO CONVENTION OF THE Free Religious Association.

MONDAY EVENING SESSION, NOV. 7.

A large and attentive audience assembled last night at Gltakey's Opera House to listen to discourses by Rev. William J. Potter and Rev. O. B. Frothingham upon Free Religion, introductory to the Convention of the Free Religious Association, which is now being held in this city.

On motion, Hon. Richard Mott presided, and after a few introductory remarks as to the character, aims, and objects of the Convention, he introduced the Rev. Mr. Potter.

#### MR. POTTER'S ADDRESS.

He introduced the subject of his remarks by a brief statement concerning the origin of the Free Religious Association, the principles which it involves, and the object for which this Convention was called, and which it was intended to represent. The Free Religious Association, he said, was formed in Boston in the spring of 1867. He did not mean to say that the movement then first began, or that they organized the movement; but on the contrary we should say that the movement of the true Free Religion had been a long time in the world, and that this Association came rather out of the movement than that it made the movement; and although the Society was formed in Boston, it was not intended to be a Boston Society, but was represented by two members who resided in Ohio, Rabbi Wise and Francis E. Abbot; and that upon its organization its proceedings were published not only in Boston, but in the New York papers, inviting all those who wished perfect freedom in religion to come and give a helping hand to the cause. He said at those meetings there were represented liberal Unitarians, Spiritualists, and others; and that at their second meeting, in 1868, they received a letter from Chunder Sen, of India, assuring them of his fellowship in their cause.

He said that the Association was not of any sectarian creed whatever, but allowed each to think for himself without forcing him, and that when we allow that principle, we assert the principles of the Association. For illustration, he would say that their Constitution provides—

1. This Association shall be called the Free Religious Association—its objects being to promote the interest of pure religion; to encourage the scientific study of theology; and to increase fellowship in the spirit; and to this end all persons interested in these objects are cordially invited to its membership.

2. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relations to other Associations.

Any person desiring to co-operate with this Association shall be considered a member, with full right to speak in its meetings.

The speaker said these were the cardinal principles of the Association, and that these principles had met with a warm response here in the West, and indeed from what he had noticed in Indianapolis and Cincinnati, he thought they had obliterated effectively the idea that this was merely a "New England clique."

#### MR. FROTHINGHAM'S ADDRESS.

The President of the Convention then introduced the Rev. O. B. Frothingham, of Boston, President of the Association. He spoke in very flattering terms of the reception the Association had received in the West, and that he had been requested again and again to visit Chicago, where he was assured they would have a warm welcome. He also stated that the idea of Free Religion existed elsewhere than in America, stating that he had been receiving from time to time copies of a weekly paper published in Milan, Italy, setting forth the same ideas, and, although it was somewhat informal in organization, yet carrying on missionary operations in precisely this interest of perfect freedom of faith. As individuals each one had his own faith, and a very distinct one. He did not pretend that all their faith corresponded.

Mr. Frothingham then referred to Mr. Abbot in terms of eulogy, and as being one of the officers of the Association; yet that whatever he might say or publish, the Association was not responsible for his opinions, but that they stood side by side in the fellowship of faith. He said one of us may be a Jew and preach in the Hebrew Temple in Cincinnati, and another may be of some other church—Catholic or Protestant, if you please—and yet each man stands upon this principle independent of the church, because our truths exist, and each one arrives at them by his own conclusions, and each feels his truth. This, then, is our position. When Paul started out on his mission of travelling, his plan was to address himself to the Jew; and it was only when he found that the Jews did not receive his word, that he turn-



ed his faith, and then it was that he took up his gospel for all the world, and not for the Jews alone; and so it may happen that we may be misunderstood and misrepresented by Christians whose word should be liberal, as there is no more fellowship between faiths than there was a century ago. "I tell you," said the speaker, "it is a mistake to suppose that sectarianism is growing weaker. When Chunder Sen was in England, a rush was made by these conservatives to obtain his services, not with a desire to affiliate in fellowship with this theist, but in order that they might fill their chapel up with large audiences to see this great theistical phenomenon."

The speaker then dwelt at some length upon the similarity found to exist between the Bible, the Koran, the Oriental writings of the East, and the writings of Confucius, saying also that the organizations of Christians are simply grouped together politically, that they have no cohesion. It must be organic.

Again he said, "we speak of the church as feminine; he wanted it to be masculine. The Roman Catholic Church had promulgated its doctrine of the immaculate conception of the Virgin, a woman phenomenon." Again, he said they had been charged with being scientists, with being intellectual; but he desired to be ten times more intellectual than he was; he wanted to be able to go down deep into this world's faith, until he got at the human nature out of which all these faiths have grown.

We have attempted only to give a very brief abstract of this discussion—our space not admitting of a full report.

To-day there will be three sessions. One will be held at 10 o'clock A. M.; the subject will be, "Religion under the Law of Reason and Common Sense," and the discussion will be opened by Rev. Rowland Connor, of Boston, who will be followed by others. At 8 o'clock another session will be held; subject, "The True and False Use of the Sunday." Rev. Thomas Vickers, of Cincinnati, will open this discussion.

At 7 o'clock in the evening the last session will be held, with the topic, "Will the Coming Man attend Church?" Miss Lillie Peckham will open the discussion, which will be free to all.

## TUESDAY SESSIONS, NOV. 8.

### MORNING SESSION.

The Convention was opened yesterday morning at 10 o'clock, with a small audience. The topic for discussion was "Religion under the Law of Reason and Common Sense." President Frothingham introduced Rabbi Isaac M. Wise, of Cincinnati.

#### THE RABBI

Read an address upon the above subject, from which we have made a few selections.

[The essay was published in full in last week's INDEX.—ED.]

#### ADDRESS OF REV. ROWLAND CONNOR.

The original chemist was an alchemist, expending his time, money and energies in trying to find the Philosopher's Stone; and we are beginning to work at the other end of the matter. We start, as our President said last night, with one faith. We apply ourselves to the study of man, and, if not to say too much, with the study of God; and when we apply it upon that infallible book, we will place ourselves under his influence, with what is contained in the book. Reason has said the word, ages sustained it. In some States they are in the habit of swearing a witness in their courts with his right hand on the Bible, and afterward to kiss the book. If the witness should swear falsely, the book would not help the matter. The book adds nothing. A witness may swear to a truth or a falsehood, nevertheless. This only adds dogma and superstition. Free Religion stands ready to strike down all this. It stands with a drawn dagger, ready to plunge it into any old coffin filled with bones of superstition. Let reason bring to us infallibility; let all the methods of induction be applied to religion as it is applied to other matters; this is reason, and only in this way will man ever reach true religion.

#### REMARKS OF G. B. STEBBINS.

The next speaker introduced by the President was G. B. Stebbins, of Detroit, who said:—

LADIES AND GENTLEMEN:—This is a free platform; I could heartily wish that all were as free as this. I could wish that we had in our midst all denominations and all creeds, and that would be to my mind a free religion; but we cannot have it so, and we enter upon the discussion of truth, represented by a few. When I speak of truth, I mean the moral desires which reach beyond this life. We are here limited to no creeds; we are here to take in all past and modern improvements. When you go down here to one of our large shipyards, you will find building new ships to take the place of old ones, with all the best improvements and modern conveniences of the time, having some one or more things as improvements over its predecessors. So it is with the mechanic when he puts up a building, and the mathematical instrument-maker, in making his telescope, searches the world for the latest inventions to apply in building his instrument; he has appliances for measuring the lens and the tube; for grinding and polishing the lens, he uses his utmost powers of reason; in making calculations of the proper adjustment of the focus, he studies to know all its laws. Why? Because of the reward. If, when he gets his instrument done, he turns it towards the heavens and discovers a star which no one has found, this, then, is his reward.

We want to know man here and his hereafter. Where is truth? Is it in the Bible? Doubtless there may be some truths there; if so, then we must turn to those truths only. We should endeavor to find all its hidden sources. So it seems to me, that our great work is to move around in the great cycles of truth to discover more. Not venerating the old relics of the past, and hunting up treasures for the present and the future, we want to use our own faculties. We want respect for ourselves.

The remark was made last night by our President that the Free Religionists had been accused of being intellectualists. I wish we were all a great deal more intellectual. I agree entirely with the President, when he says that he wants a masculine religion, although I cannot but be frank in saying that we have a masculine religion. What we do want, is a masculine and feminine religion, embracing both sexes.

Short addresses were also made by Rev. W. J. Potter, Rev. E. C. Towne, Rev. F. E. Abbot, Rev. Thos. Vickers, and Rev. O. B. Frothingham, when the Convention adjourned about 12:30 until 3 o'clock P. M.

### AFTERNOON SESSION.

A somewhat larger audience was in attendance in the afternoon. The discussion was somewhat interrupted by the noise made by the rain falling upon the roof, rendering it very difficult at times to hear the speakers.

The subject for the afternoon discussion was "The True and False Use of Sunday."

#### REV. THOMAS VICKERS, OF CINCINNATI.

Was introduced to the audience by the President as leading the discussion, and he read mostly from manuscript.

[The essay is elsewhere published in full. In reporting Mr. Vickers' comments on the "Blue Laws of Connecticut," the editor of the *Commercial* interjected the following remark:—

"The speaker appears to have been imposed upon by a volume of buileague 'Blue Laws,' printed in Connecticut many years since."

We give this remark without endorsing it.—ED.]

Rabbi Wise then took the floor to speak upon the subject. He said he did not understand how it is, that the Congress of the United States has given to the District of Columbia several more holidays than the balance of us have—such as Good Friday, Thanksgiving, etc. For his part he could not see how it was. He thought there was no lady or gentleman within his hearing that would not say that Congress has taken upon itself an authority which was not warranted. He could very easily understand why the religions had their days, but why should a government legislate upon the matter? He held that no man had a right to prescribe to another man what he should not do on the Sabbath day.

Mr. Cross then took the floor, and was followed by Mr. Stebbins, Miss Lillie Peckham, Mr. Rowland Connor, Rev. E. C. Towne, Rev. Mr. Abbot, and Rev. O. B. Frothingham.

After which the Convention adjourned until 7 o'clock in the evening.

### EVENING SESSION.

The meeting last evening, as per announcement, was devoted to the question, "Will the Coming Man go to Church?" Miss Lillie Peckham delivered the opening address in the discussion.

[Miss Peckham's essay will be printed next week.—ED.]

#### REMARKS OF REV. MR. FROTHINGHAM.

Rev. Mr. Frothingham asked for a collection to be taken up while he made some remarks upon the question under consideration. He stated that the people do not attend church. In New York city he had visited intelligent families—and found frequently that not a single man in a whole block attended church. It is the men of culture and refinement who do not go to church. The middle grade—those of ecclesiastical training—go to church, some from the mere force of habit, some because their wives go, and some for one reason and some another. If the present man does not go to church, certainly the future man will not.

The Catholic goes to church because he expects to get something for going there. He expects to be released from the legitimate effects of his sins. He goes to get a ticket which will carry him to "kingdom come." The Protestant goes to church from a similar motive. He thinks there is merit in the act of going to church and listening to a sermon. They have so many different church organizations—so many different roads—that men get confused, and by the number of trains they scarcely know at what office to buy their tickets.

Another reason why men do not go to church is because thinking minds do not believe that religion consists so much in what a man thinks as what he is. The coming man will go to church. Men will be called to preach, and when they utter inspiring truths the people will go and hear them.

#### REV. MR. ABBOT

Was introduced, and read a letter from Lucretia Mott, giving the reasons for her absence, and expressing her sympathy with the objects of the meeting, after which he made some remarks upon the question under consideration, claiming that the future church will be a hall without a steeple, and sermons will be superseded by essays.

#### REV. MR. POTTER.

Rev. Mr. Potter thought the question might well

be, "Will there be any church in the future?" Has not society outgrown the need of a church? Certainly something must be done to reform the church before it will draw the coming man to it. He had heard the opinion expressed that the coming man will not have a church. The pulpit does not furnish men of first-class talent. It does not keep pace with newspapers, magazines, or books, and thereby loses its attractiveness and fails to exert an influence over men. The coming church, in order to meet these new demands, will be so different from the old that they will hardly know each other.

One reason why the churches of today do not meet the wants of the people, is their lack of virtue, of common sense, and because they devote more effort to saving souls hereafter than to helping the needy and oppressed in this life. They have not lifted a hand to help in humanitarian movements, but have always stood in the way. Their whole superstructure is based upon pious selfishness. The question constantly before their minds is, "Is My Soul Safe?"

The church of the future is to be the church of humanity. It must lift up the fallen. It must remove the pews from its churches and fill their places with sewing machines, where poor women can learn to sew, and thus be enabled to comfortably support themselves. The mission of the church will be to lift up the fallen—to do good wherever opportunity offers.

#### MR. STEBBINS,

Of Detroit, was the next speaker, and he differed with those who had preceded him and ignored the doctrine of a future existence. He advocated the doctrine of those known as "spiritualists," but outside from this his views coincided with those of the speakers who preceded him.

#### REV. MR. VICKERS

Said the Future Church will wipe out a geographical hell and heaven. It will care very little about either of these imaginary places, but will stand firmly on its legs here in this world. He really did not believe there would be any church in the future. Upon that subject he felt like saying—"Blessed are they that expect nothing, for they shall not be disappointed." All men will then stand upon an equal footing. The pulpit will not be required to speak for the Jews, and the Jews will not be compelled to endorse all that comes from the pulpit.

#### REV. DR. WISE

Was called out and spoke earnestly for a short time, contending that no church will be needed in the future—that the State will become a humanitarian organization, caring for the wants of the poor, providing against the necessity for poverty, and furnishing the means for the education of all to a degree which shall lift them above the grossness of the present day. He believed in a future and in a supreme creative power. There is a feeling in every man's breast which teaches him this.

The attendance was quite large and the speakers were frequently greeted with hearty applause. At about 11 o'clock the Convention adjourned.

The meetings of this Convention were not opened with prayer, nor were they closed with benediction, neither did they have singing. In fact there was a total absence of everything bearing any resemblance to what we are accustomed to see and hear at religious meetings.—*Toledo Commercial*.

## LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The Society will meet next Sunday, November 27, at 7 1-2 o'clock, in Gitskey's Opera House. Mr. Abbot will read an essay in continuation of last Sunday's subject:—"What place does Christianity hold among the true Causes of Modern Civilization?" The public are invited.

RADICAL CLUB.—The subject of discussion will be—"The Sunday School, and how to sustain it." Meeting immediately after that of the Independent Society.

SOCIAL MEETING.—The members of the Independent Society will meet at Mrs. S. D. Curtis's, on Michigan street, Wednesday evening, November 28. All interested in the re-opening of the Free Schools are specially desired to be present.

DONATIONS.—The INDEX Association gratefully acknowledge the following donations recently received:—

A FRIEND, Newburyport, Mass.,	- - - \$ 3 00
A FRIEND, New Bedford, Mass.,	- - - 10 00
W. F. HEIKES, Dayton, Ohio,	- - - 20 00
Mrs. LUCRETIA MOTT, Phila., (for Toledo Convention of the Free Religious Association)	- 5 00

#### RECEIVED.

TABLETS. By A. BRONSON ALCOTT. Boston: ROBERTS BROTHERS. 1868. pp. 208.  
THE FAITHLESS GUARDIAN; or, Out of the Darkness into the Light. By J. WILLIAM VAN NAMEE, Author of "In the Cups," etc. Boston: WILLIAM WHITE & Co., 158 Washington Street. New York: THE AMERICAN NEWS COMPANY, Agents, 119 Nassau Street. 1870. pp. 246.  
THE RADICAL BELIEF. A discourse by Rev. O. B. FROTHINGHAM, spoken in LYRIC HALL, October 23, 1870. New York: D. G. FRANCIS, 17 Astor Place. 1870. pp. 28.



## Poetry.

## THE VOICE OF NOVEMBER.

Darksome and sombre is the day's declining,  
Thick on the lawn the russet leaves lie dead,  
And heaven's broad arch, that late with gold was  
shining,  
Spans the drear town with dull and rayless lead.

Down the steep hills the mist creeps low and lower,  
And wraps the hemlocks in its folds of gloom;  
The fields forget the reaper and the sower,  
And the sick year is crawling to its tomb.

Like crownless kings that ponder ancient losses,  
Upstretching their gaunt arms to pitiless skies,  
Clad in scant garb of gray and olive mosses,  
Wrinkled and lean, the dripping elms uprise.

Dull on the roof the tireless rain-drops mutter,  
Tiring the mind with melancholy sound,  
While, lulled from speech and nuts and constant flutter,  
The drowsy parrot slumbers on its round;

And mute and musing broods the hushed canary,  
Nor for the tempting sugar quits its stand;  
And at the oriel pane our household fairy  
Poutingly props her chin upon her hand.

Alas! my soul repeats the outward murmur,  
And moves through all her depths with nameless  
pain;  
And that which, buffeted by fate, grew firmer,  
Now droops and quivers at the droning rain.

For stirrings vague of life's unanswered questions  
Keep time and rhythm with its swift, pattering  
feet,  
Perplexing brain and heart with dim suggestions,  
Elusive gleams, and whisperings incomplete,—

Reviving crushed desires and old surmises  
And murdered hopes unresting in their graves,—  
Veiling the grandeur of life's sacrifices,—  
Stealing the sunlight from the Future's waves,—

Waking a blind, unconquerable yearning,  
Reaching for more than worlds and systems yield,  
Grasping at stars, and heats of inward burning,  
Clutchings at lustres vast and unrevealed.

Alas! to Nature's deep, mysterious senses,  
To the grand lessons of the skies and spheres,  
To God's benign, eternal utterances,  
I can but answer with unbidden tears.

O Thou who, in the rainbow robe of beauty  
That decks the years in their sweet youth and  
prime,  
Weavest deep hints of love and faith and duty,  
Foregleamings of our destiny sublime,—

Who in the organ symphonies of ocean,  
In trill of brooks, and carolling of birds,  
In breeze, and insect's hum, and music's motion,  
Revealest truths that are too deep for words!

Touch more profoundly my cloud-darkened spirit,  
That even in fog and gloom and rain and wind,  
Skilled to interpret Thee, I may inherit  
Meanings more precious than the gems of Lad!

BRATTLEBORO, VT., 1863.

ASTERISK.

## 3 FREE RELIGION ON THE STREET.

[We give to the following advertisement, published in the *Toledo Commercial* Saturday morning, Nov. 12, one insertion in *THE INDEX gratis*. If they carry on business at the "Square Dealing Store" on free religious principles, and do not put all their square dealing into their name, we have no doubt that the proprietors will succeed by deserving success.—ED.]

## FREE RELIGION!

That man should "agree to disagree," is well enough, I have no doubt; but where the good comes, I can't see, to have our Sabbath day wiped out. But, if you love your fellow-man and would do them good as ne'er before, tell them truly that they can buy clothing cheap at the Square Dealing Store, 123 Summit Street.

\* A petrified cat was found under the floor, near the pulpit of an old church in Newtown, Conn. A petrified Catechism might be found under a great many other pulpits and churches.

## The Index.

NOVEMBER 26, 1870.

*The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.*

## ANNOUNCEMENT.

Enough orders for the bound volume of *THE INDEX* for 1870 have been received to ensure its issue at the end of the year. The republication of our first number is already commenced; and the promised index is in process of preparation, to be made a part of the last number of the year. Subscribers for the volume will oblige us by now forwarding the price (\$2.50), *together with their address, plainly written, in full—post-office, county, and State*,—in order to ensure safe delivery. When the two hundred and fifty copies have been all ordered, it will be thenceforward absolutely impossible to furnish a complete file for the year.

## A NEW LIBERAL SOCIETY.

We are pleased to be informed that, through the energy and earnestness of Mr. R. H. Banney and a few others of equal faith in ideas, a new liberal organization has just been formed under the name of the "Independent Society of Ashfield, Massachusetts." It already numbers thirty members, with a fair prospect of more; and a subscription paper is going round for the purpose of securing speakers as opportunity offers. The following is the Constitution or articles of association:—

"We, the undersigned, residents of Ashfield and vicinity, in perfect charity with all our neighbors, hereby unite ourselves for the purpose of social, scientific, moral and religious inquiry by means of meetings, debates, and addresses, in such manner as may be found most convenient.

Being firmly persuaded that no statement of truth is final, and that the only rule of the highest human development is 'to prove all things,' we hope, by impartially considering all honest views upon every subject of human interest, to become better men and women, and more truly useful members of society.

We agree (each male member) to pay one dollar annually towards the necessary expenses of our Association, which shall be called the 'Independent Society of Ashfield,' and when twenty persons shall have signed this agreement, they shall appoint by a majority vote a Secretary and Treasurer to discharge the usual duties of those offices, and an Executive Committee of three to carry into effect the resolutions of the Society."

Under these articles, which are very excellent, and show not only the fullest sympathy with the free religious movement, but also the most complete comprehension of it, the following officers have been elected:

SECRETARY—Wait Bement; TREASURER—ASA P. Wait; EXECUTIVE COMMITTEE—R. H. Banney, Leonard Church, Nelson Gardner.

We congratulate our friends on the fair commencement of their Society, and trust that the highest and best success may attend their efforts to carry out its objects. Nothing could be finer than the spirit and tone of the above articles, which strike the key-note of *unity in diversity*—that grand music of the future for which the world is even now listening with strained attention. May all discords be at last lost in the growing harmony!

Mr. A. Bronson Alcott, of Concord, Mass., recently visited Toledo. On Saturday evening, November 12, he held one of his characteristic "conversations" in the pleasant parlors of Mrs. S. D. Curtis, and on the follow-

ing evening made an address on "New England Authors" to a large audience in Git-skey's Opera House. His reminiscences of Thoreau were particularly interesting, being imparted in a style delightful from its mingled tenderness and humor. The veteran idealist retains all the fresh enthusiasm of youth, a little tempered but not cooled by his long experience of life; and we rejoice that he is still able and willing to give to Western audiences such vivid conceptions of a coterie of thinkers and writers who have forever identified themselves with the intellectual history of America. All honor to these pioneers of thought, whose fame makes so large a part of the true glory of our country!

The unavoidable omission of our "Communications," resulting from the publication of the Convention reports and essays, has caused an accumulation on our hands of many excellent articles. In fact, we have for some months been in receipt of far more than we could possibly print. We shall do the best we can for our contributors, whom we sincerely thank for their favors, and nearly all of whose contributions we should gladly publish, if we had room. Nothing could be more encouraging to us than to perceive how much excellent thought has been called out by *THE INDEX* in the form of communications. As we anticipated, most of the writers are new ones, not previously known to the public through any publications with which we are acquainted; and the high average of excellence they exhibit confirms our previous conviction of the wide diffusion of radical thought in this country. At the same time, our files show an array of names of high moral and literary reputation which cannot but command the respect of the most unfriendly critics.

"Rev. Mr. Chaney, of Hollis Street Church, in the Unitarian National Conference, giving the report of the Suffolk Conference, said: 'The Horticultural Hall meetings, though strongly opposed in some quarters, also conquered opposition, and proved valuable aids in the work.'

So he indorses, as part of the cultus of his Church, the most free religion and skeptical lectures ever delivered in this city, exceeding Theodore Parker's in infidelity. It would seem that there was no need of going farther."

The Boston *Spitfire* (we beg pardon, we should say the Boston *Watchman and Reflector*), from which we clip the above, darts its wrathful flames at nothing—as usual. Rev. Mr. Chaney did not refer to the heretical "Sunday Afternoon Lectures," but to certain Unitarian meetings, presided over by Rev. James Freeman Clarke, which happened to be held in the same hall. We trust the health of our Baptist contemporary will not seriously suffer from its own spiteful and futile fling, though, as Gen. Butler well said, "it wrenches a man awfully to kick at nothing."

Several hundred extra copies of last week's *INDEX* and *SUPPLEMENT* were struck off, containing the report of the essays and discussions at the late Conventions of the Free Religious Association. They can be had at three cents a copy on orders for fifty copies or upwards.

Our subscription list is now rapidly increasing; and if our friends will only make vigorous exertions, *THE INDEX* will be soon placed upon a permanent basis, and made a powerful instrumentality in the religious emancipation of America.

The names of seventy-seven Unitarian ministers are on our mail-list.



## SUNDAY—ITS USES AND ABUSES.

[An Essay by Rev. Thomas Vickers, read at the Toledo Convention of the Free Religious Association.]

In Paul's time, Ephesus was the metropolis of Asia. It was the great central mart for all the merchants of the East and West. People flocked to it from all parts of the earth. Its temple—dedicated to Artemis, or Diana, as we are accustomed to call her—was accounted one of the seven wonders of the world. Set on fire by Herostatus and burnt to the ground, it had been rebuilt by the citizens with greater magnificence than ever, the women contributing their trinkets, the men their property, and the artists their work. It was filled with the most exquisite specimens of ancient art, the altar being almost covered with the wonderful productions of Praxiteles. This particular Diana, of the Ephesians, was one of the most widely known and most universally worshipped of all the popular divinities; her statue was said to have fallen from heaven. It was the custom to set up miniature copies of the temple and statue in silver as shrines in the houses, and for those going on a journey to wear them as amulets. These were made in Ephesus, and sold to all comers. It was a very extensive business and a source of profit to a large class of artists and laborers.

It was in this city that the great Apostle to the Gentiles lived for the greater part of three years, making it the centre for numerous excursions into the neighboring cities. Here, in the birth-place and home of poets, philosophers and artists—where Apelles painted his immortal pictures, Hipponax wrote his biting satires, and Heraclitus brooded over the great problems of the universe—Paul preached with such power and met with such signal success, that all who were immediately interested in the maintenance of the popular religion, its cultus, and the poetry and art connected with it, were struck with consternation. The very first to take fright were the men who made the miniature temples. A certain Demetrius, who seems to have owned a shrine factory, got his fellow-manufacturers and the workmen together, and held an "indignation meeting." He made a flaming speech, telling them, if this thing was allowed to go on, they were ruined men. "This Paul," he said, "is persuading multitudes, not only here but everywhere in Asia, that these things made by human hands are not gods. What is to become of us, and what of the great goddess Diana, whom the whole world worships, and whose image and temple everybody buys, if we cannot put a hook in this man's mouth, and prevent him from speaking?" Then the workmen and the loafers and roughs who had been attracted by the gathering, began to cry—"Great is the Diana of the Ephesians!" "Down with the Atheists!" Soon the whole city was in an uproar; the mob, increasing every moment, rushed to the amphitheatre, laying violent hands on two of Paul's companions by the way. Here they clamored for hours. It was utterly impossible to obtain a hearing. Whenever any one attempted to speak, his voice was drowned by the deafening cry, "Great is the Diana of the Ephesians!" You all know what such mobs are.

How often these scenes have been repeated in the history of religion! In the history of the Christian religion oftener, I think, than anywhere outside of it. The church has always had her Ephesian Diana in some form or other. When Luther uttered his protest against indulgences, and said that these things were made by human hands, and in no sense divine or divinely authorized, what an uproar it made, how the ecclesiastical mob shouted—"Great is the Pope, God's vicerent, who hath power to forgive sins!" When men said that the Bible had not fallen from heaven, and refused any longer to worship it, what a howl went up from the shrine-makers—"Great is the Bible! It's God's word! Down with the Infidels!"

And yet, God be praised! one after another the idols are falling. Intelligent ecclesiastics can scarcely keep up the old forms without laughing in each other's faces. It is only the ministerial mob which any longer believes in the plenary inspiration of the Bible. The rest would be glad to have at least half of it expunged. As one prop after another falls, the men who manage the institution are all the more anxious to strengthen those that remain. Hence the anxiety and clamor nowadays in regard to "the observance of the Sabbath." This is one of the strongholds of ecclesiasticism. It is, in reality, only one of the outworks, but it is the key to the whole fortification; if it falls, the position is lost, and ecclesiasticism becomes a thing of the past. So long as the ecclesiastical Sabbath is a recognized institution, protected and supported by law, the power of the priesthood is unbroken, and all the forces of modern science cannot overthrow it.

If the priesthood can only cajole the people into surrendering one day in seven to the uses of the church, they have won the day. For if the laboring man, the mechanic, gives up this very day on which he is most free to think and reflect on the problems of life—if he gives up Sunday entirely to church-going and to such exercises as the church prescribes, to hearing what the minister has to say in the sanctuary and reading the publications of the Tract Society at home, how can he be anything more than the echo of the minister and the Tract Society? The priesthood knows that, if it can control Sunday's thinking and reading, its existence is safe. And so whoever proposes any reform which tends to take this control out of its hands, is met with storms of vituperation and abuse; the cry is raised—"Great is the Sabbath! God himself rested on it! Down with the Sabbath-breakers!"

The ecclesiastical theory of Sunday may be very briefly summed up. It is that the day on which the

thing is done determines the moral quality of the action. In other words, there are certain things which, when done on the first day of the week, are particularly wicked in their eyes, though not wicked at all when done on the other days of the week. One of the most wicked is the issuing of newspapers on Sunday. To take and read such is a high-handed offence against the Almighty. They are said, without exception, to be "doing the work of infidelity, and fostering vice and irreligion." To the "atheism and licentiousness of the German press," in particular, there are said to be no bounds. Furthermore, the running of railroad trains, street cars and omnibuses on Sunday, for the convenience and benefit of those who have no other mode of conveyance, is also a great sin. "The tramp of the iron horse crushes out the Decalogue, and the noise of the steam whistle drowns the voice of God"—which, in plain words, means, I suppose, the voice of the minister. "Valuable as the locomotive may be," these men tell us, "it is less valuable than the Decalogue; and if it cannot do its appointed work without running over 'the tables of stone,' it were better that it never run at all." But Sunday recreations and amusements are, above all things, desperately wicked. Through them "the day of holy rest is turned into a Saturnalia." Sunday must be in no sense a holiday; for a holiday can never be a holyday, although they mean precisely the same thing, it being only a different way of spelling one and the same word. If the Public Parks are kept open on Sunday, as, for instance, the Central Park in New York, there must be no pleasure boats on the lakes, no licensed carriages for Sunday drives, and no houses of refreshment for Sunday visitors, no bands of music to charm the ear and hold the passions and the appetites in check. Furthermore, on Sunday there must be no improvement of the mind, except such as comes through the dronings of the minister or the publications of the Bible and Tract Societies. Public Libraries, Reading Rooms, Museums, Zoological and Botanical Gardens, Galleries of Painting and Sculpture, and Theatres must all be closed. Some of them, it is true, are indispensable to the education and cultivation of mankind on week-days—even the Sabbatharians admit this—but on Sundays they are all an abomination in the sight of the Lord, not to be tolerated in a Christian community. There must be no Sabbath journeys, no Sabbath visiting, no Sabbath letter-writing, no love-making, no business transacted, however pressing, no mirth and rejoicing; nothing but preaching, praying, psalm-singing, church-going, calm sedateness and quiet meditation on religious themes.

Or, in other words, the Sabbatharians practically propose a new Decalogue, which, I have sometimes thought, might be expressed somewhat after the following fashion:—

Thou shalt have no Sunday but the Sunday of the Church.

Thou shalt not make unto thee any graven image, such as billiards, ten-pins, cards, or dice; for the church is a jealous church, and visits the billiard and card player with her wrath, but she exhibits kindness to them that love her and keep her commandments.

Thou shalt not take the name of the preacher in vain, for the preacher will not hold him guiltless that taketh his name in vain.

Remember the first day of the week (which is not the Sabbath day), to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the day of the church: in it thou shalt not do any work, thou, nor thy son, nor thy daughter; but thy man-servant shall attend to thy chariot and thy horses early in the morning, and shall see that thy equipage is in order, and drive thee therein to the sanctuary of the Lord, and he shall wait there, sitting without the temple upon thy chariot, until thou shalt have offered the sacrifice of "a broken and a contrite heart" upon the altar of the Lord; and he shall then drive thee home, that thou mayest fare sumptuously on the feast which thy maid-servant hath prepared for thee in the sweat of her brow.

Honor the church, that thy business may increase, and thy influence be great in the land.

Thou shalt not read the Sunday newspaper.

Thou shalt not dance.

Thou shalt not visit the theatre (except it be to learn its wickedness, that thou mayest the more effectually rebuke it).

Thou shalt not ride in the street car, omnibus, steamboat, or railway train on the day which the church hath sanctified unto herself.

Thou shalt not set thy carnal reason against the doctrines of the church, nor lift thy heel against her, lest thou be utterly destroyed.

My friends, I confess it is difficult not to present the ludicrous side of this movement; there is room for infinite laughter at the absurdities piled mountain-high in which these "blind guides" involve themselves. But, as has been finely said, "there is a laughter which opens into a fountain of tears." Did the vagaries of these men concern nobody but themselves, were there here no supreme interests at stake, were not the cause of humanity involved in the issue, I for one should be content to laugh where I now seek, to the extent of my power, to expose and scourge.

It is not necessary to spend much time over the refutation of the ecclesiastical theory concerning the proper use of Sunday, even from the Christian point of view. The simple fact is, that the ecclesiastical Sabbath is one of the most stupendous frauds which the Protestant Church has to answer for. I say Protestant Church, because the "Christian Sabbath," as it is called, is essentially a Protestant manufacture, and not only essentially Protestant, but also essentially Anglo-American. It was only in England and Amer-

ica that Protestantism was capable of reaching such a degree of barbarism. The Sabbath, as we know it, is an invention of the Puritans. Not one of the great Reformers would have tolerated it for a moment. Luther's opposition to the compulsory observance of Sunday is well known. "It is of no consequence," he says, "whether we rest from labor or not, our consciences are free [from reproach]. Let him who will not rest keep at work, and we will neither scold him nor drive him away." In another place he says—"Keep it holy for its use" sake, both to body and soul. But if anywhere the day is made holy for the mere day's sake—if anywhere any one sets up its observance upon a Jewish foundation,—then I order you to work on it, to ride on it, to dance on it, to do anything that shall reprove this encroachment on the Christian spirit and liberty." So Zwingle was of the opinion that it was better to go to work again after having heard the Sunday's sermon. "If on Sunday," he says, "after having acquitted himself before God, one were to go into his field and mow, reap, make hay, or do any other work which the time called for, I am sure that would be more pleasing to God than loosely idling away one's time. For the believer is above the Sabbath." Calvin was of essentially the same opinion. He said he did not lay so much stress on the septenary Sabbath that he would advise the church to an invariable adherence to it. Nay more, he said: "Christians ought to depart from all superstitious observance of days." The declaration of William Tyndale, the martyr, who first translated the New Testament into English, is still more explicit and emphatic. "As for the Sabbath," he says, "we be lords of the Sabbath, and may yet change it into Monday, or any other day as we see need; or we may make every tenth day holy, if we see cause why. Neither need we any holy day at all, if the people might be taught without it."

Nowhere in the ecclesiastical legislation of the period of the Reformation was Sunday spoken of as better or holier than any other day; nay, there was in almost every instance an express, special declaration to the contrary. Its observance was recommended on entirely practical grounds. Up to the year 1527, the adherents of the Reformation in the city of Ulm worked on Sundays for the very purpose of maintaining their freedom under the gospel.

Down to this period the Sabbath was universally regarded as having been abolished by Christianity. Jesus' opinion in regard to it is known to every intelligent reader of the gospels. With what a jealous eye Paul watched those who were still entangled in the "beggarly elements," those who observed "days" and "times!" He was never sure that he had not bestowed labor upon them in vain. In one of the documents of the early church which has come down to us, Justin Martyr's Dialogue with the Jew Trypho, we find the same feeling expressed. Trypho objects that the Christians, while they pretend to excel others, observe no Sabbaths. Justin replies—"The new law will have you keep a perpetual Sabbath. You, when you have passed a day in idleness, think you are religious. . . . The Lord our God does not take pleasure in such observances. If there is any perjured person or a thief among you, let him cease to be so; if any adulterer, let him repent; then he will have kept the sweet and true Sabbaths of God. (Chap. 12.) You see the elements are never idle, and keep no Sabbaths. If there was no need of Sabbaths before Moses, neither is there now any need of them after Jesus Christ. (Chap. 28.) God directs the government of the universe on this day equally as on all others. (Chap. 29.)"

Now Justin is cherished by the ecclesiastics as one of the chief witnesses for the genuineness of the gospels, but they are very careful to keep such passages as this in the dark—on the Sabbath question Justin is by no means unimpeachable authority. Neander, the Church Historian, who was far from being heterodox in his sympathies or tendencies, says—"The celebration of Sunday, like that of every festival, was a human institution. Far was it from the Apostles to treat it as a divine command; far from them, and far from the first apostolic church, to transfer the laws of the Sabbath to Sunday."

How different this from the view which the Blue Laws of Massachusetts and Connecticut took of Sunday! When Luther spoke of those "insane squints" who "would soon make a sin of selling cabbages or doing any other trifling labor on Sunday," he little thought that in the next century Protestant communities would forbid a husband to kiss his wife, a wife her husband, or a mother her child, on Sunday, under pain of fire or imprisonment. The laws of Connecticut provided that "no one should run on the Sabbath day, or walk in his garden, or elsewhere, except reverently to and from meeting;" that "no one should travel, cook victuals, make beds, sweep house, cut hair or shave, on the Sabbath day." If it could be made to appear that any of these sins were committed "proudly, presumptuously, and with a high hand," they were punishable with death.

My friends, I say again that the so-called Christian Sabbath is a stupendous fraud. You cannot take up an ecclesiastical treatise on the subject, a prize essay or tract, issued by any Sabbath Committee or Tract Society, which does not treat the observance of the Sabbath as a special divine command, applicable to all men. History is perverted, the most glaring facts are falsified with shameless impudence, in short, there is no subterfuge, trick, stratagem, or imposture that has not been resorted to for the purpose of keeping this institution in good report. Let me give you one example of the manner in which the facts of the Bible are treated. You will find, in nearly every Sabbath document which considers that special point, the words of Jesus—"The Sabbath was made



for man—"adduced as proof that the Sabbath is universally binding; it was "made for man," they say, "that is, for mankind, and therefore not for any particular race of men or period of history; it is just as binding now as it ever was." Now turn to the gospels and see what the obvious meaning of these words is, so obvious that it is morally impossible to misunderstand it. The disciples have been plucking ears of corn to satisfy their hunger on the Sabbath day. Jesus defends them, and says: "The Sabbath was made for man—and not man for the Sabbath." Nobody ever dreamed that he meant to say anything about the universal binding authority of the Sabbath. He said just the opposite. Institutions are made for men, and not men for institutions. They are not and cannot be binding in the sense in which you would make them.

But in spite of this express declaration of Jesus, and in spite of the still more emphatic declaration of his acts, in spite of the whole tenor of apostolic teaching, which nowhere speaks of the Sabbath, be it on the first or on the seventh day of the week, as of divine command, and nowhere, even by implication, recommends it to be devoted to such purposes as the ecclesiastics now devote it to—in spite of all this it is treated and defended as a pre-eminently Christian institution. Having established the claim by fraud, they seek to sustain it by working upon the fears of the less intelligent. God is represented as particularly exacting in regard to the observance of the Sabbath, as wreaking terrible vengeance on all who dare to transgress its laws. He suffers not the smallest dereliction to go unpunished. A man who travels on Sunday is every moment in danger of accident or death, as he would not be under the same circumstances on any other day of the week. For God takes especial pleasure in running railroad trains off the track and blowing up steamboats and upsetting carriages on Sunday. So he does in drowning those who happen to bathe on that day. If a man purposes desecrating the Sabbath by visiting his friends in a neighboring town, God breaks his leg the day before, so that he is glad enough to stay at home. If a farmer, disrusting the weather, gets in his hay or his grain on Sunday, God sends a thunder-bolt into his barns and burns them to the ground. If a lawyer makes out his brief on Sunday, he is sure to lose the case. Such and similar cases are registered by the thousand in the documents and tracts issued by the church. And to what end? To what other than to frighten the people into that observance of the day which she prescribes? Instead of a day of rest and recreation, a day for the recuperation of mind and body, she makes it into a day of bodily inactivity and mental stupor—a day of pain and tedium for children and of stupid devoutness for grown folks.

Our ecclesiastical friends never weary in their efforts to prevent what they call "the desecration of the Sabbath." They hold meetings, write memorials, get up petitions, without end. Of course, they always disclaim any attempt "to make men pious by compulsory measures"—they by no means wish, they say, "to compel men to do this or that on Sunday." All they ask is that there shall be complete cessation of all "secular" work and pleasure on that day. There shall be perfect liberty of conscience, but no "invasions of the civil Sabbath." But who does not see that this is, after all, only another way of saying: "You may think as you like, but you must do as we like, or, at any rate, you shall not do anything we do not like."

Now, even if we were all agreed as to the necessity of preventing "the desecration of the Sabbath," everything would turn on what we regarded as a desecration of the day. From one point of view I might, perhaps, be inclined to favor the object; but I should want to begin with the worst cases. Worse than all Sunday liquor-selling, worse than Sunday gambling or Sunday theatres, worse than the beer gardens and their "sacred concerts," worse than St. Patrick processions, worse than all these put together, more demoralizing and degrading, are—those open shops of the Devil, into which men, women, and children are enticed, and told that, if before a given time they do not come up and be converted, God will rain down fire and brimstone upon them. Therefore I should say, let us, in the name of humanity, begin here. Let us close all so-called revival meetings on Sunday at any rate, when men are most likely to fall into their snare,—let us close them, not because they are irreligious, although they are in the highest degree, but because they are a most flagrant offence against good morals and subversive of the welfare of the community.

With the Sabbath as such I have no quarrel—only with the Ecclesiastical Sabbath, which makes the true Sabbath impossible. I do not believe that a regularly returning day of absolute rest is necessary for all men—not even for all men who work with their hands the rest of the time. But I do believe that a regular and frequent day of recreation is necessary for all men. And by recreation I mean re-creation, not mere amusement, pastime, sport, although these are also necessary. Let there be no formalism and no prescription about it, but let each seek what he most needs, and give him the opportunity to find it, or, in other words, provide it for him. It is much more essential that a delicate girl who has been confined in a factory all the week, or a man who has been shut up in a foundry, should on Sunday find the door open into the temple of Nature than into what is so often misnamed the temple of God. Indeed, it may be laid down as a rule that every one ought to spend at least a portion of Sunday in communion with Nature. In what way he will do this should be left to himself. But at any rate, give those who

are hived up in cities all the week long, the privilege of the country on Sundays. Provide them with means of conveyance and pleasant places of resort. Let every railroad run special trains on Sunday for the benefit of the poorer classes, at half price. Let the steamboats do the same. Give friends at a distance this opportunity of frequent personal intercourse. For those whose work is in the open air during the week, let our public libraries be open on Sunday, our reading rooms and museums. Let there be Sunday concerts in our public parks. Let us have public baths, which shall be open especially on Sundays. Let the young men who need bodily exercise and cannot get it during the week, spend at least a part of the Sunday in the open air. Let the theatres be open on Sunday evening for those who wish to go there. For these are also schools of virtue, when they are true to their ideal; and if false to it, they only fall under the same censure as many of our churches. Let free scope be given to every moral desire, on Sunday as well as on any other day of the week. Let us seek to sanctify all days, to celebrate, so far as that is concerned, as Justin Martyr said, a perpetual Sabbath. "It is lawful to do good on the Sabbath day," said Jesus; and it is not lawful to do evil on any day. The Sabbath was made for man, not man for the Sabbath.

But what is to become of the church, of preaching, of the ministers? My friends, if there is need of them, and I think there is, they will only gain by the change; if there is no need of them, they will sooner or later "go to their own place." If you do not seek to drive men to church through fear, they may possibly begin to go out of love. Give them something worth going for, and they will be sure to go. Help them to cultivate whatever is manly and noble, whatever is human, and you cannot prevail upon them to stay away. But do not seek to monopolize their day of recreation, or to prescribe what they shall do on that day any more than on the rest. Do not set up the deception of a specially holy time, for even your dupes will in the end be undeceived—rather seek to make all time holy.

There is one duty, finally, which I think imperative upon us all—to seek to deprive the ecclesiastical Sabbath of its legal support. So long as the Sabbath is hedged about with pains and penalties, Church and State are in reality not separate. The Sabbath of the church is a hindrance to physical, moral, and intellectual development of the people, it is subversive of true religion, a stumbling block in the way of all progress whatsoever, and finally it is contrary to the fundamental law of the land and to the genius of our institutions—it ought to be abolished.

#### THE GERMAN FREE-THINKERS OF OUR CITY.

[From the Cincinnati Commoner.]

We have heard so much of German free-thinkers, that we expected a large participation from them in the late Free Religious Convention, but were disappointed. There were a few Israelitic Germans, but of the Germans generally there were but one or two, and these we need not name. A few might plead that, as the proceedings were conducted in English, they could not share in the discussion; but this excuse applies to very few of them. There is, in our opinion, cause of complaint in this absenteeism of our Teutonic fellow-citizens, and they should heed the complaint. They are not slow in letting Americans know that they regard them as behind the age in religious matters; but here were American gentlemen, and preachers at that, who had gone to Europe, and especially to German fountains of knowledge, and who came frankly forward and confessed that existing religious organizations were no longer satisfactory to them, and that they were desirous of a freer sphere for religious thought. They called upon all to attend, and to support or oppose this, their new movement. They invited Mr. Reemelin, a German by birth, to present his views, although they knew that he disagreed with them, and had publicly criticized them. They welcomed to their meeting both those who thought they did not go far enough, and also those who thought they went too far. Why were our German free-thinkers absent?

But, stranger still, the German press studiously ignored the Convention. No reporter was there from any of their papers. One editor of a German religious paper was present; he is also the pastor of a German church; but as we do not exchange with his journal, we do not know whether it broke the general silence of the German press or not.

The absence of our Germans from many other assemblies to which they would be warmly welcomed, is also noticeable. Why do they keep away from all great commercial meetings? Why are they also absent from all larger trade movements? They constitute one-third of our population, and fully one-fifth of our business men; yet not over five of our German fellow-citizens attend on public occasions, when the larger movements (in trade) are set in motion. Usually, they copy the proceedings from the English papers, but not always. We have had several large assemblages this summer in our city. At two of them—the *Sängerfest* and the *Schuetzenfest*—the Germans were the main element; but the Americans assisted in both. In the other bodies the Americans were the chief workers, and only one or two Germans co-operated. Is not this strange? The Americans help in German undertakings, but the Germans do not aid the Americans!

Are the Germans willing to have it understood that in the more important affairs of life the Americans are to take them in tow? Are they determined that in the new religious development of this country

they will not assist that which they approve, nor oppose, though invited, what they disapprove? We put these queries in all kindness, but in the spirit of a warning; for we know that Germanism has no future in America, if it persists in its absenteeism from the more important affairs of this people.

#### AMERICAN RELIGION.

[From the Indianapolis Daily Commercial.]

Rev. Rowland Connor, of Boston, Vice President of the American Free Religious Association, preached a sermon at the Academy of Music yesterday, announcing for his subject "The Religion of America," and taking for his text a quotation from the sayings of Jesus as rendered by St. John, fourth chapter and twenty-first verse,—*"The hour cometh when ye shall neither at this mountain nor yet at Jerusalem worship the Father."* The speaker said that while the essential element of religion was common to all men, the manifestation of religion and modes of worship were as varied as the different races; that as the people of different climes and nationalities differed in their modes of dress and habits of life, so they differed in their conceptions and manifestations of the religious impulse; that when left to themselves, any people developes a religion adapted to them exactly; and when a foreign religion is imposed upon a people, they modify it greatly. The Jews had a religion that suited them, but the fact that they made but few converts proved that it was not adapted to the people about them. Their religion was eminently national, as was that of the Greeks and of the Chinese. He said that Christianity was very different in Spain, England, and Scotland. In the one it was a blind superstition; in the other a cold, stiff formalism, and in the latter a system of narrow dogmas.

He argued that history established the fact that every nation's religion was born with it, was as much native to the soil as was the people, and all efforts to engraft foreign religions on the native tree failed, or, at most, resulted in a sickly growth, bearing but little fruit.

This is precisely what has been attempted in America. Blindly ignoring the fact that with the birth of this nation there also was born a religion broader, grander, and purer than ever thrilled the hearts of a people before, the priests have attempted to bind her young energies to a religion made of the various dogmas of the Hebrews, the myths of the Jews and Pagans alike, and the ritualisms of Europe. There is not an essential feature in it that is American. It is wholly exotic and alien.

It begins by adopting as its God Jehovah, the narrow, vengeful, jealous God of the Jews, and ends by conforming to the architecture of continental Europe. Its holy mountain is Mount Zion, an insignificant hill, less than 300 feet high. Its holy city is Jerusalem, a contemptible dirty city of the East, which has narrow, cramped streets, and a population made up of about equal numbers of Mahometans, Jews and Christians. Its holy river is Jordan, a small, meandering stream of Palestine. It magnifies the land of Canaan, and bows in reverence before the patriots, prophets, and warriors of the little ancient province of Judaea.

It acknowledges not the God of America, which is none other than the God of humanity. It has no enthusiasm for Bunker Hill, the Mount Zion of America. It ignores the noble Hudson and the grand old Mississippi. It is silent of praise for New York or Boston, or any American city. It incontinently snubs Columbus and America, the Caleb and Joshua of America; and Washington, her Moses; and Jefferson, and Franklin, and Paine, her chief prophets. It is silent of praise for Whittier and Longfellow, and Key and Bryant, the psalmists of America. This foreign religion refuses to express itself in American architecture, but builds up houses that resemble the moss-grown cathedrals of the old world. It refuses to sing the songs of America, but instead lifts its voice in praise of men and acts and scenes of another and distant age and land. And with all this her priests complain that her altars are deserted, her services declined by the great mass of our people; and they call us irreligious infidels; whereas in rejecting this narrow foreign religion and clinging to our own religion, we prove ourselves Americans worthy the name.

American religion is a religion of truth and justice and humanity. Its God, the All Father. Its end, liberty, equality, fraternity. Its fruits—are they not all about us? Its outworkings are seen in our love for humanity, our pity for the oppressed, our charity for the poor, our institutions of learning, our halls of science, and workshops and factories; in our efforts to educate the ignorant, to free the enslaved, to lift up the down-trodden, to feed the hungry, to clothe the naked, to reform the vicious.

Her sacraments demand bread enough for her hungry children, drink enough to slake their thirst, and water sufficient to keep them clean. In America the German, the Irishman, the Englishman, and the Spaniard become Americans at least in the second generation, and the coming church will also be American and become the home of the religion of America.

A naturalist wanted to take a monkey with him in a railway carriage from Southampton to London, but the guard of the train insisted that the monkey was a dog, and must go up in the dog van. The naturalist, in high irritation, took a tortoise out of his pocket and demanded if that too were a dog. Whereupon the guard, like a true Briton, slowly, but firmly, replied,—*"No, sir; them's all right; them be bixen."*



## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

#### OFFICERS OF THE FREE RELIGIOUS ASSOCIATION.

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#### REFLECTIONS ON THE CONVENTIONS.

A few thoughts occur to us, in addition to what has been reported in previous numbers, concerning our Western Conventions. This being the first experiment in public meetings which the Free Religious Association has attempted beyond its annual meeting in Boston, the result has been awaited with a good deal of interest. It has been charged that the Association is a New England clique—a speculative “notion” at home only in Boston. This charge has come, of course, from those not friendly to the Association. Some, however, of its friends have been apprehensive lest the success of such Conventions as we have just held in the West would hardly justify the experiment. Our principal speakers, it was feared, while ripe scholars and good essayists, did not have sufficient readiness in address to meet the popular demand made upon the platform of a Western Convention. And then, too, our objects, and even the existence of the Association, were comparatively little known, and we had no extensive means, no machinery, for advertising our meetings,—having to rely mainly on notices in the public secular press, which might never be seen even by half the people who would be interested. Considering these things, not a few among us who had full faith in the public demand for such Conventions and in their ultimate success, could hardly help feeling a little uncertain as to the result of this first attempt. Others were more confident, and believed that, notwithstanding the unfavorable conditions necessarily attending a first experiment, we could hardly go amiss of success anywhere.

And the first thing we wish to say in this summary of reflections, is that this faith of the more confident proved to be better founded than the apprehensions of the doubtful. Every one of the three Conventions was successful in accomplishing its objects. Our expectations at each place visited, though falling short, perhaps, in one or two particulars, were in the aggregate fully realized. And the whole series of meetings together has done more to make the cause of the Association known, and to prepare the way for its future activity, than any one thing which it has done during the three and a half years of its existence.

But some critic says, “the attendance was small;” and an anxious *amateur* reporter at Cincinnati took pains to telegraph to an evangelical paper in Boston that the Convention

in that city was little known and excited no attention. The fact that he took the trouble to send the dispatch may be taken as some evidence to disprove its contents. But a better evidence that the Convention was thought to have some public importance consists in the fact that the daily papers of Cincinnati gave two columns or more to reporting its proceedings each day. The journals of Indianapolis and Toledo were equally respectful and generous. As to the attendance, it was estimated that at the opening session at Cincinnati, in the Hebrew Temple, there were more than a thousand people present. On the second evening the main hall of Mr. Vickers' church (we know not how many its seats) was full. At the evening sessions of both the other Conventions the attendance was large. The *day* sessions, it is true, were not numerous attended at any of the Conventions. In the busy cities of the West, it was hardly to be expected that people would gather in great numbers at a religious convention in the busy hours of a week-day. We venture to say, however, that no Ecclesiastical Convention, not carrying its audience with it from different parts of the country, but trusting to local attendance, would have had larger meetings during the day than did these Conventions of the Free Religious Association. And though not large, the quality of the audience at every session was such that no one of the speakers felt it to be a waste of time or labor to hold the meeting. It was the live, thinking people who were present,—men and women of ideas, and experience, and influence. The large attendance of men was especially noted. And some of the most constant and interested attendants were Evangelical Ministers and Catholic Priests. So far as the opportunity for a hearing is concerned, the projectors of the Conventions are entirely satisfied with their success.

And, secondly, the result of the experiment satisfied the Committee of the wisdom of the project, and will doubtless lead to its permanent adoption as one of the most efficient methods by which the Association may accomplish its aims. It is evident that there are thousands of people scattered through the country (and not very thinly), and that they are especially numerous in the West, who think and feel profoundly on religious subjects, who have keen consciences and pure aspirations, who yet for one reason and another have been thrown out of all relations of sympathy with every form of organized religion around them, and whom not even the most liberal sect of Christendom can draw to its faith and fellowship. One of the practical business men of Indianapolis read a paper at the Convention in that city, in which he said that society in the State of Indiana was *honey-combed* with radical religious ideas, and yet, excepting the Spiritualists (who by no means meet the whole radical want), there were but two or three liberal religious organizations in the whole State. Another Western man, well acquainted as a lecturer with large sections of the country, assured us that we might find hundreds of places, and some of them in much smaller towns and in sparsely settled farming districts, where we could easily gather larger Conventions than in the cities we had visited. The field was ripe, he said, for just the kind of work we had attempted. The liberal sentiment only needed to be appealed to, and it would manifest itself and disclose its power. We all felt the truth of this assurance as the

Conventions proceeded. Our speakers became so interested in the work, that, laborious and wearing as it was, they were reluctant to quit the field; and had it not been for the waiting posts of home duty, we believe they would have eagerly organized themselves into a volunteer squadron for a year's campaign. They were very sure that they should want, at least, to re-enlist for the work next year.

Another noticeable point was that our apprehensions proved totally groundless as to the ability of our speakers to meet the demands of the Western platform. Standing face to face with a thinking audience eager to hear the ideas we had to offer, seemed to develop a power of easy and attractive extemporaneous utterance which the speakers could hardly believe themselves to possess. So that, though one or two of the speakers upon whose ability in extemporaneous discussion we had most relied, were compelled to disappoint us, the interest of the meetings never for a moment flagged.

Finally, we were convinced that the West, like the East, wants living ideas uttered by live and earnest men; and wants them uttered in the most vigorous way. The only difference between the East and the West appears to be, that the West has not yet got so deep as the East into the ruts of routine and organization. In the West all the elements of society are yet free, and more malleable and plastic. And therefore it is that we expect the Free Religious Association, though having its headquarters in Boston, will find a most hospitable welcome, and achieve, perhaps, its greatest results in the West.

#### A LETTER FROM HON. R. D. OWEN.

We are glad to be allowed to print the following letter, though it was not written with a view to publication. Mr. Owen has been an interested member of the Free Religious Association, and one of its Vice Presidents, since it was first organized. His distant residence, however, for the most of the time has prevented his attendance of meetings.

NEW HARMONY, IND., Sept. 20, 1870.

MY DEAR SIR:—I received two days since your notice of meeting of Executive Committee; also, previously, a notice of the May meeting and the pamphlet containing proceedings, which I read with much interest and pleasure.

I am truly sorry that my remote residence and the preparation of a work that engrosses me have made me so profitless a member. Yet I hope that the work, when it appears, will be some atonement. It is to be entitled, “*The Debatable Land between This World and the Next*,” relating chiefly, of course, to the evidence for spiritual phenomena. But about a quarter of the volume will be occupied by an Address to the Protestant Clergy on the present attitude of the Religious World. It is historical in character, showing that orthodox Protestantism, after making marvellous progress in the first half century (1520 to 1570), has lost ground for the last three hundred years, and is losing it still. I seek to show, however, that it is not the Christianity of the Gospels that has been thus losing the battle, but only an Augustinian commentary on some of the scholasticisms of St. Paul. I seek to show, also, that the signs and wonders and spiritual gifts of the New Testament were natural phenomena, occurring under intermundane laws, which prevail and produce similar results to-day; and therefore as credible as any other class of historical incidents.

A pretty wide field, you will admit: it seems to me a productive one.

I hope to get out my book not later than September of next year. It involves much labor, and has to be very carefully managed. I intend to condense it into a volume not larger than “*Footfalls on the Boundary of the Next World*,” which you have probably seen. I hope to give Spiritualism its proper niche among the branches of progressive knowledge.

Faithfully yours,

ROBERT DALE OWEN.

To Rev. WM. J. POTTER.

In a later letter Mr. Owen expressed his regret that important business in Court would keep him from the Western Conventions, which he believed, from his knowledge of the West, would meet with a most cordial welcome, and be crowned with success.



## ADVERTISEMENTS.

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SCIENTIFICALLY DEVELOPED.

As mankind, from indigestion or other causes, have been doomed to suffer from disease, so also has remedy for disease been provided. Our hills and valleys abound with roots and herbs, which if scientifically prepared and compounded, will restore health and vigor to the invalid. To find such a remedy we should seek one that has stood the test of age.

## HOOFLAND'S GERMAN BITTERS!

*Sure Cure for Liver Complaint, Sure Cure for Dyspepsia, Sure Cure for Debility, Sure Cure for Jaundice, Sure Cure for Mucous.*

And all affections arising from weakness or want of action in the Liver or Digestive Organs. The great remedy for

## IMPURE BLOOD,

And all diseases arising from it. The great preventive of

## FEVER AND AGUE!

It is an impossibility for any one to have fever and ague, if they will use a few bottles of this remedy each spring and fall.

\$100 \$100 \$100

Will be given for any case of this disease that occurs to any one that uses the Bitters or Tonic as a preventive.

Those who have the Fever and Ague will find, after the chills have stopped, that by using a few bottles of the Bitters or Tonic, the disease will not return.

These remedies will rebuild their Constitution faster than any other known remedy.

The remedies were placed before the public thirty years ago, with all the prejudices of so-called "patent medicine" operating against them, but gradually their virtues became known and now, to day, they stand at the head of all preparations of their class, with the endorsement of eminent judges, lawyers, clergymen and physicians.

Read the following symptoms and if you find that your system is affected by any of them, you may rest assured that disease has commenced its attack on the most important organs of your body, and unless soon checked by the use of powerful remedies, a miserable life, soon terminating in death, will be the result.

## II

Constipation, Flatulence, Inward Piles, Fulness of Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Disquiet for Food, Fulness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Headache or Difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Dull Pain in the Head, De-ficiency of P-respiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning of the Flesh, Constant Imagining of Evil and Great Depression of Spirits

All indicate disease of the Liver or Digestive Organs, combined with impure blood.

## HOOFLAND'S GERMAN BITTERS!

Is entirely vegetable and contains no liquor. It is a compound of Fluid Extracts. The Roots, Herbs and Barks from which these extracts are made, are gathered in Germany, all the medicinal virtues are extracted from them by a scientific chemist. These extracts are then forwarded to this country to be used expressly for the manufacture of this Bitters. There is no alcoholic substance of any kind used in compounding the Bitters; hence it is free from all the objections incident to the use of a liquor preparation.

**Hooiland's German Tonic**  
Is a combination of all the ingredients of the Bitters with the purest quality of Santa Cruz Rum, Oranges, &c. It is used for the same disease as the Bitters, in cases where some pure alcoholic stimulus is required.

## TESTIMONY

Like the following was never before offered in behalf of any medical preparation:

HON. G. W. WOODWARD,  
Chief Justice of the Supreme Court of Pennsylvania, writes Philadelphia, March 18th, 1867.

I find "Hooiland's German Bitters" is a good Tonic, useful in disease of the digestive organs, and of great benefit in cases of debility and want

of nervous action in the system.

Yours, truly,

GEORGE W. WOODWARD.

HON. JAMES THOMPSON,  
Justice of the Supreme Court of Pennsylvania.

Philadelphia, April 23d, 1868.

I consider "Hooiland's German Bitters" a valuable medicine in case of attacks of Indigestion or Dyspepsia. I can certify this from my experience of it.

Yours, with respect,

JAMES THOMPSON.

HON. GEO. SHARSWOOD,  
Justice of the Supreme Court of Pennsylvania.

Philadelphia, June 1st, 1868.

I have found by experience that "Hooiland's German Bitters" is a very good tonic, relieving dyspeptic symptoms almost directly.

WM. F. ROGERS.

HON. WM. F. ROGERS,  
Mayor of the City of Buffalo, N. Y.

Mayor's Office, Buffalo, June 23d, 1869.

I have used "Hooiland's German Bitters and Tonic" in my family during the past year, and can recommend them as an excellent tonic, imparting tone and vigor to the system. Their use has been productive of decidedly beneficial effects.

WM. F. ROGERS.

HON. JAMES M. WOOD,  
Ex-Mayor of Williamsport, Pennsylvania.

I take great pleasure in recommending "Hooiland's German Tonic" to any one who may be afflicted with dyspepsia. I had the dyspepsia so badly that it was impossible to keep any food on my stomach, and I became so weak as not to be able to walk half a mile. Two bottles of Tonic effected a perfect cure.

JAMES M. WOOD.

JOHN EUTERMARCK, ESQ.,  
Law Partner of Judge Maynard, Williamsport, Pennsylvania.

This is to certify that I have used "Hooiland's German Bitters" for dyspepsia, and found it an invaluable remedy.

**CAUTION.**—Hooiland's German Bitters are counterfeited. See the signature of C. M. JACKSON on the

wrapper of each bottle. All others are counterfeit.

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A WEEKLY PAPER DEVOTED TO

## FREE RELIGION.

Published by the

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FRANCIS E. ABBOT, Editor.

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# The Index.

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## The Index,

PUBLISHED EVERY SATURDAY

BY THE

INDEX ASSOCIATION,

AT

TOLEDO, . . . OHIO.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussion on this subject which find no fitting place in other papers.

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FRANCIS ELLINGWOOD ABBOT, EDITOR.

### WILL THE COMING MAN ATTEND CHURCH?

[An essay by Miss Elizabeth Peckham, read at the Toledo Convention of the Free Religious Association.]

The question whether the coming man will go to church is the question of the perpetuity of the church as an institution. I will say frankly at the outset—I do not think the coming man *will* go to church, unless it be one so changed as scarcely to deserve the name. The church, like all institutions, is built upon an idea, that central idea being to prepare men for another world. Death is, so to speak, the great fact of life. This fact, so insoluble, so mysterious, the primitive man had to face. It eluded his senses, it took possession of his imagination, it awed his whole soul. Here was something which was inevitable and inscrutable. No ordinary method would avail to explain it, no human soul could hope to escape it. This universal fact of human life has been made the basis of religion, and the motive that should hold men to it. Priests have always used it as a weapon to frighten those whom the helpless credulity of ignorance placed in the power of the unscrupulous. Alger tells us an incident which illustrates the manner in which these superstitious fears can be used. The unhappy Africans who were snatched from their homes, enslaved and cruelly tasked in the West India Islands, pined under their fate with deadly homesickness. The intense longing moulded their belief, as the sensation from some hot bricks at the feet of a sleeping man shaped his dreams into a journey up the sides of Mount Etna. They fancied that if they died they should immediately live again in their fatherland. They committed suicide in great numbers. At last, when other means had failed to check this epidemic of self-destruction, a cunning overseer brought them ropes and every facility for hanging, and told them to hang themselves as fast as they pleased, for their master had bought a great plantation in Africa, and as soon as they got there they would be set to work on it. Their credulous minds believed, and no more suicides occurred.

The Christian religion is based pre-eminently on a future world. The declaration of the Bible that "Christ has brought immortality to light," is not meant figuratively, but in a strictly literal sense. The theory that Christ saved mankind by bearing our sins upon the cross, by mediating between us and an offended God, or by leaving us an example of how men should live, these are all modern ideas utterly foreign to the primary understanding. Christ was believed to have saved men by going down into Sheol, the under world of spirits, where the "naked shades of men had their home," and bringing them the message that the power of death was broken. All who had ever lived and died had gone into this mysterious under-world. There they were all quietly waiting for the Great Deliverer. "Why," said Samuel, when called up and interrogated by the Witch of Endor, "why hast thou disquieted me to bring me up?" In that grand poem of Isaiah the dead are represented as rising from their shadowy thrones to greet the incoming dead, saying, "Art thou also

become weak as we?" "Art thou become like unto us?" Some such idea as Homer gives in his *Iliad* of the shades in Hades, such as the Catholics still preserve in the place consigned to unbaptized children, a phantom world, empty of hope or fear or joy or pain. Into this land of mists where Adam's sin had brought all the children of men, Christ went down to the "spirits in prison" and brought them tidings that another life was before them, and coming up again was seen by his disciples as a visible token that death's chains were broken; that they who had died should live again, he himself being the "first fruits of them that slept." "He is the beginning, the first born from among the dead," says the Bible. And in the primitive church the disciples lived in daily expectation of his immediate return, believing that they should not taste death till they had seen Christ come in the clouds with power to reward his believers. Is it an instinct of the value of the soul, or only a passionate craving for immortality, that has made religions so often put death as the result of sin and evil-doing on man's part, and not in the original plan of creation? At any rate, Christianity may be said to be a system of preparation for the next life, a salvation compared to which all the other affairs of life are as dust in the balance. The great question it puts to believers is, "Are you prepared to die?"

When science discovered and revealed to men that death was a part of the original plan, and not the result of sin, a great revolution was begun. As the geologist reads in the different strata of the earth, upheaved by volcanoes and earthquakes, as he reads the record of a hundred races of animals which lived and died ages before the inception of man, he finds that death was monarch long before man began to be. The little garden of Eden, where, according to the Bible, the stupendous drama was played which settled man's destiny, bringing death into the world, sinks into nothingness in the sweep and circle of great laws which evolved man and determine his fate. After that we no longer go to church to be instructed as to our destiny, and the plan of salvation. We take no further interest in the great warfare waged between God and the devil for the souls of men, as the Emperor Julian said, "God and the devil have entered into a covenant that what is born the devil shall have, and what is baptized God shall have." Men kneel to-day in the temple of science and ask what light that throws on the problem of life. They look anxiously to the development theory to know what word or message that has for men. Darwin to-day is the prophet of the race, and beside him Moses sinks into obscurity. The church has had its whole foundation undermined. "As through Adam all died," the ministers keep saying, "so in Christ shall all be made alive." But science has knocked your premises to pieces, and pays the least possible attention to your conclusions. Do you ask if the coming man will go to church? The present man does not. Mr. Towne told us in Indianapolis that only about one man in forty goes to church, and he, generally, because his wife wants him to, and he thinks it respectable. In Berlin statistics show only three per cent. of the men go to church. In fact most men consider religion a pleasant feminine sentiment, becoming and graceful, and they let the women indulge themselves in it, while they go about the serious business of life.

It is evident to me that if the church be perpetuated, then this whole idea of religion as a preparation for the next world must be eliminated. It will have to place itself squarely upon this life if it is to live, it cannot poise itself in mid-air any longer. It will accept unflinchingly the fact that we know nothing about the future. No soul has come back to give us any tidings. The veil which God himself has drawn, we cannot lift. In place of dreams and fancies of the next life, it will be founded on the fact of this; and when we have a fact to build upon, we have gone down to the foundations of the universe and taken its pillars for our cornerstone. Not that the coming church will not dream of another life and hope for it, but it will not call its dreams, facts, nor build theories on them. In the grand words of Epictetus: "When death overtakes me, it is enough if I can stretch out my hands to God and say, The opportunities which thou hast given me of comprehending and following thy government, I have not neglected. I thank thee that thou hast brought me into being. I am satisfied with the time I have enjoyed the things thou hast given me. Receive them again and assign them to whatever place thou wilt." It will not solve the problem of the universe every Sunday, but very reverently and humbly it will seek the truth. The coming man will be a rationalist, and the corner-stone of his church must be science, from which must come its methods and its tools. So I

say he will not go to church unless it be so changed as scarcely to be recognizable.

Of course, if this life is only a preparation for the next, it is comparatively unimportant. The church has been logical in its ascetic and celibate tendencies; it has been kind in its persecutions. And religion, occupied with the affairs of the next world, cannot take cognizance of this. Let the world marry and be given in marriage; and let the dead bury their dead, but its province is the future concerns of men. And if any discomfort or suffering in this life, if any persecution of the mortal body will save men from heresies unfitting them for a heaven in that future life to which alone all thoughts should be directed, cruel indeed would he be who for any agony to his victims, or sympathetic pangs to himself, should hesitate to apply the thumbscrew or the rack. Let the whole world moulder in ignorance, rot and fester in want and pain, religion must build churches to save these souls from perishing. Of what avail is all else? The world we see will soon be dust and ashes. With the conditions of men here, the church founded on this idea has logically nothing to do, and may absolve itself from all accusation save that of accepting a theory which results in inhumanity, and culminates in persecution. The pages of history are splashed with blood shed in its name, and the cry of outraged humanity was unheeded and forgotten. It co-existed and does still with civil despotisms which grind men under their iron heels, till in modern France, the people confounding religion and tyranny, swept both aside in the breath of its terrible anger. It has troubled itself so little with the great human interests of men that in the most thoughtful minds, religion has often become another name for superstitious hallucinations used to enslave the minds of the people, without regard to their real needs. The grandest men in history have been infidels to this religion because faithful to humanity.

One of our number spoke in Indianapolis of the humanity of the Romish Church. If this be so, I honor that church; no prejudice against it I think lurks in my mind; but I have failed to see its humanity. I know of no church which has carried out with stricter logical consistency the results of the theory I spoke of. Grand as individuals among them have been, yet the aim of the church and the work of the church has been to prepare men for the next world by prayers and confessions, masses and indulgences. But how have they striven to educate them, to put the tools in their hands for mental and physical independence? In France, not more than a year since, the Catholic clergy set their faces against a movement to secure a better education to their girls. Roman Catholic countries are noted for their ignorance and their poverty, as every nation must be which is true to this theory, which, in its anxiety to escape from a future hell, has been quite successful in making a hell of this world.

But the coming church, starting with a different idea, logically reaches a different conclusion. Its work is in and for this world. It will be far more anxious to build school houses than churches; anxious to help men to the surroundings which shall develop and fit them for this world. A free government and equality before the laws, opportunities for education, channels to work through, means of self-support. There is a restless philanthropy and charity, the specialty of our time, which show the workings of this spirit. Stewart's magnificent building to provide homes for working women, is one of its outcomes. Woman suffrage, free Trade, labor reform, anti-slavery parties, are all based on a religion which believes in this world, recognizes the importance of this life, and would have been wholly impossible under the sway of a religion whose whole tendency was to ignore them, save as despised means to a better end. The spinning jenny, the printing press, the sewing machine, the telegraph, the steamboat, the steam engine, are its practical results. And these have done more to teach human fellowship than all the precepts of the Bible; these have been a practical philanthropy emancipating men from unceasing toil, and guaranteeing the leisure which is the first condition of culture. The old Saxon king, who gave a large part of his treasury for the tomb of Saint Cuthbert, when an enemy threatened the country and his fleet needed to be repaired; the crusaders of the middle ages, who gave blood and treasure and life to recover the tomb of Jesus from Turks and infidels, were loyal to their idea. We, too, have our crusaders and our chivalry, but they fight in the name of humanity, not Jesus, to make the living homes of men more pure, more noble, more divine. Now you all know that a Christian's home is in heaven, wherever that may be, and logically his whole mind should be devoted to getting



himself and his fellow-men there; nevertheless, many a Christian works outside this line without recognizing the spirit which directs him. The sweep of modern ideas is mighty, it carries us along in spite of ourselves, and because awayed more by this spirit than your own theories, you are with and of us. In so far as you work for these interests, you confess yourselves of the communion of free religion. For although not one stone is placed upon another in the church of the coming man, yet the spirit of its worship is abroad in the world.

Our Catholic Christianity, whose dogmas gave rise to a tradition of a spectral pack of hellhounds composed of the souls of unbaptized children who could not rest, but roamed and howled through the woods all night, our Protestant Christianity, which declared that hell was paved with the skulls of infants not a span long, any church which finds room for a permanent everlasting hell within the universe, may well learn from this Oriental apologue. God once sat on his inconceivable throne, where rank after rank of angels and arch-angels, cherubim and seraphim, gleamed and shone around him. The anthem of their praises shook the pillars of creation, when, as they closed their hymn, stole up from some far distance, in dim accents, a responsive amen. God asked Gabriel, "whence comes that amen?" He said, "it comes from the damned in hell." God took from where it hung above his seat, the key that unlocks the forty thousand doors of hell, and giving it to Gabriel bade him go release them. And on wings of light he flew, and rescuing the millions of the lost, brought them to heaven in their robes of dirt and want. Henceforth, the fablesays, there are none so dear to God as those thus saved.

The creed we shall most warmly cherish is of faith in man. That no soul has fallen so far from love and God, that in his heart of hearts goodness finds no amen. In the slums of our cities, and their back alleys, where little children are trained in vice and graduate in crime; in our gambling houses and dens of prostitution, where men and women desecrate the very sacraments of love; where womanhood is most degraded, where manhood is most debased, yes, from the very hells your churches tell of, far outside of man's pity and help, some faint amen will reach the ears of God and empty hell itself. Radbod, one of the old Scandinavian kings, who was persuaded to be baptized by the Christian missionaries, with one foot in the water, asked the priests if he should meet his forefathers in heaven. Learning from them that they, being unbaptized pagans, were doomed to endless misery, he refused to be baptized, preferring to be in hell with his ancestors. The grand old Norse hero was true to the instincts of our common humanity, so often outraged by your superstitions, true to that human love, the only way by which we have ever learned of God, reaching up from the human love to the divine. The spirit of the coming church, holding all men as kindred, would rather sink to any hell within the universe, to any hell in any of God's worlds, than reach a heaven which any human soul should seek and could not find.

When of old the angels came to the shepherds, they proclaimed "Glory to God, and on earth peace, good will to man." Only half of that message has been practically recognized as a part of religion, and that dimly. Good will to men, not in its narrow and meagre form of Christian fellowship, but in human brotherhood, recognizing and valuing men because they are men, and making that a basis of union. The church has no idea of this truth. It is broken up into a hundred different sects, whose animosities and squabbles Mr. Frothingham described last night. The ideal man is harmonious, and would avoid such churches as a debasing and demoralizing influence. The tendency of civilization is towards aggregation. If co-operation is the test of civilization, it is also its condition. The wandering tribes, whose only communication has been in battle, find other terms of intercourse, and gradually merge in a nation. As the tide of civilization advances, this tendency becomes more pronounced. Italy has just become united by the sending away of the Papal troops. Germany is longing intensely for German unity, as the basis of German freedom. Our country, which represents more fully the modern idea, instinctively recognizing union as the modern method, refused to allow secession at any price. This tendency in the political world must show itself in the religious, for the world is a unit and its tendencies converge. Civilized religions will outgrow this guerilla warfare and turn their guns on vice and sin. Without losing individuality or diversity, they will grow together, because opinions and faiths will no longer be the ground of union, or disunion. Railroads have brought men closer together and annihilated the partitions of space which formerly walled them in from each other. Ribs of steel hold the East to the West; magnetic nerves, wave-washed, thrill from shore to shore; and, "as in water, face answers to face, so the heart of man to man." On this continent the peoples brought together, face to face, will make that comparison of creeds and nationalities which must result in the enriching of each, the broadening of all. In the ideal church, each religion dropping its special pretensions and traditions, will give its best and broadest thought to humanity, which alone can claim and is master of them all; and Christianity will give place to a religion, free, because chained to no special form, but voicing itself in all.

These are but a few of the points wherein the coming church will differ from the present; but time fails me to develop the subject more fully. In short, then, the church as based on dogmas and creeds, will be useless in the future, and is rapidly crum-

ling now. But a church which is an expression of the instinct of worship, which making no vain pretensions to revelation save through reason, is a loyal pupil of science, which recognizes the value of ideas, strives to make plain the worth of manhood, and create the enthusiasm of liberty; such a church will find worshippers so long as men need to learn, or seek to worship.

There is a mode of organization which I hope will supplement the coming church. I allude to Radical Clubs. To organize a Club nothing is needed but that intelligent men and women should come together to consider radical ideas and their application to practical questions. It requires some courage to come forward in these Clubs, since society now brings to bear an enormous pressure to induce men not to express their convictions on these subjects. The church has not only blinded men intellectually, but it has debased them morally, by bringing its whole organized strength, powerful because organized, to enforce silence, if it cannot induce belief. In all of our churches the pews are filled with those whom you call infidels, and I call believers. You ministers ask your vestry and congregation, and you congregations ask your ministers, for these doubts often lie hidden in your very pulpits. Timidly and alone men entertain or dismiss the fears and doubts and hopes which should be brought to the light. I want radicals to organize and co-operate, not on the plane of special creeds, but on the basis of liberty and unity in diversity. In this I do not ignore the superior weight which must attach to the opinions of those who make any question their special study. We want the pulpit to prepare thought for the people; but the other agency is none the less needed as a supplement. It is said to take a man's weight in lead to kill him, and I am sure it often takes more than his weight in sermons to reach him. But in this republican plan, each can express his special word or question. I think, too, they are a very good place for ministers, who stand in quite too impregnable a position in their pulpits. The lawyer who wished he had been a minister because in his pulpit there is none to oppose him, was not far wrong. If ministers had an opposing attorney like lawyers, I think they would not so long continue to preach an outworn and outgrown creed. Luther, indeed, had an opponent in the person of the devil, who came to him in bodily shape, tormenting him with doubts and fears and questions, and the mark on the wall made by the inkstand he threw at him, is still shown to strangers. Long since he has grown chancier of his presence, and does not show himself with horns and hoofs. Religion is now handed down, as it were, from pulpit to pews, and perhaps this method might help to bring it home to us that not Christ's religion, however pure, could save or help a man; he must live and die by his own.

And it is worthy of note that Jesus, perhaps the most religious soul of his time, found his opportunity in a kind of Radical Club of the day. While the high priest only officiated at the temple in Jerusalem, in the synagogues any one could speak to the people; and here the young Galilean brought to the poor and humble the vital religion, which, born in his heart, appealed to theirs. Little they dreamed, those priests, in the pride of power carrying on their rites and ceremonies, of the more spiritual faith growing up, which must some day take their place; as it is the ministers of yonder churches dream that a larger spirit is abroad in the world, which finds its worship in every uplifting and joyful instinct, its sacraments in every table where affection breaks the bread.

In conclusion I would say the conditions of the coming church are freedom and culture, its methods are those of science, its work that of philanthropy, its aim the truth; but the spirit that informs it all is religion, kindled by love and uplifted by faith. The old terrible inscription over Dante's hell rings through all our religions—"Leave all hope behind, ye who enter here." Taking the whole earth for a church, the future religion says to all children of men, "Leave all fear behind, ye who enter here. For at the centre of the universe beneficence sits throned and crowned. Call it law, or call it God, you can not get beyond the reach of its strong arms."

#### A HERO.

Carlyle, in his life of John Sterling, tells of two miners in South Caradon, Cornwall, England, at the bottom of a shaft with a blast prepared. Both could not be hauled up together by the only man above. The last one was to be taken up after igniting the fuse. One thought the fuse too long, and pounded off a piece between two stones. In so doing he ignited the fuse. Instead of pulling it out, both men sprang for the basket, and gave the signal for hoisting. But the load could not be raised an inch. Then Michael Warren left the basket, sat on the ground, and said, "Go aloft, Roberts, in one minute I shall be in heaven." Roberts, in ascending, looked downwards, and was wounded in the face by the blast. As soon as he was safe at the top, others went down for the remains of poor Warren. They found him alive and little injured, buried under rocks that had arched themselves over him. L. Simoni informs us that thenceforth he was a changed man. A few hearty admirers sent him to school. He became a farmer, married a school-mistress, and led a prosperous life.

I hate anything that occupies more space than it is worth. I hate to see a load of handboxes go along the street, and I hate to see a parcel of big words without anything in them.—*Hazlitt*.

#### CIRCULARS OF THE RADICAL MONTHLY.

##### TO OUR SUBSCRIBERS AND FRIENDS.

I suspended the publication of "The Radical" last July, my plan being to resume again next January. Only one thing would prevent my doing so,—a failure to secure for the work in the intervening months a satisfactory pecuniary basis. Several considerations impelled me to postpone an active effort until Fall.

If the Magazine be started anew with a capital sufficiently large to enable me to work with advantage, much can be accomplished hitherto impossible. I am aware that I have no claim personally upon any one, and should make no public appeal whatever, but that I have some reason to suppose the continuance of "The Radical" is a matter in which others are as much interested as myself. Believing this, I put the case without further apology, as briefly as possible.

My judgment is that the re-establishment of the Magazine on a durable basis cannot properly be undertaken with a capital much less than TEN THOUSAND DOLLARS. To some unexperienced in the business of such an enterprise, this sum may seem unreasonably large. But if they will consult those acquainted with the private history of other like undertakings, they will concede their mistake. But for advantages of position and character the work has already secured, the estimate would need to be increased.

In asking contributions to this fund, I will hold myself pledged to a faithful endeavor to use the amounts received for the re-establishment and continuance of the Magazine. If my past efforts have any merit in warranting confidence, the fact, announced in this way, will be gratefully appreciated.

In order promptly to issue a number for January, it is necessary to complete the canvass for means without delay. This circular is sent to all subscribers, and to others who are reported as likely to be interested. I hope each one who receives a copy will feel that my appeal is intended to be personal. Let me ask of every one approving the object the favor of a serious and practical effort. No sum need be thought too small—or too large. The good-will of all will be equally recognized.

I wish now only pledges, to be redeemed on the 1st of December next, or as soon thereafter as I am able to certify that the amount required has been subscribed.

Each contributor will then receive a list of the amounts and names of the donors.

With this Circular is supplied a form of subscription, which will be convenient for use.

S. H. MORSE.

##### PROSPECTUS.

The following outline of a Prospectus is sent to be used in obtaining new subscribers, the price of subscription to be remitted on receipt of the first number. This is a part of the programme of much importance. Let our list be largely increased at once, and the surety of success will be to that extent augmented. Let each working friend get as large an amount as he or she can for the Fund, and send all the names of new subscribers it is possible to obtain. We hope also that old subscribers whose terms have expired, and who desire to renew, will forward their names. All who renew their subscriptions, and all new subscriptions taken before the 1st of January next, will be received at \$3.00 each.

It will be understood, of course, that this Prospectus is conditional, anticipating a successful issue of our effort.

##### THE RADICAL MONTHLY

The publication of THE RADICAL MONTHLY will be resumed on the 1st of January, 1871.

In the interval of six months since the Magazine was suspended, the proprietor has been able to secure a permanent pecuniary basis for the work. He now has the pleasure of announcing not only the continuance of the Monthly, but his ability to increase its value as a medium of free, rational thought applied to religious, social, scientific, and other questions.

The list of Contributors whose services "The Radical Monthly" can command is equal to the best at home or abroad.

"The Radical Monthly" will comprise Essays: Historical and Biographical Sketches; Poetry; Stories, original and translated; Translations from French and German writers by C. C. Shackford; Records of Scientific interest by a writer of known ability, whose name is for the present reserved; Reviews of Foreign Literature, by Thomas Vickers; Letters on European affairs, by M. D. Conway; Reports of the "Radical Club" of Boston, and similar associations in other parts of the country; Notes by the Editor; and Reviews and Notices of Current Literature.

It will be the aim of the work to supply the public with a Monthly Magazine of Thought, Information, and Entertainment, presenting the radical culture of the country at its best.

##### A WORD FURTHER.

Since the accompanying Circular was in print, I have been led to add a word further in regard to the amount I have specified as necessary to put "The Radical" on a proper basis.

In order to make the Magazine what it should be, I desire to be able to pay contributors for their work.



This is absolutely necessary to secure "The Radical" the place it ought to occupy in American literature. It is also just to writers, very few of whom are able, however well disposed, to give their labor away.

I must also be able to *advertise* the Magazine so the public may know that such a periodical is in existence. Heretofore not one in fifty of even the radical public has been made aware of the fact.

These demands *must be met*, if "The Radical" is ever to reach a position where it can be permanently maintained.

I may freely say that in the few years past I have had all the experience I need in trying to do something with nothing. If now I gain an opportunity to work under more encouraging circumstances, I shall be very glad to continue. If not, I would rather the matter should end where it is. S. H. M.

### AN ATHEIST IN COURT.

[From the Boston Investigator.]

MR. EDITOR:—Last month a case came up before the Circuit Court, at Pontiac, the county seat of Livingston Co., Illinois, in which a judicial decision was made by Judge Wood which deserves notice, since it is an indication of the progress Liberalism is making in these Western States.

The case was one of R. B. Amsbury against Wm. Pulliam. The counsel for the latter objected to Mr. Amsbury as an incompetent witness, on the ground that he was an Atheist. "That man," said he, "does not believe in a God. He has no more idea of Deity than a snake or a rat. I object to the testimony of such a man."

The matter being thus referred to the Judge, the counsel for Pulliam was told that it was his privilege to question Mr. Amsbury respecting the opinion which he thought disqualified him as a witness. The questions and answers were substantially as follows:—

Counsel—"You don't believe in a God, a Creator, Christ, or Savior?"

Mr. Amsbury—"I object to a man of your small intellectual calibre framing propositions of belief for me."

Counsel—"Well, then, I ask, Do you believe in a God?"

Mr. Amsbury—"If you will define your God—for there are many conceptions, the Mohammedan, Hindu, Christian, &c.,—I will tell you whether or not I believe in him."

Counsel—"Do you believe in the Christian God?"

Mr. Amsbury—"No, sir. Such a conception is too narrow for my mind. I believe in the eternity of matter, and the co-eternity of its laws. I believe in no individual, personal God, but recognize Nature herself as self-existent, and in eternal operation under unchangeable, irrevocable laws. I give to matter all the sublimest attributes which the Christian gives to a personal Deity."

Counsel—"Do you believe in future rewards and punishments?"

Mr. Amsbury—"No sir."

Counsel—"Do you believe in the immortality of the soul?"

Mr. Amsbury—"No, Sir. There are certain theories, I am aware, which are appealed to in support of this doctrine; but then there are facts which in my mind lead to the contrary conclusion."

The competency of Mr. Amsbury as a witness being referred to the Judge, he decided that under the Bill of Rights in the New Constitution, adopted May 13, 1870, belief in a Deity and in the immortality of the soul was not necessary as a qualification for a witness in a court of law, and in this respect nothing further could be required than that the witness should believe an oath was binding on his conscience.

Mr. Amsbury was then asked if he would regard an oath binding on his conscience? He replied affirmatively. Whereupon the oath was administered, and the court proceeded with its business.

Mr. Amsbury is one of the leading business men of Fairbury, and has done business in the county to the amount of more than five millions of dollars. He is a man of irreproachable private character, and is much esteemed in the community for his many fine personal qualities. In all the business he has done, this is the first case he has had in a court of law.

The defendant in the suit is, I am informed, a man of quite different character and antecedents, but he is a Christian, and it seems he was ready to take advantage of Mr. Amsbury's unpopular views and make them the cause of legal disqualification in order to destroy the force of his honest statements relating to an ordinary business transaction, when he knew there was no Christian in the county more upright or honorable or more widely respected than our friend Mr. Amsbury.

Judge Wood lives at Ornago Co., Ill., and is in religious belief a Swedenborgian. He is evidently a liberal-minded man, and could no doubt give some valuable advice to such gentlemen of the bench as Judge Sharswood of Philadelphia.

In this connection I desire to add Sec. 3 of the Bill of Rights in the New Constitution of Illinois:—

"The free exercise and enjoyment of religious profession and worship, without discrimination, shall forever be guaranteed; and no person shall be denied any civil or political right, or privilege, or capacity, on account of his religious opinions; but the liberty of conscience hereby secured shall not be construed to dispense with oaths or affirmations, excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of the State. No person shall be required to attend or support any ministry or place of worship, against his consent, nor shall any prefer-

ence be given by law to any religious denomination or worship."

Respectfully,

B. F. UNDERWOOD.

Fairbury, (Ill.), Oct. 30, 1870.

### CARLYLE'S FAMOUS LETTER.

The following letter from Thomas Carlyle was elicited by the receipt of a poem entitled "The Temple of Isis," by William Denovan:—

CHELSEA (LONDON), 19th January, 1869.

DEAR SIR: At last I received your pamphlet, and have read it with what attention and appreciation I could bestow. Considerable faculties of mind are manifested in it; powers of intellect, of imagination; a serious, earnest character; here and there a tone of sombre eloquence, and vestiges of real literary skill. But my constant regret was, and is, to see such powers operating in a field palpably chaotic, and lying beyond the limits of man's intelligence! These are not thoughts which you give; they are huge, gaunt, vacant dreams—forever incapable, by nature, of being either affirmed or denied.

My clear advice, therefore, would be, give up all that; refuse to employ your intellect on things where no intellect can avail; to sow good seed on realms of mere cloud and shadow! The highest intellect which issues in no certainty has completely failed. The world of practice and fact is the true arena for its inhabitants; wide enough for any or for all intellects of men; and never lay more encumbered with sordid darkness and pernicious delusions than even now. Real intellect might write with advantage on such things—better still, perhaps, it might remain silent, and bend its whole force on illuminating one's own poor path in such a wilderness; on more and more clearly ascertaining, for at least one earnest man, what to do, and how to do it!

Probably you will not adopt this advice, almost certainly not at once; nor shall that disaffect me at all. Your tract I found throughout to be rather pleasant reading, and to have a certain interest; nothing in it, except one small section, treating of a thing I never mention, unless when compelled—the thing which calls itself "Spiritualism," (which might more fitly be called "Ultra-brutalism," and "Liturgy of Dead Sea Apes")—was disagreeable to me.

Yours, with many good wishes,

T. CARLYLE.

### STOPPING NEWSPAPERS.

"You have an undoubted right to stop your newspaper whenever you are disposed, upon payment of all arrearsages. Do not hesitate to do so on account of any 'tenderness of feeling' for the editor. Don't you suppose he would stop buying sugar of you, or meat, clothing, dry goods, etc., if he thought he was not getting his money's worth? And when you discontinue a paper, do so manfully. Don't be so pitiful as to throw it back to the postmaster with a contemptuous 'I don't want it any longer!' and have 'refused' written on the margin and have the paper returned to the editor. No gentleman ever stopped a paper in that way, no matter if his head was covered with gray hairs that should be honorable. If you do not wish longer to receive a newspaper, write a note to the editor, like a man, saying so—and be sure that arrearsages are paid. This is the way to stop a newspaper."—*Exchange*.

SOCRATIC.—The celebrated Abou Yusufl, who was Judge of Bagdad in the reign of the Caliph Hadea, was a very remarkable instance of that humility which distinguishes true wisdom. His sense of his own deficiencies often led him to entertain doubts, where men of less knowledge and more presumption were decided. It is related of this Judge that, on one occasion, after a very patient investigation of facts, he declared that his knowledge was not competent to decide upon the case before him. "Pray, do you expect," said a pert courtier who heard this declaration, "that the Caliph is to pay your ignorance?" "I do not," was the mild reply; "the Caliph pays me, and pays well, for what I do know; if he were to attempt to pay me for what I do not know, the treasures of his empire would not suffice."—*Malcolm's Persia*.

MUCH IN LITTLE.—A little Irish girl, about six years old, living in Massachusetts, was lately telling some of her school-mates—children of Protestant parents—what great things the priest could do. "Why," said she, "if he wished, he could turn a man to stone!" The other children laughed, and said, "we don't believe it." "Well," was her reply—beautiful for its simplicity—"if I was you I wouldn't believe it, but I've got to."

PROBLEM.—R. H. Ober, of Boston, is surprised, so he writes, at two things connected with capital punishment. One is, that so many should be hung after they are converted and have become Christians, just what the world most needs; and the other is, that any who believe in eternal torments as the inevitable portion of the wicked, should dare to hang any others than Christians.

CHINESE OPINION OF MUSIC.—The Chinese Emperor Shun, 2,000 years before Christ, appointed a director of music, "to teach," he said, "our sons, so that the straightforward may yet be mild, the gentle may yet be dignified, the strong not tyrannical, the impetuous not arrogant."

### Voices from the People.

[EXTRACTS FROM LETTERS.]

—"Mr. Potter's articles on Free Churches are just what I have particularly desired in reply to questions asked of me by others, to which I could find for myself no adequate answers. How clear he is in insight and in statement! I have just sent to him a double fee for a renewal of my membership in your Association for next year."

—"I am much indebted to your very enthusiastic friend and admirer for a copy of your paper, containing an article on the 'Management of Children,' which is the best I have ever read on the subject. I trust that that part of the rising generation which dwells under my roof, will have reason to bless both you and me for it."

—"I see, by your issue No. 33, that you delivered a lecture on the 'Relation of Free Religion to Spiritualism,' recently in Toledo. I trust that you will print that discourse, because I believe that it will do good. Spiritualists (and I am one of them) desire to hear your views in relation to this matter."

—"I like your paper very much, and enjoyed reading the article in the last, on 'Religious Revivals,' to my evangelical friends here. I think we need more such lectures, and only wish the paper could be scattered broadcast throughout New England."

—"Its utterances are the most satisfactory to me on the great question of Reason and Authority, of any I have yet found. Hoping THE INDEX may live long, with yourself as its editor, the question of its usefulness is not doubtful."

—"We are amazed that we fail to enlist others in our village as subscribers; but when we remember that a fine lecture fails to obtain ought but a meagre house, our amazement turns to the patience that must wait."

—"Please continue THE INDEX to ———, to whom it has become indispensable. Is it not questionable whether a paper that is so much needed in this thoughtless world, should be made larger or more costly?"

—"We have many unbelievers here, but they are merely negative characters, who blather a great deal about Priestcraft, but will not give a cent to put it down. They have no belief save to make money."

—"THE INDEX is wielding a mighty influence here, and I wish it success. I have been opposed to political and religious papers; but free religion suits me better than orthodox."

—"Of course I shall renew my subscription for the paper—the gem of the West. Take no trouble about my Catholic feelings. I quit the 'nuisance' eight years ago—I am in my sixty-eighth year."

—"I apprehend your paper will do much good in liberalizing and moulding the people, and lifting them up to a higher plane of thought. I wish you success, 'inward' at least."

—"I have several promises for more numbers, but at present money is very scarce in our community, and interest in the free religious movement about as scarce as money."

—"Your Free Religion strikes several strings my heart is strung with, and the vibrations are harmonious."

—"I am a subscriber of yours, and intend to be so long as you edit THE INDEX and I live."

### LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—The Society will meet next Sunday, December 4, at 7 1-2 o'clock, in Gitskey's Opera House. Mr. Abbot will read an essay in continuation of last Sunday's subject:—"What place does Christianity hold among the true Causes of Modern Civilization?" The public are invited.

RADICAL CLUB.—The Club will discuss next Sunday the question—"What are the best methods of conducting a radical Sunday School?" Meeting immediately after that of the Independent Society.

DONATION.—The following is to be added to the list of donations received by the INDEX ASSOCIATION: CHARLES STORRS, New York City, - \$25 00

### RECEIVED.

SPIRITUAL MONTHLY AND LYCEUM RECORD for November. J. H. POWELL, Editor, Boston: W. F. BROWN & Co., Publishers, No. 50 Bromfield St.



## Poetry.

## VOX DEI.

My child, look not so sad—  
Thy soul be full of light!  
Let truth, that maketh glad,  
Scatter the gloom of night.  
I would not have thee grovel in the dust,  
But stand upon thy feet, be true and just.

What if the road be long?  
What if thy life be tried?  
Thou canst not wander wrong  
With conscience as thy guide.  
Be true to thine own self, O noble youth,  
And thou shalt scale the sunny heights of truth.

Hast thou no work to do,  
Nor any charge to keep?  
Life's duties, are they few?  
Leisure hast thou to weep?  
If thou wilt labor, learn and do thy duty;  
Thy life will not be drear, but full of beauty.

If thou wouldst happy be,  
Obey (and not in part)  
The voice that speaks to thee  
In thine own musing heart.  
Obey it through thy life, and fear no rod;  
The voice thou hearest is the voice of God.

THOMAS, N. Y.                      E. B. HUDSON.

## The Index.

DECEMBER 3, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

## ANNOUNCEMENT.

Enough orders for the bound volume of THE INDEX for 1870 have been received to ensure its issue at the end of the year. The republication of our first number is already commenced; and the promised index is in process of preparation, to be made a part of the last number of the year. Subscribers for the volume will oblige us by now forwarding the price (\$2.50), together with their address, plainly written, in full—post-office, county, and State,—in order to ensure safe delivery. When the two hundred and fifty copies have been all ordered, it will be thenceforward absolutely impossible to furnish a complete file for the year.

## ENDS AND MEANS.

The following letter, written by a lady of Massachusetts for whom we entertain the highest respect, and to whom we are under obligation for much encouragement in our work, should have been replied to several weeks ago, and would have been, but for a press of matters that declined to be postponed. It expresses, we suspect, the secret thoughts of many workers for Woman Suffrage at the present time in the old Bay State:—

"May I ask a favor of you? Will you sometime give us (your readers) your views upon this subject:—Is it right to do evil that good may come? I have been led to a thoughtful consideration of it just now by the efforts of the advocates of Woman Suffrage to connect themselves with a party whose platform they cannot endorse, for the purpose of hastening the day which shall crown their labors with success, thereby making a compromise with present evil to secure a future good. If the principle is a just one in any case, it may be in all, it seems to me; therefore I ask, is it ever right?"

To this question, in its general form, we can give but one answer—an unqualified and emphatic No. Whatever we account to be wrong, after thoughtful consideration of all the circumstances in the best light of conscience and reason, it concerns our integrity never to do for any motive under heaven. If the motive is the hope of some ulterior good to humanity, it is only a specious temptation; our duty is not changed. Not even for humanity may we lawfully do any-and-everything. There is a supreme duty of self-respect which no claim of another, or of all, can ever over-ride. The human race has no title to any sacrifice which makes the individual a worse man or worse woman. Its own best and highest interests will be consulted, when every man and every woman makes it the chief aim of life to keep an unsullied soul. Nothing which tampers with private integrity or lowers the tone of private character, can ever in the end work aught but mischief to society as a whole. This conviction is the solid, granite foundation of all moral greatness.

We hesitate to make any application of this general principle to the action of the women "leaders" in Boston, not feeling ourselves master of all the facts. Mrs. Stone, in particular, has our unqualified esteem, and we are sure that whatever she has done has been done in obedience to a very pure and delicate conscience. Yet we do not see things altogether as she sees them; and we were sorry when she declared she would go with either of the two "great parties that should first take up the cause of woman. Can there be a doubt that the Democratic party would do its best, if it should come into power, to reverse the national decision on the negro question? It might not succeed; but it might do a great deal of harm, nevertheless. This being so, no friend of the negro would, under any circumstances, vote with that party until it has in good faith accepted the situation. We cannot see that devotion to woman's cause could ever require infidelity to the negro's cause, which would be the practical result of Mrs. Stone's policy, in case the Democrats should first put woman suffrage into its platform. We feel no interest in woman as woman, nor in the negro as negro; but we feel the deepest interest in both as human beings, who have all the rights of humanity to equal privileges and free development.

Woman suffrage, it is true, must come into politics, since it is a political reform. We cannot, therefore, quarrel with the attempt to make it a political question. Yet we have a choice as to method. Instead of even hinting at affiliation with the Democratic party, let Massachusetts Woman Suffragists consent to the healing of the feud between the two rival Associations, and labor to build up a powerful party for the enfranchisement of woman, wholly free from all "entangling alliances." If necessary, let all the so-called "leaders" in both Associations quietly and magnanimously step aside, and forget all personal ambitions in the cause they together serve. The friends of woman are waiting for an opportunity of combined action; and we count that man or that woman as mournfully selfish who stands wilfully in the way of it. Sure we are that the jealous rivalry now too evident is a serious harm to woman's cause. Instead of dancing attendance on Republican or Democratic Conventions, which, we confess, seems to us, at the least, very un-

dignified business, and simply exposes a just reform to very unjust ridicule, a true wisdom, no less than a noble spirit, would require the prompt union of the two Associations on a fair and equitable basis. Some persons, at least, are kept out of both, under the circumstances, from sheer unwillingness to be forced into a side-warfare with their own friends. At this writing, we know nothing of the action to be taken at the Cleveland Convention of the American Woman Suffrage Association; we can only hope it will be liberal and wise. Far more good could be accomplished by a just consolidation of the Associations than by any amount of coquetting with the Republican or Democratic party.

Why is it that reformers almost always put less faith in their own ideas than in the arts and manoeuvres of political management? Is it really absurd to trust to moral and intellectual appeals, and to work hopefully until these have produced a change in public opinion? It is not wisdom to be impatient with God's patience. It is not virtue to work even for the divinest ends by methods not also divine. Would that reformers could abate their eagerness for the success of reform itself, until they have first made sure that the means they use will be a moral delight to memory. Perhaps it is our "paganism" that makes us refuse even to the cause of humanity a sacrifice of self-respect. So be it. The world can better afford to lose the trifle of our help, than we can afford to lose our all. Impractical and visionary it may be—mankind so reckon it—but the virtue we covet commands to shun all tortuous paths, and to tread the straight road. If we drop by the wayside before the goal is won, we have no complaint. The success of a great cause is God's concern—to serve it greatly is ours.

## REMANDED TO JAIL.

The Detroit Advertiser and Tribune takes us for a Unitarian Doctor of Divinity, in danger of being driven out from the Unitarian denomination:—

"It would be difficult to express in a form sufficiently brief for this article, the various shades of opinion in the Unitarian body. What the more orthodox section believe is pretty evident from the above extract. On the other hand are such advanced radicals as Dr. Abbot, of Toledo, who has repudiated the Christian name and claims to be a theist only, and Mr. Chadwick, of Brooklyn, and Dr. Vickers, of Cincinnati, who repudiate the New Testament histories. There are said to be forty-five avowed Free Religionists among the Unitarians, and as many more who in good part sympathize with them being near a fourth part of the entire denomination. It is thought that any declaration of belief, such as the orthodox party demand, will drive these men off, whereas some of the more charitable think that, if borne with, they will pass out of their present scepticism into a sound position."

We pity the Unitarians. Our very best has been done to relieve them from all responsibility for our course,—as it turns out, all to no purpose. Whatever odium attaches to our position, we are unfeignedly desirous not to involve them in it; and it is almost inexcusable carelessness to represent them as in anywise committed by what we may say or do. The simple fact is that we should not be admitted into any of their Conferences or associations, for the reason that they all, conservatives and radicals alike, profess to stand on a "Christian basis," and can therefore welcome only "Christians" to their fellowship. Their exclusion of non-Christians should of course relieve them from all responsibility for our words or acts, even if we were so brazen-faced as to claim to be one of their



number—which we most assuredly do not. Out of regard for justice, we wish the press would cease to lay the burden of our sins on their shoulders.

Nothing could induce the Unitarians to "fellowship" us as a non-Christian. Nothing—we ought to add—could induce us to accept their "Christian fellowship." Now that they have ceased to make the false pretence of perfect freedom, and have avowedly planted themselves on narrow "Christian" grounds, we respect their consistency, which we never did until their late Conference in New York. "Christian" is henceforth their *shibboleth*. So be it. The world will scrutinize the meaning of that word as never before; and in time it will learn that our protest against it has reasons that no freeman will despise. The last opportunity for the identification of the word "Christianity" with absolute liberty of thought vanished at Syracuse in 1866. Henceforth liberty of thought must be sought outside of the most "liberal" form of "Christian" fellowship. How long radicals will suffer themselves to be caught with that baited hook of "Christian liberty," remains to be seen. Time will show them their own infatuation. But we want it distinctly understood that we, at least, neither swallow that bait nor throw it out to others. Such angling we have no heart for. Let the Unitarians be responsible for their own doings—we will be responsible for ours.

With "Dr." Vickers we would exchange commiserations. Such a doctoring is fatal treatment for radicals. The old maxim—"once a priest, always a priest"—seems painfully true, when we suddenly find ourselves manufactured into a "D. D." The gods be more merciful unto us! For a long time back we have been trying in a quiet way (not thinking the point worthy of an open protest) to drop forever that foolish prefix "Rev." But now we are made a "D. D." into the bargain! We object. We resign in favor of Mr. Hepworth. We bestow our title on any one who is willing to march through the streets, like a loafer paid by the hour, with ecclesiastical advertisements stuck all over his clothes. Whether with regard to our person or our premises, we put up a standing notice—"POST NO BILLS HERE!"

The December number of *The Examiner* comes to hand too late for notice this week; but we would call attention to its advertisement in another column. A hasty examination of *The Examiner* convinces us that it will be very interesting reading to our subscribers. Send fifty cents for a sample copy, or (better still) four dollars for a year's subscription.

We would call special attention to the circulars of "*The Radical Monthly*," which we copy on a previous page with the hope that some of our readers will feel prompted to respond, and which would have appeared earlier, if our columns had not been lately over-crowded.

THE INDEX circulates in thirty-eight States and Territories of the Union, besides Canada, Nova Scotia, England, Scotland, and Germany.

"HIGHER considerations," says Carlyle, "have taught us that the god Wish is not the true God."

## Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to errata.

### EXTRACTS FROM "THE LIFE OF BOETHIUS."

"When we consider that Boethius was a Christian, and that, besides his books on the Trinity, he had composed other religious works, we may be surprised that his prison hours were not employed in writing a *Consolatio Religiosa* rather than a *Consolatio Philosophica*. The influence of his Christianity is doubtless to be traced in his work, and it possesses a deeply religious character; but it might almost have been written by a pious Greek who had never heard of the Saviour. There is no allusion to Christ throughout the book. All the quotations are from Pagan authors. He discourses upon the vanity of all temporal things, discusses questions of good and evil, fate and Providence, necessity and free will in the Platonian spirit; and the virtue of that greatest of the Greeks, and not the faith of the Christian, is his happiness—nay, is happiness itself. It is the purest example we have of an author adhering rigidly to his thesis. There are no indications that Boethius knew of or felt a deeper or a purer source of consolation than philosophy. This placing Providence above Fate is Christian in its thought, but its treatment is simply philosophic. Socrates and his sublime death, and not Christ and his still sublimer life, suffering, and sacrifice, is his example.

This Christian philosopher finds his peace in, and gathers his consolation and encouragement from, the heroes of Pagan antiquity."

"He seeks for consolation and peace in the great Author of all things, and finds that, although the golden apples of the world are but ashes in the mouth, God and virtue are realities, and in them happiness is to be found. Earth is not to him a wild, weltering chaos, but a divinely-ordered place in which men are to be tried and tested."

### CREED VERSUS FREEDOM.

In the present talk about the matter of creed or no-creed among Unitarians there seems to be considerable confusion of ideas, and some confounding of things not to be confounded.

Are there not some first-principles here, some primary questions, which, if looked steadily in the face and squarely answered, could help us clear up somewhat this subject?

In the first place, is this question of creed or no-creed a question of principle or is it merely a question of policy?

With the older denominations there is no issue here. There is no dispute whether they shall have a creed or no. With all the wrangling over right doctrines and the true belief, all the evangelical sects believe in creeds. It is no matter of policy. Not even in the form of a necessity of organization is the question of policy raised. It is a matter of principle. It is wholly right to have a creed,—absolutely wrong not to have one. A creed is of the first, of the utmost importance; for upon the acceptance or rejection of certain dogmas rests the soul's salvation or ruin.

The change from the old theology to the new would be pretty sure to produce some modification of this position. The result shows it has. With the Liberals the matter changed ground.

The early Unitarians rejected creeds. Now the question arises, did they do so on principle? If not, there was but one logical alternative, that of policy. For they had abandoned the Orthodox position of the absolute moral necessity of creeds.

Again, the Conservative Unitarians at the present time want a creed. Do they demand it now on principle or is it a matter with them merely of denominational policy?

We believe the old Unitarians were consistent. They meant liberty, but whether their principle led was perhaps not yet fully developed with any of them.

But with all the talk to-day (and some of it is very loud and pretentious) of love and loyalty to liberty, there appears much of incoherency, not to say some throwing of dust in the eyes. The word freedom is not articulated fairly and squarely. On the contrary, the matter seems to be viewed and discussed mainly from the standpoint of policy. And the conclusion is that it is expedient to have a creed, a little one, with the least possible meaning therein—for denominational interests and to ensure sectarian successes; forgetting or ignoring that there is any principle involved.

Even some of the professed Radicals seem not to be clear in this matter. They concede to the Conservatives the perfect right to make a creed if they want one, and that no one can find fault therewith. In fact, they must have a creed in the natural and inevitable course of events, it is argued. As soon as they have an idea and can agree upon it, they have only to inscribe it upon their banner, rally around it and work for it. Otherwise they would be untrue to the past, an anomaly in history.

And all the Radicals have to do is to follow in the footsteps of their more Conservative brethren,—in due course of time unfurl their standard with their idea, their creed, and bear that on. Now there should be no deception in this matter. The above view, if

true, would be wholly subversive of the principle of Spiritual Freedom. That new principle of Freedom and the old principles of creeds are in direct antagonism. There is no half-way ground here. They are diametrically opposed to each other as the two poles. They are not merely irreconcilable; each excludes the other. It is not a question here of good or bad, true or false creeds, as among the evangelical sects. It is not a question of long or short creeds, as with the Unitarians. For if we do not believe in creeds, one phrase or one word is just as wrong and just as much as thirty-nine articles.

It does not matter if the creed is an ever so universally accepted truth, or a self-evident proposition even. It is open to the same objection. As a creed it is opposed to the principle of freedom. It is plain to see, on this ground, that the objection to the "Lordship of Jesus" is not because it is a superstition; nor to a "Christian basis" because one may not accept it, but because each is so much creed.

Now a religious association organized on this principle of spiritual freedom cannot possibly have a word or sign of a creed. It cannot be identified with any religious opinions or party. With it the idea of sects drops out of the religious world. As a body it can hold no dogmas, can have no set of religious doctrines to promulgate whatever.

It organizes in the same way, on the same ground, as do analogous associations for analogous aims. Men institute an Astronomical Society for astronomical purposes, for the furtherance of astronomical truth. They do not say they have certain astronomical views which are a finality, and make the acceptance of these a condition of joining and working with them. On the contrary they allow absolute freedom of thought, of investigation, nay, they invite and demand new ideas, new theories, new research.

So the religious society or Church, organized for religious purposes, for furtherance of religious truth, should rest on the same basis of freedom; inviting new ideas, new thought, new truth from every quarter and having no "test" or "condition of fellowship" but the common purpose of furthering the objects for which the organization is called into being.

The Free Religious Association, so-called, is the only religious organization of this character now existing. It is committed to the new principle of freedom. "It was conceived in liberty and dedicated to the new proposition" of absolute religious freedom, if we understand it rightly. That is the basis of the organization, and we believe, in its action as a body, it has made no mistake in this respect, however individuals may have erred.

Now, Mr. Editor, you may have said all that I have here said, a dozen times. Mr. Potter seems to be very clear and explicit on the subject. Yet, from the general drift of the discussions and conclusions afloat, from the action of the late Unitarian Convention, as well as others gone before, and from the acquiescence therein of men calling themselves Free Religionists or at least those professing entire devotion to freedom, it would appear yet necessary that the same truth should be reiterated anew, and that in every possible form. J. W. W.

[Our correspondent is right—we have said substantially the same thing more than "a dozen times." No creed at all—nothing exempted from the scrutiny of thought—absolute freedom of inquiry on all subjects without exception—that is the principle we have battled for most earnestly for years. If the Free Religious Association should make a creed even of religion, by declaring that this word necessarily implies a belief in God, we would quit it as promptly as we quitted the Christian Church. But the Association stands unambiguously pledged to FREEDOM; and by that sign it shall conquer.—Ed.]

### THE SOVEREIGNTY OF THE SOUL.

TO THE EDITOR OF THE INDEX:—Permit me to say a few words in answer to Mr. Gill. He is doubtless right in saying that we are born with certain proclivities which strongly influence our actions through life. Whether these are hereditary or original, physical or physical, is not to the present purpose—every body will agree that we are born with them, and that a knowledge of them ought to modify and mitigate all judgment passed upon our behavior. The course of kind and generous conduct which is a triumph of principle in one man, is merely natural and instinctive in another; while the wayward, cruel, and malignant actions of a third might as often be seen by a sufficiently penetrating eye to arise from cerebral malformation or disease, as the case and carelessness of a fourth from his peculiar mental conformation. Human judgment can seldom know enough to be perfectly just.

But granting all this, it seems to me that Mr. Gill makes a fatal mistake in stopping there, and that to go no farther would be to destroy all moral responsibility. Above and beyond our passions and propensities, there is in each one of us a will, a reason, a *me*, whose very function it is to control and direct them. This personality is not the sum of desires and faculties, but apart from them, their critic, governor, and judge; and virtue and vice lie in the greater or less obedience it is able to exact. It is what the Quakers call the *inner light*, and there is a spark of it in the dullest and worst of us. It is, indeed, the original intuition by which we know good from evil, and can say that truth and kindness are better than falsity and malice, and it is executive as well as legislative. For we do not always act according to the



strongest inclination of the moment—we frequently subdue it, and act in direct opposition to it. Marshal Turenne, just before a battle, said to his legs, "Ah, you tremble now, but you would shake a deal more if you knew where I was going to carry you!" This is the central power speaking, and this is the absolute superiority with which it should always speak. It is as separate from all our impulses and propensities as a driver from the horses he guides, and woe to him if, through his negligence, the steeds ever take the bits between their teeth, and dash their master from his rightful pre-eminence, to lie helpless beneath their feet!

#### NECESSITY AND FREE-WILL.

EDITOR INDEX:—Will you permit an outsider to interpose a word in the controversy on the subject of Free-Will and Necessity? Much of the deficiency, it seems to me, results from a misunderstanding of the exact point in dispute. Or rather, I think, if Necessarians and the advocates of Free-Will understood each other fully, there would be little difference of opinion, and consequently no dispute at all. The question, as I understand it, is this: Is the Will, in its decisions, subject to law? That is, can you, as in physical phenomena, from known antecedents predict the consequents; and can you, by varying the antecedents, modify the result? Or, to adopt language more appropriate to the mind, can you, from the knowledge of a man's character and the circumstances in which he is placed, foretell the decision of his will; and can you, by the use of the proper means,—education, the fear of punishment, &c,—modify that decision? If these questions are answered affirmatively, it is all the Necessarian asks; and I believe there are few advocates of Free-Will who would answer them otherwise.

In favor of an affirmative answer we have the testimony of consciousness and universal experience; opposed to it—nothing.

We are fully conscious, in every volition, of an effort to satisfy some desire; and we never consciously act without a motive. Further, we are conscious, very frequently, of a change of purpose resulting from a change of circumstances, bringing into operation a new motive. We are all well aware of the difficulty we occasionally have in "making up our minds," and we are aware also how suddenly the difficulty vanishes in presence of a very strong motive one way or the other. A rogue does not long hesitate about the policy of a contemplated theft, when he finds he is watched. A timid man is greatly emboldened by the presence of witnesses. Fair dealing is assured when there is a certainty of knavery being detected and punished. If then, in every volition, we are conscious of an effort to satisfy some desire, and are conscious, further, of a frequent change of purpose resulting from a change of desire, and are never conscious of an act without some object, it would seem fair to infer that our desires are the causes of our volitions, using the word "cause" in the same sense as when we say, "Heat causes the expansion of metals."

This conclusion, as I have said, is sustained by universal experience. We every day act on the hypothesis that the decisions of the Will are uniform—that, under similar circumstances, a person will always decide the same way. We predict without hesitation what a friend will do or say in any particular emergency; and we foretell with tolerable accuracy the influence any particular motive will exert in the decisions of one with whose character we are familiar. We do not expect exalted principles in one bred in the purlieu of a great city; and we are disappointed if a careful education and a good example do not show themselves in good manners and improved morals.

But if the Will is not the subject of law—if, as Mr. Mansel says in his *Prolegomena Logica*, "all the antecedent phenomena being precisely the same, I may determine one way to-day and another way to-morrow," it would be clearly impossible to foreknow what course one would pursue under any given circumstances. Yet statistics prove, and the experience of every one will confirm the fact, that we can foretell the conduct where the character is known. No one expects to bribe an honest man, or willingly trusts his property to a thief. We do not think that A would lie to gain an object, and we are sure that B would swear to anything if well paid. What, indeed, are honor and honesty but *ruling* principles of conduct? If the Will is not controlled by motives, honesty is mere sham and virtue but a name. If a man may be honest to-day and a rogue to-morrow—if a life of probity and virtue is no guaranty for future good conduct, all confidence in our fellow men must cease, all belief in honor and virtue is folly, and we should lock our drawer and guard our pocket as carefully in the presence of one whom the world, in its ignorance, calls honest and honorable, as of him who is an outcast from society on account of his crimes; for, according to this hypothesis, they are equally liable to temptation and equally liable to fall,—a conclusion so much opposed, not only to religion and morality, but to constant experience and to common sense, as to refute itself.

DAYTON, OHIO.

THINKER.

#### VOLTAIRE ON FREE WILL.

WASHINGTON, D. C., Nov. 7, 1870.

MR. ARBOT.—Do you not think that too much space has already been occupied in your paper with the discussion of the question of the freedom of the will? It is an old metaphysical question, and has been so thoroughly discussed by the ablest philoso-

phers of the past, that it is doubtful if any new light can be thrown upon it. If, however, you think it is a profitable subject to present to your readers, I suggest the insertion of a few passages from Voltaire, as follows:—

"Where is the man who, when he looks into himself, perceives not that he is a puppet of Providence? I think—but can I give myself a thought? Alas, if I thought of myself, I should know what ideas I might entertain the next moment—a thing which nobody knows."

"The proof that we give ourselves no ideas is, that we receive them in our dreams; and certainly it is neither our will nor attention which makes us think in dreams. There are poets who make verses sleeping; geometers who measure triangles. All proves to us that there is a power which acts within us without consulting us."

"The high priest will reply: 'You take liberty away from men.' I reply, No; liberty consists in the faculty of willing and in that of doing what you will. God has made man upon these conditions, and he must be contented with them."

"My priest will persist and say that we make God the author of sin. Then we shall answer him—I am sorry for it; but God is made the author of sin in all systems except in that of the atheists. For if he concurs with the action of perverse men, as with those of the just, it is evident that to concur is to do, since he who concurs is the creator of all."

"If God alone permits sin, it is he who commits it, since to permit and to do are the same thing to the absolute master of all. If he foresees that men will do evil, he should not form men. We have never eluded the force of these ancient arguments; we have never weakened them."

"All that we can say is, that evil is for us and not for God. Nero assassinated his preceptor and his mother; another murders his relations and his neighbors; a high priest poisons, strangles and beheads twenty Roman lords. This is of no more importance to the Being, the Universal soul of the world, than sheep eaten by wolves or by us, or than flies devoured by spiders. There is no evil for the great Being; to him it is only the play of the great machine which incessantly moves by eternal laws."

WM. HENRY BURE.

#### MATTER AND MOTOR.

F. E. ARBOT:

Dear Sir.—In view of your own able and satisfactory remarks upon the articles of Mr. Einstein, as they appeared in THE INDEX for June 11th and July 23d, I confess to some diffidence in attempting to reply at all to his comments upon my article in your issue of September 24th,—those remarks leaving nothing unsaid which is desirable to be said upon the main proposition that my article—"Mover and Moved"—was designed to maintain; i. e., the existence in matter of an intelligent principle or motor, acting as the immanent and efficient cause of all the changes in the forms and conditions of matter that come under human observation.

I really do not see the essential difference in the expressions, "spontaneity by which matter acts," used by him, and that used by myself; for if matter acts by spontaneity, it acts by its own spontaneity, the spontaneity of matter; and it seems to me still, in spite of Mr. Einstein's assertion to the contrary, supported by a quotation from Mr. Spencer (whose opinion, however, is by no means admitted to be of such influence as authoritatively to settle the question) that matter does not act *per se*, but moves as it is acted upon by an indwelling motor, which I, in common with thousands of others, call Spirit, but which Mr. Einstein may call Force, Spontaneity, or any other term he prefers.

In the fourth paragraph of his reply to my article, Mr. Einstein affects some surprise that I do not yet know that matter not only gave form, but is even now steadily giving form to and taking on form of itself; and kindly advises me, if I do not, to consult the works of younger and more scientific authors than those I seem to have consulted, and to adopt their opinions. Now I certainly do not know that what he asserts is truth, with regard to the action of matter; or that matter and motor are only differently conditioned manifestations of Force, as asserted by Spencer and adopted by himself. For surely, if these propositions be correct, then matter is essentially nothing, and what he calls Force is everything. But would not blind, unintelligent Force (spontaneity) be rather a disorganizer than an organizer, and, like the beggar on horseback, drive to destruction? No, sir, if I see anything, I see that the changes which matter is perpetually undergoing result from the action of the intelligent motor, concerning which nothing yet said by Mr. Einstein necessitates on my part a disavowal of anything I have said. I further see that if the almost universally adopted idea of the substantial existence and inertia of matter is untrue, then Mr. Einstein's view, supported by Mr. Spencer, is true; and that, in their case, if matter can and does act *per se*, I (not to say "we"), shall be compelled to admit the non-necessity of a God in Nature; but I totally deny that he proves his proposition.

In the fourth paragraph of his quotations from my article, he quotes me as saying—"since matter exists," instead of—"since motion exists." This would make no difference in the statement of his own theory, because with him, matter and motion are essentially the same thing, being only manifestations of Force, whilst in my view motion is an effect produced by the action of a motor immanent in the matter. My proposition was, that motion exists; ergo there must

be a mover and something to be acted upon or moved.

It is not plain that matter acts as he asserts, neither does it follow from anything that I have said that the motor has ever been changed, or needs to be changed; nor have I ever dreamed of a motor outside of matter.

I have never asserted or argued the existence prior to matter of the indwelling Spirit or principle; but rather its existence prior to the forms of matter; and I am blind enough not to see anything, in all that Mr. Einstein has said, calculated to change my "antiquated" notions upon the subject.

As I have never raised the question—"Whence your Force?"—always having believed that this question of whence cannot properly be raised, I may leave Mr. Einstein to demolish his own man of straws at his leisure.

I have never instituted a comparison, in the manner or sense Mr. Einstein speaks of, betwixt the human intelligence and that of the intelligent Spirit or God for whose pre-existence I have argued in the sense above explained,—manifesting intelligence, using matter as the medium of its manifestations. I have never asserted that the intelligent motor existed prior to matter, because I could not conceive of the one without the other. I submit once more the question—*which of the two is the greater absurdity, the much-scouted miraculous-conception story, or the assumption that matter, unintelligent per se, took on such forms as gave birth to intelligence without the action of an intelligent cause?*

If we "can reason only from what we know," we can reason but little, for we know but little; how, then, is our stock of knowledge to be increased, and when and where, if we must know beforehand, had our knowledge a beginning?

I cannot positively assert, with the same degree of confidence as Mr. Einstein, that the man will never be born who will know more than "we"—that is, Mr. Einstein, Mr. Spencer, and the antiquated K. N.; or, that no man will ever be able to solve the mooted question. For myself, I believe it quite probable that there is not a secret of God, in his nature and word, that shall not in due time be revealed to the human mind; and to these future discoveries of science I respectfully invite Mr. Einstein's attention, desiring thus to reciprocate his intended favor to myself.

The fundamental error of Mr. Einstein's reasoning arises from his false notions of the nature of Spirit; but this is a misfortune rather than fault.

Respectfully your friend,

K. N.

P. S. With THE INDEX of October 15th, there came also to hand another paper containing an article on "Spontaneous Generation," a theory which states that there exists the greatest diversity of opinion amongst the "younger and more scientific authors," upon that, as well as upon all kindred subjects. It seems the learned are not exempt from the common liability to misconception.

Oct. 24, 1870.

Parental Infallibility is well set forth in this dialogue. It is a more common and viler vice than the Papal sort:—

"Johnny, I wish you'd put Mr. Graham's measure in the barn."

"Taint Mr. Graham's; it's Mr. Wood's."

"It's Mr. Graham's, I tell you. Don't you suppose I know?"

"Why, father, I—"

"Shut up; I don't allow you to contradict."

"But—"

"Shut up, I say, unless you're older than your father."

Inasmuch as Johnny is aware that he is seven and his father forty-seven, his arithmetic compels him to shut up and walk away.

Now it was very naughty in Johnny to contradict, and it is not of the least importance that he should know whose peck measure is; so, probably, when the next morning Mr. Wood calls and claims it, Johnny will not be informed of the fact, and if at some future time he ventures to ask,—

"Has Mr. Graham got his measure, pa?" he will receive for answer,—

"Go to the barn and find the hens' eggs."

Now John Green, senior, was not guilty of any of the commonly condemned forms of lying to children. Nothing would have tempted him to tell Johnny that the measure was Mr. Graham's, if he had not really believed so. And yet was not his virtual claim of infallibility really a lie? And was it not a lie which half the parents in the world are continually telling to their children?—*Zion's Herald*.

A happy and graceful play upon words was once made by our own poet, Longfellow. Mr. Longworth, of Cincinnati, being introduced to him one evening, some one present remarked upon the similarity of the first syllable of the two names. "Yes," said the courteous poet, "but in this case I fear Pope's line will apply—

"Worth makes the man, and want of it the fellow."

THADDEUS STEVENS preferred burial in an obscure burying-ground, rather than in either of the two beautiful cemeteries in Lancaster, in both of which he owned lots, because colored people could not be buried there; and over his grave in his obscure resting-place, is a plain marble with his own inscription:—"I lie here because the earth is free to all."—*National Standard*.



## Department

### OF THE FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### THE BOSTON LECTURES.

As previously announced, the Free Religious Association is to take charge this season of the course of religious lectures in Boston which has become known as the Sunday Afternoon Horticultural Hall lectures. The Committee entrusted with the matter have arranged the following programme:—

- Jan. 8. OCTAVIUS B. FROTHINGHAM. "The Beliefs of the Unbelievers."  
 " 15. MARY GREW. "Essential Christianity."  
 " 22. JOHN WEISS. A new Lecture.  
 " 29. THOMAS W. HIGGINSON. "The Religion of the Heart."  
 Feb. 5. FRANCIS E. ABBOT. "Intuitionism versus Science; or the Civil War in Free Religion."  
 " 12. WM. J. POTTER. "The Doctrine of Immortality in the light of Science."  
 " 19. DAVID A. WASSON. "The Complaint of Labor."  
 " 26. SAMUEL JOHNSON. "Theodore Parker, and the Religious Movement of our Time."  
 Mar. 5. JOHN FISKE. "Auguste Comte, and the Positive Polity."  
 RALPH WALDO EMERSON. Time and Subject to be announced hereafter.

Nothing need be said here of the success of the Committee in arranging their programme. The list speaks for itself. We have seen somewhere a statement (it was made, we believe, by a Boston correspondent of the *N. Y. Tribune*), intimating that these lectures under the new management would not give so broad and catholic a representation of religious thought as in previous seasons. We are not aware that any change of this nature has been intended or adopted. On the contrary, we know that the Committee attempted to secure a much wider range of theological opinion than appears on the list; and we are sure they would as readily as the former manager put "Pere Hyacinthe" and "Henry Ward Beecher" in the course, were there any chance of obtaining them. As a matter of fact, the course is as broadly representative as heretofore. Last year, it will be remembered, the lecturers were so uniformly on the "radical line" somewhere, that they were popularly styled, after the phrase of the *Independent*, "the Twelve Apostles of Heresy."

The Committee had hoped this year to have Keshub Chunder Sen in the course. An urgent invitation was sent to him, but his work in India forbade his coming to this country.

We reprint below a letter which he has sent from Egypt, on his way home, to the friends that had gathered about him in England. It will be seen that the objects which are near his heart are closely allied to those for which the Free Religious Association is organized.

#### AN INDIAN THEIST'S EPISTLE TO HIS ENGLISH FRIENDS.

EGYPT, Oct. 1. 1870.

Beloved Brethren:—The grace of God be with you. May his holy spirit sanctify and gladden your hearts forever! Accept my brotherly love. With tears I took leave of you and bade adieu to your country's loved shores. For though brief my sojourn in that land, you have won my heart with the power of love. A hundred attractions have endeared you to me, and nothing will, I believe, rend asunder the strong ties of spiritual attachment which bind us together, though physical separation there must be. England is out of sight,—the billows of the mighty sea roll between you and me,—her green fields and lovely flowers, her sweet homes and noble charities no longer greet my eyes; yet in the deep recesses of my heart she has an abiding place. I will continue to love you as my friends, yea, as my brothers and sisters, and will pray to God Almighty for your welfare here and hereafter. I will ever remember with gratitude the kindness and hospitality with which you received me in your homes, and the affection with which you fed me when I was hungry, comforted me when I was weary, and nursed me when I was ill; and I will always carefully preserve the numerous and valuable tokens of love with which you sent me away. England! I am grateful to thee; God bless thee for thy kindness to a poor Indian!

I must thank you also, dear brethren, for the success of my mission. I went to you to advocate the cause of my dear fatherland; and I rejoice when I think of the enthusiasm with which, on several occasions, you assured me of your readiness to redress its grievances and supply its manifold wants. Earnestly do I hope that the interest excited in the subject will ere long assume practical form, and result in the adoption of measures calculated to promote those urgent reforms which I demanded of you—the education of the poor, the improvement of women, the suppression of the liquor traffic, and the removal of civil disabilities in the way of native reformers. Help us, O help us, England! in furthering these great works of reform; and we and our children and generations yet unborn will bless thee.

But a more important and comprehensive mission brought me to your country. God be thanked that it also has borne some fruit. The spiritual union of the East and West—my long-cherished ideal—is not a dream. Sure I am that it will be realized in the fulness of time. My faith has been intensified by what I have seen and heard in England; the religious tendencies of the age have confirmed my hope. There is in every branch of Christ's Church in the West a growing desire to cast off the fetters of sectarianism, and to recognize a broader basis of faith and worship. I am convinced that you are painfully alive to the grave evils which have arisen from the endless multiplication of sects, and that you are beginning to feel that you ought to be more charitable and tolerant towards each other. Your large hearts cannot dwell in small tabernacles. I have also found clear indications of an anxiety to turn away from the letter that killeth to the spirit that giveth life. For eighteen centuries dogma after dogma has been added to the Christian faith, and tenets piled upon tenets till the spirit of Christ has been well-nigh quenched under the crushing weight of a most voluminous theology. Thousands of men and women daily seek Christ in the sepulchre of books and dogmas, churches and rites; but the voice of truth solemnly whispers—He is not there. The waters of life they have sought in the dry well of dogmas, but their thirst is not quenched. And now, taught by the sad lessons of experience, England seems to say—"I am tired of dogmas, I am sick of sects. In the simplicity of living faith I will worship my God; in the sweetness of loving faith I will enter into fellowship with all his children." Such appears to be the craving and tendency of other nations as well. Indeed, the world is moving onward to the consummation of that universal Church which owns no other creed except the Fatherhood of God and the Brotherhood of Man. The history of the past points to it—the present age demands it; everywhere there are cheering indications of its dawning light. It is God's will that it should come. Let his will be done. Let us all unite to uprear his true Church. Let each nation come with all the elements of truth and goodness in its sacred history, and all that is pure and divine in its national life. No nation, no sect, ought to be excluded, for through each God has spoken, and in each some form of truth is deposited in the flow of ages. Bring with you, English brethren, your noble charities, your industry and earnestness, and your respect for science—that glorious and perennial revelation of God to man. Come, liberal-minded children of America, with your world of modern thought and civilization, and your youthful freshness of mind and soul. Come, all ye nations of the West, with all the riches of truth ye possess. But the circle is not yet complete. Let the nations of the East come with their ancient civilization, their sublime devotion, fervent faith and deep spirituality; let them come with the precious inheritance of thought and sentiment bequeathed by their venerable ancestors of antiquity. Let the East come clad

in the golden robe of morning light. Then the circle of universal religion will be completed. Thus shall the Scriptures of science in the West, and the Scriptures of inspiration in the East, constitute together the Word of God. Thus shall the "mind and strength" of the one, and the "heart and soul" of the other, join in the service of God. Thus shall the spirit of charity, which "went about doing all manner of good," and the spirit of devotion which "went to the mountains to pray," blend together and form the unity of divine life in man. Thus shall all sects and races and nations in the world unite to form the catholic church of God, limbs of one body supported by the same vitality, and doing the work of the same Master; a harp of many strings playing harmoniously, and with their blended notes making sweet music in praise of the Great Ruler. And thus shall the prophecy of the past be fulfilled—"And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God." The idea is grand;—is it not? Strive to realize it, my friends; and let your country and mine, and all mankind, reap the fruits of your noble efforts, and be united in the bonds of brotherhood. It is our Father's wish that all his children should join together, and as one sweet family worship Him. Then let us all joyfully gather around Him.

Pausing awhile in the course of my homeward voyage in this ancient country, Egypt, I cast my eyes towards the East and the West, and in the attitude of a suppliant and a servant I humbly implore and beseech my brethren on both sides to hasten to the Father's home. Come, brothers and sisters, from the uttermost parts of the earth, with love and gladness in your hearts, and let us gather round our "Father dear," kiss his holy feet, and sing his sweet name.

"We'll crowd his gates with thankful songs;  
 High as the heavens our voices raise;  
 And earth, with her ten thousand tongues,  
 Shall fill his courts with sounding praise."

God be with you, beloved brethren. May His redeeming grace spread over the whole earth, and bring purity and peace to all his children! Fare well.

KESHUB CHUNDER SEN.

#### PUBLICATIONS.

The Report, in pamphlet form, of the ANNUAL MEETING OF THE FREE RELIGIOUS ASSOCIATION for 1870, can be obtained by applying to the Secretary, W. J. POTTER, NEW BEDFORD, MASS. It contains addresses by O. B. FROTHINGHAM, on "The Idea of the Free Religious Association;" DAVID A. WASSON, on "The Nature of Religion;" MRS. E. D. CHENEY, on "Religion as a Social Force;" F. E. ABBOT, on "The Future of Religious Organization as affected by the Spirit of the Age;" S. JOHNSON, on "The Natural Sympathy of Religions;" RABBI WISE, on "The Universal Elements in Judaism;" COL. T. W. HIGGINSON, on "Mohammedanism;" WM. H. CHANNING, on "The Religions of China;" W. J. POTTER, on "The Religions of India;" and an abstract of a discussion on the "Relation of Religion to the Public School System of the United States." This Report is specially representative of the principles of the Association. Price 50 cents. In packages of five or more 30 cents each. Also CHANNING'S Address on "THE RELIGIONS OF CHINA," (a careful and instructive essay, of particular interest at this time to Americans) in a separate pamphlet for 20 cents.

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# The Index.

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BY THE

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AT

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### PARTIES AND PARTY SPIRIT.

[Read to the First Independent Society of Toledo, in Lyceum Hall, September 24, 1870.]

However deeply one may sympathize with the efforts of the friends of peace to abolish war and to render it impossible for mankind to be ever plunged again into its awful cruelties and horrors, no person who even glances at the record of history can escape the confession that war has been indirectly the cause or the effect of nearly every great forward movement of the human race. A war begun by the royal or would-be royal scourges of mankind has often resulted in great gains to the cause of progress; and conversely, a great reform accomplished at the time by pacific means has often proved the first link in a chain of causes leading ultimately to war. For instance, the causeless proclamation of war against Prussia by the late Emperor of the French has led to the utter overthrow of the Empire that was sucking the very life-blood of the French nation; while the peaceful election of Abraham Lincoln to the Presidency of the Great Republic was the immediate occasion of our own terrible civil war, which could have been indefinitely postponed by Northern submission to the pro-slavery party of the South. Perhaps no one would dispute the statement that greater advances have been made in civilization within the last hundred years than in any other period of equal length in the history of man; yet it has been a period remarkable for its vast and bloody wars. Out of the first seventy years of the nineteenth century, not one has been a year of unbroken peace. Somewhere or other, war has been continuous throughout these seven decades, and most frequently the parties to it have been the nations regarded as most highly civilized. Since the beginning of the century, Prussia has fought in seven wars, Austria in twelve, Russia in twenty-one, France in thirty-seven, and England in forty-nine,—not to mention the various bloody struggles in Spain, Portugal, Italy, Greece and Crete, and the almost numberless wars waged in Asia, Africa, South America, the West Indies, Mexico, and our own country. The grim dictum of Hobbes that "war is the state of nature," seems almost to find its verification in facts such as these. Yet it remains true that this nineteenth century stands unrivalled for its triumphs in human advancement.

You will not, of course, misunderstand me as claiming that war has been the *direct cause* of this advancement. It is not itself progress, nor the true cause of progress; it almost seems, however, that we must concede it to be the black and terrible shadow from which progress cannot free itself, at least under present conditions. To the expanding and self-educating mind of man, seeking ever to climb upwards to a higher level, must we attribute all actual progress gained; yet

the laws of his nature, in accordance with which all progress must be made, are by no means what philanthropists would fain believe. Their invectives against the wild and wasteful passions which always burst forth in war, however true they may be from a certain point of view, leave out of account the fact that these very passions are an integral part of human nature, and blindly do a rough and needed work which the calmer and greater attributes of humanity could never perform. War is the blazing forth of elemental forces as dreadful as the volcanic fires hidden under the smiling surface of the earth; and devastating as it is, it nevertheless affords a vent for what might else gather in secret an energy of destructive power sufficient to explode the very planet itself. It is the great seething mass of savagery in human society, incapable as yet of being tamed, that must somewhere find an outlet, or involve the world in ruin. And the good that ultimately results from its terrible outbursts must be referred, not to itself as a direct cause, but to the nobler and finer powers, which, relieved from restraining pressure, come into play when brutal forces have spent their fury and sink exhausted into temporary repose. Were it not for these fierce telluric agencies, the conditions of growth would be greatly lessened; for it should never be forgotten that peace also has its fatal dangers, and tends to a moral stagnation, a social corruption, a decay of public spirit and public virtue, from which, together with its own horrors, war seems to bring also a compensating salvation.

At the same time, it is true that war is barbarism. But men are still barbarous. They have but begun to emerge into a true civilization. Between the Hot-tentot and the European, there are but differences of degree. Our governments, our laws, our customs, our trade, our very ideas, are still largely tinged with barbarism. Christianity itself is a barbarous religion. Now a contest is going on between barbarism and civilization, between higher and lower tendencies, throughout the entire world; and it is only an outward manifestation of the internal contest going on in every human heart between the lower or bestial, and the higher or truly human. In the Darwinian phrase, a "struggle for existence" is perpetually going on, not only between different species of animals and different races or nations of men, but also between higher and lower forms of society, between higher and lower ideas, between virtues and vices in the individual life. War is indeed, in one sense, the "state of nature;" and the very Peace Societies that are striving to do away with war among nations, are vigorous contestants in the higher warfare of ideas. Civilization itself is a declaration of war against barbarism, and the victory is won by transferring the conflict from the physical to the intellectual plane. Even religion is only a declaration of war, and the victory is won by carrying the same conflict up still higher to the plane of moral and spiritual laws. It is a great gain, doubtless, thus to elevate war from a brutal and bloody strife of the passions to the refined antagonism of thought with thought, and of aspiration with aspiration; yet it is not wise to forget that conflict remains the great universal law of Nature, and must evermore manifest itself in the conquest of lower by higher tendencies and propensities. Pure peace would be the extinction of motion, of growth, of all that now makes the universe alive.

It is from this indisputable fact of the universality of war, which crops out so frequently in the death-struggle of armies, and in time of peace manifests itself in the ever-continuous conflicts of ideas or principles, that the existence of antagonistic parties of men appears to be an inevitable result. Look where we will, society is split into countless parties, struggling with each other over different issues. If we look at politics, we always see parties contending for the mastery on some point of public policy. If we

look at the church, we see numberless sects or denominations vigorously battling for the triumph of their own special forms of belief. If we look at trade, we see great corporations and an infinity of private firms struggling in endless rivalry of business interests. If we look at science, or philosophy, we behold schools formed on every question, and great emulation among them to secure the ascendancy of this or that mode of thought. Everywhere the same phenomenon presents itself. The parties existing among men may or may not be definitely organized; but even those men who are loudest-mouthed in the denunciation of outward and formal organization are found recognizing the cohesive power of ideas, and co-operating with others of like mind in the attainment of common objects. The fact of party is so plain and undeniable, that the outcry against it sounds truly comical. No man can shake off his likeness to his kind, or resist the sympathy which unites him to the vast army of those who most closely resemble him. The pride of individualism finds its reduction to absurdity in the power of a common thought or purpose to cluster men about it like bits of iron about a magnet. There is something unhealthy in that jealousy of contact with others which makes some minds banish themselves to a certain self-fancied isolation which deceives only themselves. Lookers-on detect without difficulty the affinities and relationships which nobody is eccentric enough to escape, and classify us all with the party, organized or unorganized, to which we naturally belong.

Parties, therefore, are the inevitable result of that contrariety of thinking which is itself the result of our individual differences of mind or character. We all belong to parties, by the simple fact that we are in different stages of development, and that those in the same stage are irresistibly united by community of feeling and of thought. If men are compelled to act on any question, they will invariably be found to range themselves in various groups, each group in itself constituting a party, whether knit by outward ties or not. The entire truth will, in all likelihood, be found in no one of these groups alone; but usually some of them will have the preponderance of truth. The antagonism which exists among them, leading to unlike action, has its root in the difference of education or development which prevents them from all seeing the same thing in the same light. So long as a candid, friendly, and truth-loving spirit prevails among them, no harm whatever can be found in the mere fact of their being divided in sentiment. On the contrary, this great good results, that each, perceiving some part of the truth not perceived by the rest, is able to instruct all who are willing to be instructed; and the truth has thus a far better chance of being ultimately perceived in all its relations than if no parties existed. Instead, therefore, of lamenting the existence of parties among men, I find in it fresh proof of that wisdom in Nature which reveals itself to all who will patiently study her lessons.

There is, however, ground for the suspicion and jealousy with which many of the best minds look on parties when closely organized. There are few who can or do distinguish between the *policy* of an organized party and the *idea* it was formed to serve. Under the stress of particular emergencies, the party leaders (for closely organized parties invariably come to have leaders) will almost always mould the action of the party so as to secure some immediate end, which they may fancy indispensable to ultimate success. This immediate end looms up before them as more important than it is, and may really lead them aside from pursuit of the main end of the party. With perfect honesty, therefore, the leaders may lead astray. Or perhaps (as is commonly the case) some personal ambition in the leaders helps to warp their adopted policy from strict conformity with the true end in view, and they use the influence they have



acquired in thus defeating the common object. Nothing is more frequent in the history of parties than this artful betrayal of their followers by the leaders; and the treachery may not be discovered until too late. The career of Andrew Johnson is too fresh in many minds not to recur as an illustration of this sort of treason. It seems to be a fact that no very closely organized party has ever kept itself out of the power of leaders; and the dangers of submitting to leadership are neither small nor few. A majority of persons, perhaps, will acquiesce in what their leaders propose, without maintaining a watchful comparison at every step between the primary purpose and the adopted policy of their party; and many are thus led astray by mere sluggishness of mind to sanction others in doing what they would not do themselves. The fact that their party does thus or so, is a sufficient guarantee to them that the thing ought to be done; and the result is a loss of independence, and perhaps complicity with the plans of rascally leaders.

Another influence comes in to increase this danger. An *esprit du corps* grows up in parties too systematically organized which tends to override the private conscience and reason. Men come to have a pride in their party as such, altogether irrespective of its principles or objects; nor is there anything more dangerous either to the individual member or to the public. It makes them partisans instead of patriots, or patriots instead of cosmopolites. It makes them willing to sacrifice the good of all for the good of their immediate associates. It makes them narrow-minded, selfish, and unjust, and degrades the love of man into the love of a mere clique. Whoever cries—"My party, right or wrong!" or "My country, right or wrong!" simply avows himself a victim of this epidemic of partialism. The peril of this belittling attachment to a part instead of the whole is very real, and forms a very grave and just objection against the encouragement of parties. Especially hateful is this tendency in religion, giving rise to sectarianism, bigotry, and a thousand unnatural and vicious traits of character. I cannot wonder that many of the noblest persons acquire so intense a horror of this voluntary degradation of partizanship, that they prefer to stand aloof from parties altogether, and decline to co-operate with any body of men for even the highest objects. Certainly, if one is obliged to choose between degradation on the one hand and usefulness on the other, virtue and wisdom ratify the choice they make. Much as I desire to be useful, I should not seek even usefulness at the price of a forfeited self-respect. Whatever makes me narrow-minded, or binds me to servile obedience to leaders, or creates in me a blind and clannish devotion to a mere party, would justify me in a refusal to co-operate with any party. I shall accomplish in the end far more good to my fellow-men by living a large and rounded life, even in partial isolation, than by any services I could render in a party by the sacrifice of this. Parties may do great good; but party-spirit does vast evil. If parties could not exist without party-spirit, by which I mean a greater eagerness for party success than for universal ends, I should hold myself aloof from them forever.

But so long as there is a safe-guard against the evils I speak of, it becomes a confession of weakness to adopt seclusion as the only self-protection against them. This safe-guard depends on my own strength of will and clearness of insight. I am willing to co-operate with any party professing objects I approve, with this proviso, that I always claim and exercise the right of independently comparing the party policy with the party's objects, and the right of "bolting" whenever I find that the former betrays the latter. If I have mental and moral power to do this, I can always contribute my support to the party while it goes right, and withdraw myself untarnished and incorrupt when it goes wrong. This independent judgment on the action of associates is indispensable; and so is the withdrawal from them, if their action is injurious or unjust. Whoever feels himself unable to guard himself in this way against the seductions of party-spirit, or the encroachments of party-leaders, will do well to keep clear of all parties; but this is evidently a confession either of mental or moral weakness. It depends on the individual alone whether he will be free and superior to temptation. Given sufficient strength, he cannot feel afraid of any affiliation with his fellows; and with consciousness of this strength, he is neither more nor less than selfish, if mere temperamental daintiness holds him back from soldierly service in the ranks.

Every great movement in behalf of humanity leads to organized action,—to the formation of parties. This cannot be helped, nor need it be. It is idle to cry out against the parties themselves. I accept facts as they are, and mean to keep myself a free man while accepting them. The modern world is learning the enormous value of intelligent and free co-operation; for it is a triumph of the democratic spirit. The people to-day refuse to have things done for them; they resolve to do things for themselves. In order to do them, they must combine their energies and their wits, utilize the peculiar power of each individual, and march side by side to the accomplishment of results. Party is simply co-operation. It is not servitude, if the rank and file have brains; for so-called leaders are only servants, if they do but execute the will, and carry out the thought of the people. Presidents are not kings, though entrusted with far more power than most kings possess. There is even no honor in their election, except on the admission that it is an honor to be permitted to serve. It is well to be jealous, exceedingly jealous, of leadership; for, as the world goes, leaders too often forget that they are simply servants. The moment a servant sets up for master, let him be promptly dismissed; and I, for one, shall never cease to regret that the American people failed to dismiss that impudent usurper, Andrew Johnson, by the back-door of impeachment. It showed a deficient national self-respect that they failed to do so. There need be no danger from leaders, none from party-spirit, the moment the people have become sufficiently intelligent and self-centred. Parties are essential in this age for the carrying-out of common objects; and the only precaution needed against their abuse is the increase of personal independence and rectitude among the people.

From what I have said, you may infer that I favor the formation of a party for the spread of Free Religion. I do. But it will not be an ecclesiastical sect, nor like one. I do not want it until it comes of itself. Nor will the need of it be felt, until the American people waken to a consciousness of the spiritual servitude under which they live. Free-thinkers themselves are so habituated to the thousand and one assumptions of superiority by the adherents of the popular Christianity, that they content themselves with a little growling in private, and are too indifferent to make a vigorous and determined effort to break the system that thus dares to insult them. This will not always be so. By and by American liberals will perceive that there is in public opinion no real or recognized equality of religious rights,—that the temper of the Christian church is against the removal of the existing inequalities,—that a battle has yet to be fought before America is free in spirit as in laws. I have no wish whatever to antedate the struggle. But I mean to do my share in spreading ideas that must hasten it. The party whose formation I expect and favor, will not be "made" by any one, but will grow up of itself in due time. The aggressions of Catholic and Protestant orthodoxy will shorten this time. It will be a party which cares nothing for building up any dogmas, or system of dogmas, but will limit its activity to the destruction of the dogmatic systems that exist, in order that a better spirit may pervade society. It will be a party that cares more for its ends than for itself as a means, and less for its leaders than either. It will seek to create such respect for thought, that all thinkers shall meet on equal terms, and no privilege be conceded to pious thoughtlessness.

There can be no party-spirit among men really infused with the ideas of Free Religion,—no slavery to leadership, no willingness to be led except by the love of truth and regard for the real advancement of mankind. For a party earnestly devoted to such ideas, there is to-day urgent need; and thousands of bewildered and enslaved minds will hail it as the negroes at the South hailed the Republican party. The spirit of the times, which is gradually but surely creating it, is, I believe, thus laying the foundations of a universal brotherhood on the earth.

**THE SABBATH VIOLATED.**—The Pacific Railroad is gone over by cars on the Sabbath as on other days. The bonds are advertised as good investments. But the curse of heaven is likely to rest upon Sabbath-breaking. —*Morning Star*.

["Likely"—is that all? Has the denunciation of Divine vengeance for Sabbath-breaking tapered off into a calculation of probabilities? The orthodoxy of the *Morning Star* needs looking after. It is in a bad way. —*Ed.*]

## Selectives.

### DARWINISM AND NATIONAL LIFE.

[From "Nature," Dec. 16, 1869.]

The Darwinian theory has a practical side of infinite importance which has not, I think, been sufficiently considered. The process of natural selection among wild animals is of necessity extremely slow. Starting with the assumption (now no longer a mere assumption) that the creature best adapted to its local conditions must prevail over others in the struggle for existence, the final establishment of the superior type is dependent at each step upon three accidents—first, the accident of an individual sort or variety better adapted to the surrounding conditions than the then prevailing type; secondly, the accident that this superior animal escapes destruction before it has had time to transmit its qualities; and, thirdly, the accident that it breeds with another specimen good enough not to neutralize the superior qualities of its mate. In the case of domesticated animals the progress is incomparably more rapid, because it is practicable, first, to modify the conditions of life, so as to encourage the appearance of an improved specimen; next, to cherish and protect it against disaster; and, lastly, to give it a consort not altogether unworthy of the honor of reproducing its qualities. The case of man is intermediate in rapidity of progress to the other two. The development of improved qualities cannot be insured by judicious mating, because as a rule human beings are capricious enough to marry without first laying a case for opinion before Mr. Darwin.

A glance at the operation of Darwinism in the past will best show how potent it may be made in the future. Look at English progress and English character, and consider from this point of view to what we owe it. There were originally some natural conditions favorable to the growth of our commercial and manufacturing energy. We had an extensive coast and numerous harbors. We had also abundance of iron-stone in convenient proximity to workable coal. Other nations either wanted these advantages, or were ignorant that they possessed them. These favorable conditions developed in many individuals a special adaptability to commercial pursuits. The type was rapidly developed and continually improved, until England stood, in the field of commerce, almost alone among the nations of the world. And what is there now to sustain our pre-eminence? Nothing, or next to nothing, except the type of national character, which has been thus produced. Steam, by land and sea, has largely diminished the superiority which we derived from the nature of our coast; and coal and iron are now found and worked in a multitude of countries other than our own. Our strength in commerce, like our weakness in art, now rests almost exclusively on the national character which our history has evolved.

Take another example of the character of a people produced partly by natural conditions of existence, but far more by the artificial conditions to which evil legislation has exposed it. What has made the typical Irishman what he now is? The Darwinian theory supplies the answer. Ireland is mainly an agricultural country, with supplies of mineral wealth altogether inferior to those of England, but by no means contemptible if they were but developed. This is her one natural disadvantage, and it is trifling compared with those which we in our perversity created. For a long period we ruled Ireland on the principles of persecution and bigotry, and left only two great forces at work to form the character of the people. All that there was of meanness and selfishness and falsehood was tempted to servility and apostasy, and flourished and perpetuated itself accordingly. All that there was of nobleness and heroic determination was drawn into a separate circle, where the only qualities that thrived and grew were irreconcilable hatred of the oppressor and resolute but not contented endurance. The two types rapidly reproduced themselves, and as long as the external conditions remained unaltered, they absorbed year by year more and more of the people's life; as, if Darwinism is true, they could not but do. And what is the result now? A great part of a century has elapsed since we abandoned the wretched penal laws, and yet none can fail to see in Ireland the two prevailing types of character which our ancestors artificially produced, the only change being that the two types have become, to a certain extent, amalgamated in a cross which reflects the peculiarities of each. Whether future legislation may so far modify the conditions of Irish existence as to work a gradual change in the national character, is a question of much interest, but too large to be discussed just now. In any case we can scarcely expect the results of centuries upon a national type to be reversed in less than a succession of generations.

Still confining myself to the past, let me point again to the very marked qualities which the conditions of their existence have produced in the people of the United States. They started with a large element of English energy already ingrained into them; they have been reinforced by millions of emigrants presumably of more than the average energy of the various races which have contributed to swell the tide. Added to this, the Americans have enjoyed the natural stimulus of a practically unlimited field for colonization. Only the resolute, self-reliant settler could hope to prosper in the early days of their national existence; and self-reliance approaching to audacity is the special type of character which on



the Darwinian hypothesis we should expect to see developed, transmitted and increased. How far this accords with actual experience, no one can be at a loss to say. There is probably not a nation in the world whose peculiarities might not be traced with equal ease to the operation of the same universal principle. And the moral of the investigation is this: Whenever a law is sufficiently ascertained to supply a full explanation of all past phenomena falling within its scope, it may be safely used to forecast the future; and if so, then to guide our present action with a view to the interest and well-being of our immediate and remote descendants. Read by the light of Darwinism, our past history ought to solve a multitude of perplexing questions as to the probable supremacy of this or that nation in times to come in the field of commerce, as to the effects of emigration and immigration on the ultimate type likely to be developed in the country that loses and in that which gains the new element of national life, and many another problem of no less interest to ourselves and to humanity.

The subject I have thus slightly indicated seems to me to deserve a closer investigation than it has yet received: and, strange as it will sound to the ears of politicians, I cannot doubt that, in this and other ways, statesmen, if they could open their eyes, might derive abundant aid from the investigations of science, which they almost uniformly neglect and despise.

#### CREDULITY AND SKEPTICISM.

(From Buckle's "History of Civilization in England," Vol. I, pp. 241-248.)

It is difficult for an ordinary reader, living in the middle of the nineteenth century, to understand that only three hundred years before he was born, the public mind was in the benighted state disclosed in the preceding chapter. It is still more difficult for him to understand that the darkness was shared not merely by men of an average education, but by men of considerable ability, men in every respect among the foremost of their age. A reader of this sort may satisfy himself that the evidence is indisputable; he may certify the statements I have brought forward, and admit that there is no possible doubt about them; but even then he will find it hard to conceive that there ever was a state of society in which such miserable absurdities were welcomed as sober and important truths, and were supposed to form an essential part of the general stock of European knowledge.

But a more careful examination will do much to dissipate this natural astonishment. In point of fact, so far from wondering that such things were believed, the wonder would have been if they had been rejected. For in those times, as in all others, every thing was a piece. Not only in historical literature, but in all kinds of literature, on every subject,—in science, in religion, in legislation,—the presiding principle was a blind and unhesitating credulity. The more the history of Europe anterior to the seventeenth century is studied, the more completely will this fact be verified. Now and then a great man arose, who had his doubts respecting the universal belief; who whispered a suspicion as to the existence of giants thirty feet high, of dragons with wings, and of armies flying through the air; who thought that astrology might be a cheat, and necromancy a bubble; and who even went so far as to raise a question respecting the propriety of drowning every witch and burning every heretic. A few such men there undoubtedly were; but they were despised as mere theorists, idle visionaries, who, unacquainted with the practice of life, arrogantly opposed their own reason to the wisdom of their ancestors. In the state of society in which they were born, it was impossible that they should make any permanent impression. Indeed, they had enough to do to look to themselves, and provide for their own security; for, until the latter part of the sixteenth century, there was no country in which a man was not in great personal peril, if he expressed open doubts respecting the belief of his contemporaries. Yet it is evident that, until doubt began, progress was impossible. For, as we have clearly seen, the advance of civilization solely depended on the acquisitions made by the human intellect, and on the extent to which those acquisitions are diffused. But men who are perfectly satisfied with their own knowledge will never attempt to increase it. Men who are perfectly convinced of the accuracy of their opinions will never take the pains of examining the basis on which they are built. They look always with wonder, and often with horror, on views contrary to those which they inherited from their fathers; and while they are in this state of mind, it is impossible that they should receive any new truth which interferes with their foregone conclusions. On this account it is, that although the acquisition of fresh knowledge is the necessary precursor of every step in social progress, such acquisition must itself be preceded by a love of inquiry, and therefore by a spirit of doubt; because without doubt there will be no inquiry, and without inquiry there will be no knowledge. For knowledge is not an inert and passive principle, which comes to us whether we will or no; but it must be sought before it can be won; it is the product of great labor, and therefore of great sacrifice. And it is absurd to suppose that men will incur the labor, and make the sacrifice, for subjects respecting which they are already perfectly content. They who do not feel the darkness, will never look for the light. If on any point we have attained to certainty, we make no further inquiry on that point; because inquiry would be useless, or perhaps dangerous. The doubt must intervene before the investigation can begin. Here, then, we have the act of doubting as the or-

iginator, or, at all events, the necessary antecedent of all progress. Here we have that skepticism, the very name of which is an abomination to the ignorant; because it disturbs their lazy and complacent minds; because it troubles their cherished superstitions; because it imposes on them the fatigue of inquiry; and because it rouses even sluggish understanding to ask if things are as they are commonly supposed, and if all is really true which they from their childhood have been taught to believe.

The more we examine this great principle of skepticism, the more distinctly shall we see the immense part it has played in the progress of European civilization. To state in general terms, what in this introduction will be fully proved, it may be said that to skepticism we owe that spirit of inquiry, which during the last two centuries has gradually encroached on every possible subject; has reformed every department of practical and speculative knowledge, has weakened the authority of the privileged classes, and thus placed liberty on a surer foundation; has chastised the despotism of princes; has restrained the arrogance of the nobles; and has even diminished the prejudices of the clergy. In a word, it is this which has remedied the three fundamental errors of the olden time—errors which made the people in politics too confiding, in science too credulous, in religion too intolerant.

This rapid summary of what has actually been effected, may perhaps startle those readers to whom such large investigations are not familiar. The importance, however, of the principle at issue is so great, that I propose in this introduction to verify it by an examination of all the prominent forms of European civilization. Such an inquiry will lead to the remarkable conclusion that no single fact has so extensively affected the different nations as the duration, the amount and above all the diffusion of their skepticism. In Spain, the church, aided by the Inquisition, has always been strong enough to punish skeptical writers, and prevent, not indeed the existence, but the promulgation of skeptical opinions. By this means the spirit of doubt being quenched, knowledge has for several centuries remained almost stationary. But in England and France, which, as we shall presently see, are the countries where skepticism first openly appeared, and where it has been most diffused, the results are altogether different; and the love of inquiry being encouraged, there has arisen that constantly progressive knowledge to which these two great nations owe their prosperity.

#### NOTHING VERSUS ORTHODOXY.

(From the Milwaukee Index.)

We had determined to notice an article in a recent issue of our Toledo namesake—on "Repentance and Forgiveness"—but as we could not school our conscience to the task, and especially to the insertion in our columns of the blasphemous twaddle it would be necessary to quote, in order to give our readers a specimen of "radical religion"—the "religion of free thought"—or whatever other name may best suit the ravings of the writer in question.

An honest man, who differs from us in religious opinion, forfeits none of our esteem.

Infallibility in matters of religious faith is no part of our life burden; we believe through God's guidance we have found the true way; and Christ is our "way"—our "truth"—and our "life."—Let a man deny Christ, the quarrel is not ours; it is one he must settle for himself.

Let a man deny that he needs a Savior—deny that he has anything to repent of—anything to be forgiven—for that, also, is a matter he must settle with his conscience, if he can afford to keep one; and with his God, if indeed he does not claim to be a god himself, which we half believe to be the case with the writer of said article. These are our views; nor will we allow even the writer in question to lay down "orthodox" views for us, about Christ and sin, and repentance, and forgiveness, and hell. The opinions of the Toledo Index on orthodoxy are, we suppose, the opinions of the editor—they are not our views of orthodoxy. We pronounce the so-called orthodox opinions of the article in question religious burlesque of the broadest type—and the whole article on the gravest subjects the ravings of a religious blatherskite. There, now, we have done it; we did not mean to call names, but the temptation in this case is irresistible for once, at least, to call things by their right names.

Seriously, it would be refreshing, if these advanced "thinkers" (ahem) would give us something in the shape of an argument—something to reply to.

Gentlemen, it does not pay to spend one's time and strength threshing straw. We have our faith, our creed, if you please. We have our "Christ and his salvation"—our sense of sin—repentance—pardon—hope of heaven—"peace on earth and good will toward all men, with glory to God in the highest"—what have you got better? In the name of reason, tell us; tell us calmly—don't rave and stamp and foam, *vide* the Toledo Index—keep cool and tell the truth about orthodoxy—yes, gentlemen, "new lights"—tell the truth about orthodoxy—the whole truth, and nothing but the truth.

Do this, and we hail you, do this and here's our hand, but will you do it?

Will you state the question fairly, and argue it calmly? We doubt, yes, we doubt.

The fact is, you deal in half truths: half truths make up the little life that is in you; and alas! for your boasted "advanced thoughts," for your half truths, that as such you are indebted to—"orthodoxy"—half truths you have begged, borrowed, or stolen. Do we understand each other now?

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"I like your paper very much, though in all things I cannot agree with you. Though I cannot see your personal God, I am quite willing you should have one. I believe that all without exception that recognize a God have one after their own heart; and the Orthodox all have a Devil after their own image, so I conclude that your God is not a very wrathful one, and perhaps just at this time it would be well enough to hold on to him a spell longer at least. I feel confident that you are doing a good work, and I should be glad to have your subscription list outstrip that of *The Independent*, though that paper is doing a big work in its own way. Don't be in a hurry about enlarging *THE INDEX*; it is plenty large. What is wanted is few words and to the point."

"I have received your confidential circular to subscribers, and have tried to procure new subscribers to *THE INDEX* with very small success. I send you only one. He was the only one I talked with who was heart and soul for the good cause you represent. As to the others—you know the average timorous Orthodox mind which would, but dare not be free, I am sorry that your circular is confidential. I have longed to show it to some friends of mine, and feel quite certain that its thoroughly manly tone would do more for the cause you have devoted yourself to, than any efforts of mine."

"It is but about two weeks since I became acquainted with your paper. For nearly twenty years I have been known as a firm believer in modern Spiritualism, and yet I have never wanted a sect called Spiritualists. I have all that time yearned to see all the friends of free thought and free expression making common cause against every form of ecclesiastical tyranny. You may therefore judge that I am pleased with the object and spirit of your paper. I go further. I shall avail myself of the earliest opportunity to enroll myself in the ranks of those who are publicly struggling for Free Religion."

"I heartily wish you success, although I am outside of all churches and creeds, and a supporter of *The Investigator* of Boston and *The Liberal* of Chicago; hence you can understand where I am. But I consider your exertions grand, noble, and will do great good generally."

"Enclosed find fifty cents. I am very much pleased with the tone of *THE INDEX*. There are hundreds of young men in our colleges preparing to emancipate themselves from the bondage of form, creed, and dogmatic superstition."

"I heartily commend the paper and the work it is doing. Not to go forward is to go backward, in religion as in everything else."

#### LOCAL NOTICES.

**FIRST INDEPENDENT SOCIETY.**—The Society will meet next Sunday Evening, December 11, at 7-1-2 o'clock,—place to be announced in the *Toledo Blade*. Mr. Abbot will read the third lecture on the question:—"What place does Christianity hold among the true Causes of Civilization?" The public are invited.

**RADICAL CLUB.**—The Club will meet immediately after the Independent Society, and discuss the question necessarily postponed last Sunday by the failure to secure a place of assembly.

#### RECEIVED.

**THE TRUTHS AND ERRORS OF LIBERAL CHRISTIANITY, AND OF THE NATIONAL CONFERENCE OF 1870.** By a Delegate. Cambridge: Printed for the Author by JOHN WILSON & SON. 1870. pp. 48.

**THE ILLUSTRATED ANNUAL OF PHRENOLOGY AND PHYSIOLOGY.** By S. R. WELLS, Editor of the PHRENOLOGICAL JOURNAL and LIFE ILLUSTRATED. New York: SAMUEL R. WELLS, 389 Broadway. For sale by all Newsmen. Price 25 cents.

**AN ESSAY UPON THE CULTURE AND MANAGEMENT OF FOREST TREES AND NATIVE EVERGREENS,** exhibiting the vast amount of timber being consumed here, the various profits and advantages of forest-tree culture, and directions for planting and cultivating the same. By Rev. GEORGE PINNEY, Sturgeon Bay, Wisconsin. Galena, Ill.: Press of D. WILMOT SCOTT. 1869. pp. 51. Price 25 cents.

**SATAN IN SOCIETY.** By a Physician. Cincinnati and New York: C. F. VENT. Chicago: J. S. GOODMAN & Co. 1870. [Specimen Sheets.]

**BELDEN, THE WHITE CHIEF; or, Twelve Years among the wild Indians of the Plains.** From the Diaries and Manuscripts of GEORGE P. BELDEN, the adventurous white chief, soldier, hunter, trapper, and guide. Edited by Gen. JAMES S. BUSHN, U. S. A. Cincinnati and New York: C. F. VENT. Chicago: J. S. GOODMAN & Co. Philadelphia: A. H. HUBBARD. St. Louis: F. A. HUTCHINSON & Co. San Francisco: A. L. BANCROFT & Co. 1870. [Specimen Sheets.]



## Poetry.

## THE CARRIER DOVE.

## A MADRIGAL.

Pelting with pearls each idle gale,  
A merry fount upspring,  
And blithely through the listening vale  
Its fairy laughter rang.

Adown the maiden's shoulders wound  
Tresses of rippling jet;  
Her brow the dazzled sunshine crowned  
With Day's own coronet.

"Sweet dove with wings of stainless snow,  
Hie thee, oh haste away!  
Beside you fount she carols low  
A dear remembered lay."

"A flower I have, of beauty rare,  
Blue as the sapphire stone;  
To her my only treasure bear—  
Pr'ythee, sweet dove, begone!"

I watched his bright wings meet and part,  
Like stars that kissed and fled;  
How rushed life's rivers through my heart,  
As swiftly on he sped!

She smiled a glad and radiant smile,  
And to her bosom fair  
The winged snowflake pressed awhile,  
And stroked his white plumes there.

Soon from his lovely prison freed,  
Once more in upward flight  
The captive woke his slumbering speed,  
And clove the morning light.

Alas! Love's blossom from his wing  
Unheeded slipped, and lay  
Lost at her feet, a withering thing,  
To waste its soul away.

And she and my bright, foolish dream  
Together glided by;  
Yet aye the little wanton stream  
Sings of her memory.

Farewell, fleet Hope! thy pinions white  
Flash on and upward ever,  
And melt in yonder sea of light  
Like raindrops in a river.

Ah, vainly would my spirit flee  
Thy radiant home to share;  
How can it soar to Heaven with thee,  
While Love lies withering there?

1859.

ASTERISK.

## The Index.

DECEMBER 10, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

## ANNOUNCEMENT.

Enough orders for the bound volume of THE INDEX for 1870 have been received to ensure its issue at the end of the year. The republication of our first number is already commenced; and the promised index is in process of preparation, to be made a part of the last number of the year. Subscribers for the volume will oblige us by now forwarding the price (\$2.50), together with their address, plainly written, in full—post-office, county, and State,—in order to ensure safe delivery. When the two hundred and fifty copies have been all ordered, it will be thenceforward absolutely impossible to furnish a complete file for the year.

## ORTHODOXY SCARED BY ITS OWN IMAGE.

On a previous page we reprint for the benefit of our readers an editorial by Rev. I. L. Hauser, of the Milwaukee Index, on an essay of ours in the forty-fourth number of THE INDEX. Its grammar we modestly confess ourselves unable to comprehend; but, since our "blasphemous twaddle" was unfit for publication in the columns of our namesake, we would make what amends we can for giving poison to our readers by now giving them the antidote, and trust that our critic's piety will overbalance his syntactical eccentricities. The only intelligible point of criticism—if that can be called a criticism which does not criticize, but confines itself to railing—is that we have ventured to "lay down orthodox views" for Rev. Mr. Hauser which he regards as "burlesque of the broadest type." We are concerned at such a charge as this, since it lies against the authority we quoted—John Calvin; and it makes us shudder to think of his burlesquing orthodoxy. It seems fair to conclude that the gravest and most solemn statement of orthodoxy is the worst possible burlesque upon it.

One other point we notice. The Index is very careful not to specify wherein we have failed to represent orthodoxy fairly, and does not cite a single statement of ours which it ventures to controvert. We are quite used to this sort of criticism. The Dover (N. H.) Morning Star once accused us of "caricaturing" Evangelical views in our lecture on "Religious Revivals." We addressed to its gentlemanly editor a private note, requesting him to state wherein we had caricatured them. His reply, acknowledging the courteous terms of our request, promised compliance with it; but we have never yet had the pleasure of receiving the correction of our misrepresentations. We expect no better satisfaction, when we invite the editor of the Index to state plainly wherein we have burlesqued orthodoxy; although we promise to republish his exposure of our "raving and stamping and foaming" falsehoods.

The mischief is that orthodoxy is ashamed of itself in these days, and seeks nervously to hide its defection from its own standards under noisy protestations of fidelity to them. Old phrases are retained, but emptied of old meanings. Old creeds are loudly reiterated, while old doctrines are quietly discarded. That is the matter with the editor of the Index, who is evidently out of humor with orthodoxy, but does not dare to say so. If he should venture to state in plain English his own hybrid theology, he might appear nearly as heretical as we. It gives him now a terrible fright to hold up before his eyes a photograph of genuine orthodoxy. A few years hence, the sight of that Gorgon's head will cause a universal stampede from the churches. That is better than turning men to stone.

If we have not greatly misunderstood the matter, the editor of the Boston Investigator regards himself as an atheist and materialist, and accepts those names. He often argues against Spiritualism, which he manifestly considers mere superstition. Yet in the last number of his paper we find a lesson taught which might well be laid to heart by our "Evangelical" exchanges. A Prof. Wetherell had called the Spiritualists "Spiritists," and the editor of the Investigator criticised him for doing so. Somebody in turn sends

a criticism on the critic, who thus replies:—

"The Professor is right, philologically, or according to Worcester and Webster; we yield the point, as a candid man ought to do when he finds himself cornered; though, as we said, 'Spiritist' is not in our Dictionary, which is Webster's abridged—hence our mistake.

But notwithstanding this error we are right per Chesterfield, who says in his great book on manners that nicknames must never be used. Now 'Spiritist' is a nickname, or so regarded by Spiritualists to whom it is applied, and therefore it should not be used, nor ought it to be though it were in the Dictionary—in Webster's even. 'Villain' is to be found there, but what gentleman in his senses would ever think of applying that epithet to respectable editors? Hem!

Let us always call a class of people by the denominational name which they give themselves. This is no more than just; it is what is conceded to all parties, and the Spiritualists are as much entitled to this courtesy as any other people. Our Christian correspondent would not relish the practice of being called by a term which he deemed a nickname. He would think, as we do, that it was not only not gentlemanly, but directly contrary to the good rule which says, 'Do unto others as you would have other do unto you.'

Christian vituperators will please take notice that the atheist practises the Golden Rule which they only preach.

## WHO IS RIGHT?

The Toledo Blade of Dec. 2 had the following among its local notices:—

"There will be a free discussion at Lyceum Hall Sunday evening, December 4th, commencing at 7 o'clock.

Resolved, That the so called Free Religious move [movement?] is calculated to dwarf man's spiritual nature and blunt his aspirations for a higher life, and drive him into the coldest atheism.

Resolved, That we offer in evidence (by comparison) a knowledge of man's immortality as taught by Spiritualism.

All are invited to take part in the discussion."

The next day we received the following letter from a lady (personally unknown) residing in the State of New York:—

"I see that my time of subscription for THE INDEX is about to expire, and, as I don't want to lose a single number, I hasten to enclose one dollar for the next six months. I thank God that there are those who boldly declare the truth as they themselves see it. I have been a reader of THE INDEX but a few months; but I cannot afford to do without it. It deserves a wider circulation, and should be read by every liberal family in the country. I hope to be able to secure a few subscribers for it soon. Its noble truths, so fearlessly proclaimed, must dispel the dark shades of superstition. Although a Spiritualist in my belief, I am also a firm advocate of 'free religion'; for nothing else so fills the longings of my nature, and I find nothing in it in opposition to my belief in Spiritualism. When truth is presented to me, I gladly accept it from whatever source. May the noble little INDEX continue to dispense its good things to a world hungering for spiritual food!"

We are sorry that any liberal person should so completely misapprehend the free religious movement as the above resolutions imply. To Free Religion all questions are open, to be settled by human reason alone through a candid and scientific study of established facts. It is not necessarily spiritualistic or materialistic, theistic or atheistic, but will be whatever the fearless and faithful pursuit of truth shall make it; and it must be the ultimate faith of all persons except those who doggedly refuse to submit their opinions to the test of experience and thought. There can be no antagonism between Free Religion and any form of faith which has a better basis than blind prejudice and stubborn dogmatism.

Especial attention is called to the advertisement of Mr. Frothingham's sermons. The fine thought, catholic spirit, and graceful style of Mr. Frothingham have made him one of the most influential religious reformers of the time, and whoever orders these discourses will find himself richly rewarded for the trifling trouble and expense. The entire series can be had for only seventy cents.

We are glad to be informed that a Radical Club is to be organized soon at Dayton, Ohio, the preliminaries being already arranged.



## Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to errata.

## A REMONSTRANCE FROM A METHODIST CLERGYMAN.

BROOKFIELD, MASS., Nov. 11, 1870.

FRIEND ABBOT:—There are members of my society here who, a few years ago, were Sabbath-breakers, profane, ill-disposed, reckless, and even riotous. They are now "clothed and in their right mind." They are orderly, industrious, sweet-spirited, exemplary in conduct, faithful to their families, and benevolent towards the needy. This is the result of that "dirt-eating orthodoxy" you so intensely hate.

The statistics of benevolence and philanthropy furnish indubitable evidence that at least nine-tenths of our literary, and especially our benevolent institutions, have been endowed by professing Christians. They were awakened to their duty in this direction by the religion which they had embraced. This is the result, practically carried out, of a "dirt-eating orthodoxy."

Nearly all those, male and female, who, either at home or abroad, in the domestic or foreign field, in the city or wilderness, are toiling in the missionary field, are toiling under the auspices of the Christian Church, and are maintained by the hard earnings of Christian people. This is another result of a "dirt-eating orthodoxy," of this "night-mare religion," which can inspire, in rational minds, only sentiments of horror and disgust. None are readier to cry—"By their fruits," &c., than Free Religionists. Why is it you persistently refuse to recognize this kind of testimony on behalf of the claims of Evangelical Christianity? When Free Religion shall achieve any such practical results as those just indicated, or even *bid fair* to, we shall be but too happy, I think, to give you all proper credit therefor. Until you do something of this kind, is it gracious, much less generous, to be continually making these bitter flings at the Evangelical body?

Now I have no more sympathy with cant than you. I abominate as heartily as you can this free and easy use of the "stock phrases of a sect,"—the glib and flippant utterances of conventional phrases which have long since become discharged of their meaning, and rendered thrice threadbare by numberless repetitions. If a man really feels that he is a vile worm, why let him say so; and I will pity him, and deplore the teaching which has borne such fruit. If he utters such language simply from the force of habit, I am tempted to despise him. But to charge that it is the tendency of orthodoxy proper, or the Evangelical faith, to "paralyze every influence that would make men manly, courageous, truthful, and free," that it is calculated to undermine self-respect and debauch manhood, that it is "saturated and steeped in terrorism," that the great bulk of its influence is "hateful," and as such to be dreaded and deplored, is charging what is directly contradicted by the most palpable facts. An African Prince was once asked why he believed the Bible divine. He replied,—"Because I find, as a matter of fact, all good men, as a rule, calling it so, and minding it; and bad men, as a rule, disregarding it, save to curse and denounce it." The very facts adduced by Robert Collyer, recently, in your columns, as to the fruits of a supreme confidence in the Bible on the part of the humble poor of England, ought forever to shield that venerable Book from sneers and jibes,—such, for example, as those indulged in recently by Denton, in his article reproduced in your columns. Surely if there was ever a time when Christians "dealt damnation round the land" with more lavish or unsparring hand than this man deals it, I should like to know when. And Mr. Towne might be safely reckoned in the same category. One would suppose that the latter gentleman believed in the existence of a certain very hot place after all, notwithstanding his declarations to the contrary, in consideration of his confession that his fierce invectives were heated, even to their white-hot, in some other furnace (some supernal?) than his own bosom.

Finally, I am opposed to cant, to hypocrisy, to dogmatism, to bitterness, to misrepresentation, to fierce rivalries of creed everywhere. But do these same offences appear any more correct on the lips or in the conduct of Free Religionists than of the stoutest Orthodox sinner or saint in the world?

R. H. HOWARD.

[It is with the utmost willingness that we give a place in our columns to the above temperate and manly protest against supposed injustice; and we respect the feelings that prompted its author to send it. If we have really erred, or misrepresented Orthodoxy, we are sincerely sorry.

But the only part of the above letter that has any bearing upon the article it criticises is the dozen lines beginning—"If a man really feels," etc. In "deploring the teaching which has borne such fruit," i. e., extravagant self-depreciation before God, Mr. Howard deplores the teachings of Orthodoxy, and joins in our condemnation of it. What censure, then, can he pass upon us?

Will Mr. Howard give a frank, direct answer to these questions?—

1. Is not the doctrine of Total Depravity an essential part of Orthodoxy?

2. Is it not the necessary effect of belief in that doctrine to create utter self-abhorrence and self-contempt?

3. Does not this loss of self-respect necessarily tend to "paralyze every influence that would make men manly, courageous, truthful, free?"

An answer to these questions, if sent, shall be printed with the least possible delay.—Ed.]

## "RADICAL CHRISTIANITY."

In an editorial article in the first number of his *Examiner*, headed "A Criticism of our Aim," Mr. Towne says:—"Our position is, that we and all others should, by radical reform, strip off what is not true religion, and make each for his own people a true Judaism, or true Christianity," etc., and then goes on to argue that each should keep what he terms their "providential name." I would ask Mr. Towne if what was left after stripping off all the errors and superstitions of the several religions would not be very nearly the same in every case. If so, why not find some one name that will express the good and true in all and call them by that, instead of having a dozen different names? It would certainly make things clearer to the common mind.

He thinks Mr. Abbot and his friends are forming a new sect, because they stand "squarely outside of Christianity," and must therefore necessarily stand outside of all other religions. Mr. Towne finds no difficulty in making a very nice distinction between "Christian religion" and "the Christian religion" in his own case; can he not see that there is a much plainer distinction between "religion" and "the religions" in the case of his friends?

If he is trying to make Christianity mean Free Religion, as he says he is, why not call it Free Religion, and not insist upon calling it Christianity, when in order to do so he must take away from the word its original meaning, and the one which it has kept eighteen hundred years?

The use of the words "American" and "Christian," which Mr. Towne quotes as a parallel case, is not so. "American" has always been used to express nationality, not justice or injustice. Mr. Parker wished to add a new meaning—"the love of justice"—to the word, not to change the old meaning. Christian has always meant a believer in the Messiahship of Christ; the new meaning—"love to God and man"—has already been added. Mr. Phillips found fault with the additional meaning of the word American; we do not quarrel with it in either case. But if Mr. Parker had said that "American" did not mean nationality at all, but only love of justice, we should think him just as wide of the mark as those who say "Christian" does not mean a belief in the Messiahship of Christ, but only love to God and man.

Knowing the strength and purity of Mr. Towne's convictions, and admiring the earnestness with which he works in their behalf, we can only regret that he cannot see what seems to us so plain.

A READER OF "THE EXAMINER."

## A CRITICISM

OF "THE JESUS OF HISTORY," PUBLISHED BY WILLIAMS & NORGATE, LONDON, 1869.

This book is rather analytical than constructive. Although English in its authorship, it is German in its scholarship and treatment of the subject; which is more scholastic than original. Its great defect is that it rather obscures than discloses the idea—which should have been most prominent—that Jesus was not an exceptional personage. This is the great fact which all the orthodox writers endeavor to obliterate, and which the rationalistic ones, even, are unable to comprehend, or are afraid to encounter. As soon as this fact is understood in its full significance, and the class of persons to which he belonged identified, then a rational life of Jesus may be written that will fill a place at present unoccupied in literature. This identification is not at all difficult. Jesus was—the word has an invidious modern sense, which did not anciently belong to it—a Demagogue; a prosecutor before the people of the upper orders of society for their vices, hypocrisies, oppressions or cupidities as rulers and magistrates. He was, like others of his age, and like some of all ages, a reformer. The basis of his reformatory efforts was the dominant popular idea of his time: a rectification of the morals of the Jewish people as a condition precedent to the restoration of the Jewish national autonomy. He felt that, although the desire for such restoration was universal, there were many who were unwilling to incur the sacrifices essential to its attainment, and these he denounced. The nature of the case would determine the style of exhortation. "Repent, for the Kingdom of Heaven is at hand," in the sense of reform, that we may recover our lost nationality, was doubtless the text and the sum of his discourses. It is idle to look upon the New Testament as, in any sense, an historical work. The only way to eliminate its historical errors is to do—as Strauss has done—eliminate the whole. It is through personal analogies, and a comprehension of the genius of the people and the ideas of the time, that a conception of the character and consequent conduct of Jesus can be attained. He was a Jew and deeply felt the national humiliation. He belonged to a social order with whom privation was habitual. He was a patriot willing to make large sacrifices for the sake of the end which he desired.

He was an enthusiast, a class of people prone to self-deception. He was probably imbued with the prevalent Messianic superstition, and believed that, through a process of moral purification, the Jewish nationality might be supernaturally restored. He was earnest as men are who are sure of their ideas. He was doubtless eloquent, with unusual powers of homely but vivid illustration. The process through which his mode of life, his failures and his successes, reacted upon himself to work changes in his character, to transform him from an exhorter into an agitator, and from an agitator into an insurrectionist, filling his fancy with illusions, and inspiring him with an ambition that was foreign to his earlier career, is one which many others have experienced. All along the path of humanity heroes of this order have been dropped; the life of each of whom is in some sort, an illustration of that of all others. This is what I mean by a biography of Jesus from a strictly human point of view.

## ORGANIZATION.

MY DEAR MR. ABBOT:—In travelling over the country, one is astonished to see how wide-spread and simultaneous is the feeling of dissent from the popular churches and their religions. Spiritualism was the first to make inroads upon the ecclesiastical organizations. It began with the Universalists, and has nearly eviscerated that body. Then it attacked the Methodists, and thousands left its communion openly, while thousands more remained behind, deeming it best, from motives of policy, business and social, not to break their church connection. Then in "Gates Ajar" Spiritualism threw out its skirmish line, and "felt" the enemy in the orthodox churches. The success of that book, which has no uncommon merits, literary or otherwise, proves that in the conservative sects there is a remarkable readiness to accept the Spiritual philosophy. And no wonder; for who that is conscious of the dignity of his own nature does not feel an overwhelming interest in the question—if a man dies, shall he live again? The astonishing success of Spiritualism is due, I think, to the fact that it undertakes to solve this great question, and to give the tendrils of hope a solid column to twine around.

Then came Free Religion into the arena, and, denying the correctness of the popular theology, did justice to God's grand system of Natural Religion. It permeates our literature. It captivates intellect and moral worth everywhere, and would make a clean sweep of it but for the fact that it has no honors and emoluments to offer its converts, and because men in the ministry over fifty-five years of age, as a general rule, have adopted the saying—the church supports me and I must support the church.

All Spiritualists are Free Religionists, but all Free Religionists do not see their way clear to be Spiritualists. Yet, I see no reason why the two classes could not unite upon a distinctly defined platform, disavowing all creeds, and only proposing to combine their forces in the work of getting and doing good. There are many persons who, seeing the mischief done by creeds and churches, are opposed to organization, fearing that sooner or later a test of membership might be adopted which would encroach upon the sacred liberty of the individual and ultimate in bondage. There are at least a million of men and women in this country of the highest intelligence, and the loftiest moral purity, who totally and heartily repudiate the religion of the churches, but who are isolated, unacquainted with each other, and whose influence is therefore comparatively unfelt. Frequent conventions should bring these people together, that they may look each other in the face, and confer about a plan for the emancipation of other minds from the terrible yoke of superstition from which they themselves have been delivered.

Look at the advantages of organizing a sentiment; and take the church for example. The church, Protestant and especially Catholic, is organized as completely as the Prussian army. She understands the method and the policy well. As a glass lens combines and concentrates the rays of light, and brings them to a focus, and thus produces heat, so organization concentrates the separate influence of individuals, and gives them greater power.

1. There are her *Theological Seminaries*, which, like a nation's military academies, train up officers to command the sacramental host and to be consecrated for life to the service of re-asserting and perpetuating the dogmas and ceremonies of the church.

2. Then there are her *Educational Societies*, which take "poor but pious" young men from the shop, or the plough-tail, and send them to the Academy, the College, and the Seminary, to be educated for the ministry at the expense of the church. Ten years ago the statistics of the orthodox churches showed that two-thirds of the existing ministry were *charity men*, under pecuniary obligation to believe and preach the doctrines of the church. If one of these beneficiaries, either at the Seminary, or afterwards in the ministry, dared to think and question the creed, he was soon brought to his milk by reproaches which cut to the bone—ingratitude to his mother, the church—the frozen viper stinging the bosom of her who had warmed him into life. In 1850 an orthodox minister who lived next door to an abolitionist, was offered an anti-slavery document to read. He declined it, saying, "My friend, I don't dare to read it; for if I do, I shall be convinced that slavery is wrong, and that I ought to leave the church which upholds and justifies it. If I were able to pay back the money I received in getting an education, I would do so, and become free to think, to speak, and to act. But I am not able to do so, and I don't want to make



myself unhappy, as I would, if I read that book, and became an abolitionist." That man was emasculated. He became a moral eunuch for the church's sake and his own, and his long degradation impressed the very features of his face.

3. The church has her *Revised Meetings*; and every winter each evangelical meeting-house becomes a recruiting office to enlist soldiers of the cross. I know Methodist churches where, every night during the whole winter, meetings are kept going, and every method is resorted to to enlist recruits.

4. Then there are the *Sabbath Day's* services, which are the drill days of the church; Sabbath Schools for the children, and Bible classes for the adults. What a mighty influence these exert in keeping the people together, perpetuating their blindness, and making them contented in their bondage!

5. Then *Baptism* and the *Lord's Supper*, the Sacraments which furnish frequent occasions for making and renewing *vows*—oaths of consecration to the service of the church. A cynic once said, "The people like to be humbugged." It really seems to be the case in matters of religion, for with what holy horror does a man, just from "the table of the Lord," or "the waters of Baptism," behold the person who regards these ceremonials as empty and unmeaning!

6. Then there are *Boards of Missions*, for supporting weak churches everywhere, and establishing new ones. It is amazing to see, in reading the annual Reports, the large number of "weak churches," and the number of those that totally expire every year. The first class would soon follow the second, were it not for funds which the Mission Boards supply in eking out the miserable salaries of their preachers. Some time since there was great rejoicing in the orthodox camp when Mr. Connor's church in Boston, and Mr. Johnson's in Salem, disbanded. But what are these to the scores of churches among the orthodox which die without public notice, and the scores of those which linger out a feeble existence?

7. Then there are *Publication Societies*, and *Tract Societies*, for making and spreading sectarian literature, and expending in this line vast sums of money.

8. Then there are *Church Extension Boards*, for building meeting houses for weak churches; and departments of *Agencies* to raise funds for keeping the wheels of all this vast church machinery greased, and the steam up.

Thus the popular religion, like a great citadel, is buttressed up with props at the north side, props at the east side, props at the south side, and also at the west side, till it looks like the various points of the compass.

Now is it any wonder that with such a *complete* organization, and with such resources of men and money, and animated with the zeal of saving souls from burning in a lake of fire and brimstone, and with so many nice cozy sinecures for the leaders themselves, and their friends, in close co-operation; is it strange, I say, that the church should gain adherents and command influence? My wonder is, when I think of it, that she has not taken full possession of the country, and ridden down every other thing, as she did in the middle ages. This fact can only be accounted for by a secret distrust in her doctrines that makes the intelligent luke-warm, and that quenches in a measure the zeal of those who seldom read or think, and therefore never doubt.

And yet what trepidation,—what marching and counter-marching on the battlefields, and what beating of drums, when a baker's dozen of unorganized Free Religionists train a siege gun on this Malakoff of superstition, and give it a shell or two! What rejoicing there was when the "*Radical*," after firing hot shot for a few years, withdrew for more ammunition, and to change its position of attack!

Suppose now that the Free Religionists and Spiritualists, the advocates of Natural Religion, would unite, establish clubs in every town and neighborhood, organize a Publication Society for issuing tracts, calling in question the claims of the church as the teacher of the people, inculcating the absolute religion of love to God and love to man, opening an aggressive, reformatory policy in regard to the vices of society, and co-operating in works of beneficence,—such an organization, extending its affiliations into every town and city, would rout the church on every field of battle. Indeed there would not be much need of battle; for the church faith is so vulnerable at every point, and the doctrines of Natural Religion so consonant with reason and common sense, that all that is necessary is to adopt the didactic method of Lord Bacon, and say,—the Free Religionists think thus and so for such reasons.

What a pity it is, Mr. Abbot, that there is so much talent all over the country wasted in selfish isolation! If the principles of Radicalism by their own sheer force, and without any concert of action on the part of those who hold them, can shake the strong-holds of superstition, what could they not do, if they were marshalled in battle array, and made war according to rule?

BEZA.

#### A DEBATE OUT WEST.

STANTON, KANSAS, NOV. 28, 1870.

EDITOR OF THE INDEX:—Having seen a few numbers of THE INDEX, and appreciating its worth, I now make myself a subscriber. I send, also, some names, to whom I wish you to send a sample number, hoping that, when they see it, they will also subscribe.

It may be interesting to you to know something of a debate which has just closed in this place between Joel Moody, a Free Religionist, and Rev. Pardee

Butler, a Christian. There were three Biblical questions discussed, but the following appeared to be the chief one,—“The narratives of Matthew, Mark, Luke, John, and the Acts of the Apostles give a correct account of the birth, life, death, resurrection, and ascension to heaven of the Lord Jesus Christ, and are to be received as true.”

Under this, the essential doctrines of Christianity were discussed before a large audience for five nights; and such an array of facts bearing on it never before was presented to this people. This community, if I do say it, is above the average for intelligence and moral conduct; and, if an appreciative audience can be found, the disputants had it here.

The Christians sent into the northern part of the State for their champion, Mr. Butler, upon whom they vied with each other in bestowing praise; some even said he was the smartest man in the world, a sort of demi-god, whom they seemed to worship. Mr. Moody, however, came without any such *prestige*.

Mr. B. proved himself nothing but an exhorter, not a debater, and wonderfully deficient in the history of his religion. Mr. Moody, on the other hand, in his manly, forcible, logical method, weaving into his speeches a woof of history, drew even from his opponents the most flattering eulogies. It astonished the Christians, however, when Mr. Moody said that Christianity was not good enough for him, that it was not in keeping with the spirit of this age, and that the distinctive doctrines of Christianity made men and women worse instead of better. His argument on this was spiced with many facts in point, by which he portrayed the Biblical conception of God and hell as unworthy of civilized man.

The phrases—"Ascension to heaven"—and—"Lord of the universe"—he sent to their long home in the minds of nearly everybody in a fifteen-minutes' speech on Astronomy.

This debate has been a harvest of truth for hungry souls, and the good that has already come of it can be seen in the young men and women who listened. It is noticed that a freer expression is given to liberal ideas, and that the term "infidel" has lost its effect on the thinking people of the place. Above all, people are beginning to see that the Christian religion does not express the highest phase of religious life.

Yours in behalf of Truth and Manhood,  
LISTENER.

#### THE AUTHORITY OF THE BIBLE.

[The following letter, received several weeks ago, seemed to us so much to the point, that we obtained permission to print it. The writer, however, preferred not to make an anonymous criticism of a friend, and we therefore append his name. We have kept the letter in type a considerable time, hoping that Rev. Mr. Collyer would find leisure to continue his reply to Dr. Bland; but we fear that we shall be disappointed, and cannot conveniently wait longer. If Mr. Collyer's engagements permit him to complete his reply, we shall give it the earliest possible insertion in our columns.—ED.]

I need not repeat what I have already told you, that I find THE INDEX indispensable—the freest, ablest, and most truly religious publication in the United States. The so-called religious papers are very weakly religious, but very strongly sectarian, selfish and full of cant. THE INDEX is the reverse of this, very strongly religious, and ought to be wholly without sectarianism, selfishness, or cant; and so far as I can see thus far, it is.

I want to say a word of criticism of Robert Collyer's letter in the last INDEX in reply to Dr. Bland. He says: "I had held the Bible to be of authority," because it is and has been a comfort and a consolation to men and women. This he calls his "second reason for the authority of the Bible." Children are a comfort and consolation for men and women, but they are not authority. Fire in a cold day, or a warm over-coat, water when one is thirsty, and food when hungry, are a comfort and consolation; but they are not "authority," because they are comforts and consolations. Would it not be a better use of terms and better logic to say that the Bible is a help, an indispensable help to men, if you please, rather than to call it "authority" or "of authority," because it is a comfort and consolation? The Bible, so far as it contains the hoarded experience of mankind, or the highest and best thoughts and spiritual perceptions of the race, is and must continue to be a help to all men; but not for such a reason should it be "authority" to men, or in other words their master. If Mr. Collyer means that the Bible is of such authority as the Encyclopedia is, then we say amen; but he seems to regard it as of other and very different authority. In fact he says—"I hold it to be of authority, as a revelation of spiritual truths, above all other books." Not more valuable and richer in spiritual truths, but "of authority" above all other books." If this is what Mr. C. means, it is incumbent on him to show wherein consists, &c., and what is the nature of this authority. It seems to me that Mr. C. speaks more from his heart than he does from his head in this matter, when it is a subject upon which the heart cannot be permitted to testify. It is purely an intellectual question whether the Bible is to be regarded as authority or not; and the sentiments and emotions ought to stand aside, while it is being determined. Mr. Collyer, however, submits the whole question to the feelings, as it seems to me, and makes the term "authority" stand in the place of help, assistance, comfort, or consolation, which is sadly to confound terms.

A. J. GROVER.

## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### MORE MISAPPREHENSIONS.

We have had occasion more than once in this department to correct misapprehensions concerning the Free Religious Association. We do not consider it worth while to follow up all the charges that are brought against the Association by persons who either cannot or will not understand the movement which it represents. We would especially avoid all personal controversy. But sometimes, for the sake of those who are open to conviction and are yet in doubt as to the position of the Association, and who may be led into error by the statements of unfriendly critics, it is important to make the counter-statement. For this reason we feel impelled to note two or three points of an address made by Rev. A. D. Mayo, of Cincinnati, in his church shortly after our Convention in that city. We have to trust to a report transferred to the *Christian Register* from the *Cincinnati Gazette*. It bears evidence of being authentic, and, so far as it goes, seems substantially *verbatim*. Yet we are willing to make allowance for reporters' mistakes.

And first, as the point that has most attracted our attention, we would like to know from Mr. Mayo, whether he or his reporter is responsible for the statement, that, "As a body, the Free Religionists are committed to the most extreme theories that prevail in relation to family life." If Mr. Mayo in this sentence has been misrepresented by his reporter, he will doubtless at once set the matter right. If the sentence is his own, we think he will see on reflection that he has been tempted into making a most unwarranted and slanderous charge. The language, to be sure, in form is somewhat ambiguous. *Extremes* are in two directions. Literally, the sentence might mean that the Free Religionists as a body are committed to the most *strict* as well as the most *lax* theories of family life. But we do not suppose that the writer will claim to have meant this, nor that any ordinary reader can fail to understand the insinuation that the sentence was intended to convey. Since, however, some of the prominent members of the Association have publicly taken very strict ground with regard to the family relation, and, so far as we are aware, no member, prominent or otherwise, has ever advocated "the most extreme theories that prevail" on the other side, it would be more correct to say that the Free Religionists as a body are committed to a severe than to a loose theory of family life. But in truth there is no *commitment* of the Free Religionists



as a body, or of the Association, to any theory. Individual members may commit themselves to this or that opinion, but they do not commit the Association or any other members. And certainly Mr. Mayo, if he is the Christian he professes to be, will either withdraw this charge or bring his proofs to substantiate it.

Again, Mr. Mayo characterizes (according to his reporter) the reliance of radical believers on reason and intuition, thus:—"They assume at the outset the attitude of the Deity. All knowledge is accessible only from themselves, and is only an outcome of their own souls." As to assuming the attitude of Deity, we should say that represents Orthodoxy rather than Rationalism. Rationalism assumes nothing. It is a seeker. It finds Deity through the human faculties. And we should like to know how man is to find Him in any other way. Suppose a specific Revelation: it must yet be addressed to the human faculties—must come to man through his natural powers. The natural reason, intuition, conscience must test it somewhere. We are unable to see how man is to have access to any kind of knowledge except from the plane of his own consciousness. Can he by any legerdemain step off from that plane to get it? But this is by no means to say that consciousness originates all that it contains. We do not think that Rationalists generally would accept the statement that "all knowledge is only an outcome of their own souls," but would rather say that all knowledge comes through the human soul.

One word more. Mr. Mayo appears to think that the believers in free religion are very arrogant, and that they inevitably tend to the deification of individual human reason. To our mind, on the contrary, their faith seems a very humble one. They do not claim, as Mr. Mayo does, that the world has had as yet a "perfect" system of religion; an "ultimate" statement of faith; a "complete" revelation, to which nothing can be added and from which nothing subtracted; a special teacher and life that are "a sufficient guidance to all men, in all time." They are not so audacious as to claim that their faculties have the right to say of any system of religion, that this is the completely rounded, ultimate, absolute whole; nor to assert what will be a sufficient guidance to all possible races of men in all possible ages of the future. They do believe very much in reason and intuition; they believe that man may be reverently proud of his faculties and of his position in the world; but to make such a claim as is stated above is a deification of human intellect to which they have not yet aspired.

Rev. Mr. Blanchard, of Indianapolis, as the following letter indicates, though criticising the Association, has a more generous appreciation of its position and work than has his Cincinnati brother. We reprint this letter also from the *Christian Register*. And we are glad of this opportunity to say, that the Association is much indebted to the hospitable and magnanimous conduct of Mr. Blanchard for the success of its Convention at Indianapolis.

INDIANAPOLIS, NOV. 6, 1870.

The Free Religious Association held a Convention in this city on Thursday evening, and Friday evening, of this week. The two evening sessions were largely attended; the two day ones brought out only small audiences. Invited by the committee having charge of the preliminary arrangements to act as temporary chairman, it seemed to me my plain duty, as minister of the Unitarian society, to accept the invitation.

The Liberal Christian should co-work, as far as he can, with the Free Religionist. Liberal Christianity is Free Religion plus the leadership of Jesus Christ.

I attended the meetings, listened with interest to the speeches, enjoyed much and regretted much.

The addresses of the President, Rev. O. B. Frothingham, were admirable in spirit and excellent in statement. Mr. Towne showed his deep religious fervor, and also his readiness "to strike very hard." Mr. Abbot exhibited sweetness of spirit in many of his remarks, great earnestness of purpose, and great readiness to get his ideas lodged in his hearers' minds by preparatory "shocking." He seems desirous of storming through the breach instead of swinging open the gates. Mr. Potter won attention by his gentle speech. Mr. Connor, Mr. Vickers, and Miss Peckham also made addresses, and a paper was read by Col. J. O. Martin, of this city. Several Catholic priests and three or four of the "evangelical" clergy were present, and the audiences were attentive, though somewhat sparing of their applause.

While there was much in this Convention which Liberal Christians will disapprove, there was also much which should receive their approbation. The earnest spirit which has sent these men out on their present convention tour, and which will impel them to seek a hearing in many places, is one to command respect. Their scholarship is unquestionable, and their ability to reach the people evident. Let us give them, therefore, our regards as gentlemen, as scholars, and as apostles of Free Religion.

From their Convention there is a lesson to be drawn which we Liberal Christians will do well to heed. We too must have conventions. We too must send out our speakers, by threes or fours, to utter their best words in our towns and cities, where Unitarian societies already exist and where they do not. Many persons will attend conventions who will not enter our churches or our halls on Sundays. The clergy of the Orthodox bodies will attend them. The Roush priests will listen to them. Believing mightily in Liberal Christianity, I yearn to see our denomination inaugurate the convention system. Let our best men be fired by a missionary zeal. Equipped by learning, reading, zeal and gifts of speech, let them summon the people to hear them. We must meet the issues presented by our brothers, the Free Religionists. Christianity and culture must go together. Liberal Christianity, interpreted by Martineau and Hedge, Freeman Clarke and Charles Lowe, can enter the arena with Free Religion.

HENRY BLANCHARD.

#### PUBLICATIONS.

The Report, in pamphlet form, of the ANNUAL MEETING of the FREE RELIGIOUS ASSOCIATION for 1870, can be obtained by applying to the Secretary, W. J. POTTER, NEW BEDFORD, MASS. It contains addresses by O. B. FROTHINGHAM, on "The Idea of the Free Religious Association;" DAVID A. WASSON, on "The Nature of Religion;" MRS. E. D. CHENEY, on "Religion as a Social Force;" F. E. ABBOT, on "The Future of Religious Organization as affected by the Spirit of the Age;" S. JOHNSON, on "The Natural Sympathy of Religions;" RABBI WISE, on "The Universal Elements in Judaism;" COL. T. W. HIGGINSON, on "Mohammedanism;" WM. H. CHANNING, on "The Religions of China;" W. J. POTTER, on "The Religions of India;" and an abstract of a discussion on the "Relation of Religion to the Public School System of the United States." This Report is specially representative of the principles of the Association. Price 50 cents. In packages of five or more 30 cents each. Also CHANNING'S Address on "THE RELIGIONS OF CHINA," (a careful and instructive essay, of particular interest at this time to Americans) in a separate pamphlet for 20 cents.

The ANNUAL REPORT for 1868 and 1869 (at 40 and 50 cents respectively), Rev. Samuel Johnson's essay on "THE WORSHIP OF JESUS" (50 cents), and an essay on "REASON AND REVELATION," by WM. J. POTTER (10 cents), all published through the Association, can also be obtained by applying to the Secretary.

The Report for 1868 contains a letter from the celebrated Hindu Theist, KESHU CHUNDER SEN, on the "Origin and Aims of the Brahmo Somaj," also an address by WENDELL PHILLIPS, on "Religion and Social Science;" a letter by M. D. CONWAY, on "Religious Movements in England," and speeches by JAS. FREEMAN CLARKE, ROBERT COLLYER, CHARLES H. MALCOLM, JOHN WEISS, and others. The Report for 1869 has addresses by RALPH WALDO EMERSON, D. A. WASSON, JULIA WARD HOWE, C. A. BARTOL, PROF. DENTON, HORACE SEABER, LUCY STONE, and others.

According to the *Watchman and Reflector*, the following are given in a recently published work on English surnames as specimens of the old Puritans in England about the year 1658. They are taken from a jury list in Sussex county, and cannot fail to cause a smile in our day: Faint-not Hewet, Seek-wisdom Wood, Redeemed Compton, Accepted Trevor, God-reward Smart, Make-peace Heaton, Be-courteous Cole, Repentance Ains, Return Spelman, Kill-sin Pimple, Fly-debate Roberts, Be-faithful Sinner, Hope-for Rendling, Weep-not Billings, Elected Mitchell, Fight-the-good-fight-of-faith White, Stand-fast-on-high Stringer, Search-the-Scriptures Morton, The-peace-of-God Knight.

**VOLTAIRE'S DEATH.**—While in his last illness the clergy had come round him; and as all philosophers of that period appear to have felt particularly anxious that no public stigma should be cast upon them by a refusal of Christian burial, they persuaded him to undergo confession and absolution. He had a few weeks before submitted to this ceremony, and professed to die in the Catholic faith, in which he was born—a ceremony which M. Condorcet may well say gave less edification to the devout than it did scandal to the Freethinkers. The cure (rector) of St. Sulpice had, on this being related, made inquiry, and found the formula too genteel. He required the Abbe Gauthier, who had performed the office, to insist upon a more detailed profession of faith, else he should withhold the burial certificate. While this dispute was going on, the dying man recovered and put an end to it.

On what proved his real death-bed, the cure came and insisted on a full confession. When the dying man had gone a certain length, he was required to subscribe to the doctrine of our Savior's divinity. This roused his indignation, and he gave vent to an exclamation which at once put to flight all the doubts of the pious and reconciled the Infidels to their patriarch. The certificate was refused, and he was buried in a somewhat clandestine, certainly hasty manner, at the monastery of Scellieres, of which his nephew was abbot. The bishop of the diocese (Troyes) hearing of the abbe's intention, dispatched a positive prohibition; but it arrived the day after the ceremony had taken place.—*From Lord Brougham's "Lives of Men of Letters and Science."*

**LADY MEDICAL STUDENTS IN CINCINNATI.**—One of our lady M. D.'s is attending clinical lectures at the Cincinnati Hospital, and is received on the same footing as the gentlemen. The first morning she attended there was a perfect silence and utter surprise on the part of the male students. Next morning they hissed her, and she paid no attention. On her entrance the next morning they hissed more vehemently; presently the professors came in and treated her with such marked respect it struck the young men that she had a right to be there, or that the professors thought so at any rate. Next morning there was a slight attempt at hissing, but cries of "Stop that," "Quit that," "None of that," from various quarters, soon silenced the few whose manhood was not sufficient for the trial of giving a woman an equal chance with themselves, and since then the lady has been so respectfully treated that it reflects credit on the Cincinnati students, as compared with those of Philadelphia and New York.—*Cincinnati Commercial.*

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## H

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# The Index.

VOLUME 1.

TOLEDO, OHIO, DECEMBER 17, 1870.

NUMBER 51.

## The Index,

PUBLISHED EVERY SATURDAY

BY THE

INDEX ASSOCIATION,

AT

TOLEDO, . . . . OHIO.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

Those columns of THE INDEX headed DEPARTMENT OF THE FREE RELIGIOUS ASSOCIATION are edited independently by the Secretary of the Association. The Association is not responsible for anything published in any other part of THE INDEX.

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### THE FUTURE OF RELIGIOUS ORGANIZATION, AS AFFECTED BY THE SPIRIT OF THE AGE.

(An Address reprinted from the Report of the Third Annual Meeting of the Free Religious Association, held in Boston, May 27, 1870.)

MR. PRESIDENT,—In assigning to me, as the special topic of my remarks this morning, "The Future of Religious Organization, as affected by the Spirit of the Age," you have summoned me to a task very perilous to the reputation of any one who ventures to attempt it: I mean the task of prophecy. Certainly I make no pretension to the inspiration which is supposed to be the prophet's peculiar qualification for his work. But remembering that the "scientific study of theology" is one of the specified objects of this Association, and remembering also that the great apostle of the Positive Philosophy declares it to be an "axiom" that "science has provision for its object," I will venture to peer into the future by the light of certain great principles or ideas. It is the power of these principles or ideas over the human mind which has produced what is called the "Spirit of the Age;" and if I can detect the tendencies they are creating, as active causes in the great religious upheaval of modern times, I think I shall have done my duty to you and to the audience. If I fail to win a great reputation as a prophet, I shall console myself with the reflection that I had, at least, no such reputation to lose.

In America, where society is, as it were, in solution, and where men and women are at liberty to obey natural laws of aggregation, uncramped by the restrictions of an ancient and hardened social system, the solvent power of ideas over imported trans-Atlantic institutions is enormous. The laws of social crystallography manifest themselves visibly in the voluntary arrangements and re-arrangements of men in the mass. If any thing is clear to an observant eye, it is that the most important changes are taking place in all our social relations. All institutions in America are changing, and we are all asking ourselves, "What will come out of this universal ferment and effervescence?" Especially in religious organizations we see conflicting agencies at work: every sect has its two parties, progressive and reactionary; and many persons are dismayed at the possible results of their antagonism. For myself, whether wisely or unwisely, I believe that I see the general meaning of the marches and counter-marches, the noise and bustle and battle, which are all about us in this age. I believe that the Church, the great organization of Christianity, is going to pieces, as surely as a ship driven upon a rocky coast; and I believe that some organization of Free Religion is going to take its place. The peculiar ideas of Christianity are grow-

ing obsolete to this generation; its peculiar objects are becoming more and more uninteresting, even offensive, to it; its peculiar methods appear more plainly to be out of harmony with the spirit of the modern world. But at the same time I believe that never, in the whole history of man, was religion so much thought about as to-day. I am more and more impressed with the intense earnestness which underlies the commercial and industrial activity of the times. Because vast numbers of people take seemingly no interest in the churches, Christians shake their heads dolefully over the godlessness of the world, stigmatize the century as one of unbelief, and sigh for the "ages of faith" when all Christendom was of one mind. All this seems to me a libel on the times in which we live. "When the Son of Man cometh," said Jesus, "shall he find faith in the earth?" If he should come to-day, he would find more faith than ever, though not of the kind he meant. The very want of faith which is so lamented is proof of the faith in which I rejoice. Faith in man, faith in ideas, faith in the natural laws which are the "higher thoughts and higher ways" of the God I believe in, were never so intense as to-day. Why, it is this faith, and this faith alone, which has made America possible; and when you talk to me about the "faithlessness" of the age, its scepticism, its materialism, its devotion to secular prosperity, its indifference to your long, dry, chaffy sermons, I reply, "Thank God, that the world has come out of your tombs of churches, and now sits clothed, in its right mind." All this indicates that life at last flows in its natural channels; that men in this life busy themselves about the things of this life, as they ought. When a higher life comes, as I indeed trust it will come, it will be time enough to attend to the things of that life. Before heaven above, heaven below. The world is right, and the Church is wrong. Nature is wiser than the doctors who do their best to make her sick. They are prescribing for all sorts of fever, when the only disease of the patient is rapid growth and exuberant health.

I said that the Christian Church was going to pieces. I believe it, chiefly for the following reasons.

1. Because the Church is growing more liberal. This is a symptom which nine radicals in ten take to be a sign that the Church is entering on a new lease of life. But it is a sign that the Church is dying. The conservatives are wholly right in this matter; and the radicals will see it, when they come to take an outside view of Christianity. The Roman Catholic Church of the Middle Ages was Christianity ruling the world. When liberty got one foot into its stronghold at the Reformation, its power was shaken; when she gets her whole body inside, its power will be gone. Just in proportion as liberty of thought and liberality of feeling get into the Church, in that same proportion Christianity gets out of it. Christian freedom is Christian disintegration. The reason is that every organization must have its fundamental law; and the fundamental law of Christianity is submission to authority. In every sect, the radical wing is for larger liberty,—and rightly, for liberty is the birthright of man; but the conservative wing is for authority,—and rightly, for authority is the very essence of Christianity. Both are right, for each is faithful to its own idea; and the reason why they don't agree is because their ideas are antagonistic. Liberty and Christianity never have been reconciled, and never will be reconciled; and from the moment that liberty began to get into the Christian Church, the Church was doomed. Its fall is only a question of time. When a Christian minister begins to say bold and radical things, like Mr. Murray at Park Street yonder, who is it that applauds, the Christian public or the outside public? The former are disturbed and terrified: it is the latter who are pleased. Do you suppose this quick and unerring instinct means nothing? The people don't reason on the matter; but they have an

intuitive perception of the practical relations of things, and see tendencies quicker than arguments. Radicals would be wiser if they appreciated this fact. I say it, and say it with emphasis,—the rapidly increasing liberality of the Christian Church is its rapidly approaching dissolution. Give liberty its will, and the walls will all tumble level with the ground. The Catholics, the Protestant Evangelicals, the Unitarians and Universalists, being all more or less infected with the spirit of age (which is simply the spirit of freedom), are all travelling the broad road of destruction, as Christian bodies. But—and this is why I rejoice—they will only arrive all the sooner as individuals at manhood and womanhood.

2. Another reason why I believe the Church is going to pieces is that it is growing more united. This, again, is taken commonly as a sign of strength; but it is, under present circumstances, really a sign of weakness,—an alarmed huddling together to resist a common foe. If the influence of free thought both inside and outside the sects were not so evidently on the increase, you would see no such desperate amalgamations as that of Old and New School Presbyterianism, possible only by the sacrifice of what once were deep convictions. The marked tendencies to union among the Evangelical bodies of the country are due partly to a growing indifference to Christian doctrines, partly to a growing spirit of fellowship which, by a noble inconsistency, forgets the doctrines, partly to a secret and well-grounded alarm at the spread of so-called "infidelity." All these are signs of weakness. The rotting-away of theological fences, the consequent over-stepping of the fences, and alarm lest the fences prove inadequate for protection,—that is the real meaning of these phenomena of concentration. The fences once meant strong convictions, earnest and powerful beliefs worth battling for; now they are held so languidly that the trouble and sacrifices of war are too burdensome, and the congregations go for "peace at any price." The instinct of fellowship has been powerfully repressed by doctrines; as, for instance, by the "close communion" doctrine of the "regular" or "Calvin Baptists." But this doctrine, which is the strict logical corollary from Baptist premises, became so weakened in its hold on the minds of the people, that a new sect of "Free-will Baptists" split off by themselves, under the influence of the spirit of the age, to realize a wider fellowship. New sects always start with powerful and earnest convictions; and re-union always remains impossible while this earnestness and strength endure. The centripetal forces which to-day are drawing the Evangelical sects together, and which are overbalancing the centrifugal forces of independent beliefs, furnish daily proofs of the decay of Christian tenets. Indifference to doctrine is weakness, easy-going and illogical good fellowship is weakness, fear of infidelity is weakness,—that is, if judged from the stand-point of the Christian Church; and these weaknesses, which are the causes of the tendency to union among the sects, prove inherent weakness in the Church itself.

One other reason only will I mention why I believe the Church is going to pieces: it is seeking to ally itself with the State. I refer to the attempts, laughed at thus far by the country, to get the Church established by law, through a theological amendment to the Constitution. The project seems ridiculous enough, yet it is the drowning man's clutch at a straw. When such men as Dr. Cheever and Professor Tayler Lewis virtually advocate the absurd scheme in the "New York Independent," the significance of the movement becomes more than trivial; and the late Pittsburg Convention, though empty as a bubble, is a bubble that shows the drift of the current. What but conscious weakness and alarm could prompt such a violation of Puritan principles? Is it not plainly a retrogression to Catholic ground?



And what could cause this retreat to the Church-and-State theory of Rome, except the fear produced by the formidable spread of free thought? Nothing short of deadly peril to the Church would ever reconcile American Christians to it. *Yet we shall hear more, and not less, of this wild, despotic project.* The instinct of self-preservation is strong in all organized bodies; and, reason being on the side of free-thought, Christianity must rely on law. Even the Unitarians, professedly the friends of freedom, know well how to make the law eke out the deficiency of their arguments.

Believing, therefore, that the Christian Church is going to pieces, I inquire whether its fate is to be that of all religious organization. Let us look at a few facts of human nature, from which, I think, an answer may be drawn.

1. If, as I conceive (notwithstanding Mr. Wasson's recent able essay in the "Radical"), the essence of religion is man's effort to perfect himself in all directions,—that is, to develop all the ideal possibilities of his nature,—then it may with truth be said that man is naturally a *religious being*. The gradual but unending progress of the race from lower to higher levels is the most wonderful phenomenon of history; yet this social progress is only the sum total, the generalized result, of individual efforts to achieve perfection of being. The existence of this great law of human progress is to my own mind the most convincing proof of infinite intelligence and moral purpose in universal nature. The first great fact to be noted, therefore, is that man is naturally a religious being.

2. But it is also true that man is naturally a *social being*. The same instinct which makes beavers club together to build a dam makes men associate whenever they have any common objects to accomplish. Common ideas, common aspirations, common aims, create at once a yearning and a basis of fellowship. We are drawn man to man, by forces sacred and omnipotent. Every pure emotion and high thought and noble purpose seeks to see itself multiplied in many souls.

"As the deep sea reflects the sky,  
As in a glass forms re-appear,  
So in some heart would I decry  
The image of my hope and fear."

The universal fellowship of humanity, for which every lofty spirit longs today with an earnestness hitherto unknown in the world's history, is simply a less intense but more diffused friendship,—a recognition of the law of love as the true substitute for soldiers and police-officers in the maintenance of social order. The social instinct will find its perfect development in nothing short of the Brotherhood of Man.

3. These two co-equal facts, that man is both a religious and a social being, are the cause of a third fact; namely, *religious organization*. That religion will always be organized, in some form or other, may, I think, be set down as a truth beyond dispute. So long as human nature remains what it is, it will create religious as surely as industrial, commercial, or political institutions. In other words, I believe that *religious organization has a future*; and my subject is not a bootless one.

4. But while these permanent facts of man's religious and social nature insure the permanence of religious organization, in some form or other, it is a fourth fact, quite as sure, that its special forms are all changeable and transient. I deny the possibility of any changeless or permanent form of organized religion. The reason is obvious. All institutions, religious or otherwise, are moulded by wants, circumstances, and opinions, which are constantly changing. Changes of public opinion on other subjects react with great power on men's religion, and there is no reason to suppose that changes in public opinion will ever cease to occur. It is safe to say, therefore, that the organizations founded by religion in one age will be changed in form by the ages that succeed. This, surely, is the lesson of the past; and it shows how idle are all speculations as to the "Church of the Future." What Church in Christendom, for instance, has escaped the influences of increasing civilization? If any Church could boast of immutability, it would surely be the Roman Catholic Church; yet finding his Encyclical and Syllabus powerless to arrest the growing influence of secular knowledge and progress, the poor old Pope is compelled to summon an Ecumenical Council from the four quarters of the globe in order to strengthen the Catholic Church by the new dogma of Papal Infallibility. That is, the Cath-

olic Church is compelled to change, in order to prove its own vaunted changelessness! If Romanism is thus obliged to change, what other form of organized religion can pretend to be unchangeable? Organization endures; but organizations shift like summer clouds. In every one of them we see a double law of permanence and change, of life and death. *Metamorphosis of the indestructible* is the eternal lesson of Nature.

Thus we find four great facts which are solid as granite,—that man is a religious being, that man is a social being, that consequently religion must be organized, and that religious organization must at the same time exist and change. These facts I conceive to be scientifically established.

Now when we seek to read the future, not of organized religion in general, but of some particular organized religion,—as, for instance, Christianity,—the success of our investigation will depend on our ability to discriminate between its universal and special elements. The universal element is permanent: the special element is transient. When, therefore, I say that I believe the Christian Church is going to pieces, I mean that it is perishing as a particular form of organized religion. It will partly perish and partly survive. Let me point out what I conceive as likely to last in the Christian Church, and what to pass away.

1. The great purpose of perfecting humanity, which created the Christian Church, is going to last. Humanity will never cease to lift itself up to higher levels. This is the substance of religion; and Christianity is one of the world's religions.

2. The practice of meeting together for mutual improvement, under the strong attraction of this common purpose, is going to last. The sentiment of brotherhood, the deep craving for a fellowship based on the noblest aspirations of humanity, is as eternal as the human heart, and will continue to draw men and women together in the pursuit of truth and goodness. But I greatly doubt whether the ministry, as now established, will continue. The Free Congregational Society of Florence, Northampton, has taught us all a lesson in this respect, retaining a regular speaker for part of the time, and leaving the supply of speakers for the rest of the time in the hands of a committee of their own number. This combines the advantages of the settled ministry and the lyceum system. The character of the services should be determined freely by each speaker, according to his individual convictions. But the matter of "exchanges" should not be in the hands of the regular speaker, but of the people who are to listen. They have an undoubted right to determine whom they will hear. Quite recently, I believe, the Twenty-Eighth Congregational Society of Boston has adopted the Florence plan; and I am inclined to think that this plan is a foreshadowing of the future.

3. The practice of combining the strength of individuals in a common effort to ameliorate the condition of the world is going to last. The noblest men and women will always, as now, associate to reform abuses, to alleviate wretchedness, to advance great ideas,—in a word, to better mankind. The love of man which has lent its highest beauty to the Christian Church, and inspired the Sisters of Charity and other unselfish workers of Christian history, will never grow cold in the human heart. It did not owe its origin to Christianity, and will long, very long, survive it.

These, I think, will be leading features in the organized religion of the future, as they have been in that of the past, since they do but express the very nature of religion itself. In other respects, there will be little uniformity of practice. Especially in the matter of public worship, I should hesitate to express a positive opinion. Music of some sort will naturally belong to any meetings that may grow out of religious aspiration and endeavor. But public prayer should be purely optional with him who conducts the meetings. There will most certainly be perfect freedom, both of thought, speech, and action, in the organized religion of the future: it will be most emphatically *free religion*. For this reason, it would be presumptuous and foolish to attempt to predict its precise forms or methods. These will take care of themselves, and utter the opinions and sentiments of the time. The organizations of the future, however, will give fit instrumentalities to the great purpose of perfecting humanity in natural ways,—will provide for social meetings for mutual help, improvement, and religious sympathy,—and will create efficient means for the practical work of philanthropy and reform.

So much as this I regard as beyond all reasonable doubt: more than this I shall not venture to predict.

So far, therefore, as the Christian Church has met these wants, it will survive. But not as the Christian Church. The special element of Christianity is rapidly perishing, and with it will perish all that gives the Christian Church its distinctive peculiarities. Under the special element I include all those beliefs, activities, and sentiments, which cluster about the person of "the Christ,"—which invest the Bible with exceptional claims on human reverence and obedience,—which represent the Church as an institution founded by God, to endure to the end of time. These sentiments, beliefs, and activities are essential to all forms of organized Christianity, and are fated to pass away. Let me state, in general, what is going to perish in the Christian Church.

1. The Christian doctrines and claims which make the corner-stone of the Church must perish. They are based on superstition alone.

2. All the ecclesiastical machinery devised to propagate these doctrines, enforce these claims, and establish the divine authority of the Christ, the Bible, and the Church, must perish.

3. The spirit of persecution, the arrogance of bigotry, the pride of orthodoxy, the conceit of holding the absolute truth, the *furor* of proselytism, the greed of ecclesiastical aggrandizement,—all these must perish.

4. The Christian name must perish, as wedded indissolubly to the perishing special element of Christianity. The organized religion of the future will create its own name, and raise its own universal flag.

Now to expect that the Christian Church will ever willingly consent to the relinquishment of all this, and thus commit *hara-kiri*, would be the height of folly. I expect no such thing. Enfeebled as it is by the increase of freedom and intelligence and civilization, the Church is still powerful and will fight to the bitter end. Those are wofully deceived who fancy that it will ever wheel into line with modern ideas. It cannot do so and live; and corporations die hard.

I am no alarmist. I hate all wars, even in self-defence. I admire the spirit which rejoices in the "sympathy of religions," and would fain ignore their antagonisms. But I see an irrepressible conflict between the Christian Church and the modern world which has got to be fought out here in America. The question of the life or death of the Christian Church will yet shake this continent to its foundations. It will get into politics,—nay, is already getting into politics. The Bible-in-schools controversy and the agitation of the theological amendment to the Constitution are but a hint of what is yet to come. I wish I could feel sure that this great conflict would be settled peacefully at the polls; but I do not feel sure of it. The moneyed institutions of the Christian Church are vast, its social influence is enormous, its slumbering power for evil is beyond all estimate. Representing nobody in this Association but myself,—nay, uttering what I know seems to most of them and to you to be the wild extravagance of theories pushed to absurd extremes,—I do nevertheless avow my own conviction that American civilization and the American government have a domestic enemy in the Christian Church to be compared only to the great slave-power of the South. What the Anti-Slavery Society did to the South, this Association is doing to the Church,—awakening and exasperating an enemy whose hand may yet be raised against the nation's life. Those who are disposed to slight the warning will do well to remember the incredulity of the North down to the very outbreak of the war. The great question of political slavery has been gloriously settled: the still greater question of spiritual slavery is looming up before us. What may lie between the present hour and the hour of final settlement, I can but dimly discern by the light of ideas; but sure I am, that freedom shall yet win her crowning triumph over the Christian Church, to be remembered with the same profound thankfulness with which we now remember the fall of the slave Confederacy.

"You can do anything if you have patience," said an old uncle, who had made a fortune, to his nephew, who had nearly spent one. "Water may be carried in a sieve, if you only wait." "How long?" asked the petulant spendthrift, who was impatient for the old man's obituary. "Till it freezes," was the cold reply.

People who travel in cannibal countries are apt to be turned into Indian meal.



## SAINT AND SINNER.

[From The Israelite.]

The pernicious doctrine of making a saint of the sinner any time the latter may select or find convenient to stop his scandalous career, and then be placed ahead of the purely righteous person in the scale of moral perfection, is not merely a favorite theory with the Gospel writers, but with many other Pharisean doctors who left their imprints in Talmud, Midrash, or Epistle. St. Paul, the arch-sinner, suddenly becomes Prime Minister of the cunning Deity, who intends to give satisfaction to the opposition in his realm; and Nebuzraddon, after having slaughtered thousands of innocent beings, suddenly turns a saint.

Henry Ward Beecher, in his sermon of November 12th, as due to an orthodox Pharisean Christian, subscribes to this doctrine in the following paragraph:—

"But a Pharisee who has been building himself up by his morality, is so good, so respectable, so observant; he has so few faults and so many excellencies, that when the word of God comes to him, he does not believe that he is a sinner. It is harder, therefore, to convict such a man; and the chances of his coming into the kingdom of heaven are less than in the case of the immoral man. He thinks so well of himself that the immoral man, or the harlot, is more likely to go into God's kingdom than he is. The immoral man knows that he sins, and acknowledges it; the harlot is conscious of being a great sinner, and says of harlotry, 'It is a hideous sin;' so that, after all, they are more accessible to recuperative influences than the moralist who spends most of his time in being proper, and the rest of the time in praising himself for it."

Mr. Beecher knows not how Pharisean a Pharisee he himself is in his exegesis and dogmatism. We do not maintain that he is one of the Phariseans "who has been building himself up by his morality, is so good, so respectable, so observant," as we merely refer to his exegesis and petrified dogmatism, in which he is the Pharisee *par excellence*. For the sake of morality, however, he ought to get rid of the pernicious doctrine which places the sinner above the virtuous person. It is not true that the old harlot becomes as pure as the virtuous wife and mother, if she kneels away all the days of her impotent life. The things done can not be made undone. Omnipotence itself can not do it. It is not true that yonder thief and swindler, who has robbed widows and orphans and cheated the laborer out of his wages, but now lives in a mansion, in opulence and splendor, becomes a penitent, crying, weeping, howling communicant of Rev. Dr. So and So's church, is therefore as good as his honest neighbor who has not a wrong penny in his house. Morality revolts against a doctrine which debases the honest man, the virtuous woman, and exalts harlots and criminals; it revolts against the God who prefers those who have long enough enjoyed a wicked life to those who shun evil and loathe corruption. Why do you degrade God and man? Why do you idealize vice and crime at the expense of virtue, honor, and righteousness? Young people, unawares that the doctrine is a mere clap-net to assuage guilty conscience and to gain new members to the church, might justly say: "Very well, if the penitent sinner stands so much higher before God in the scale of moral perfection than the habitually honest, sober, virtuous, and honorable person, then of course it is necessary in the first place to be a sinner; the more the better, in order to reach moral perfection and God's full grace. Let's go on and sow our wild oats, let's us play the devil all round, and then let's go to Mr. Beecher and become religious." This is the necessary and legitimate induction from the above doctrine.

Let none be misled by such priestly wickedness. The sinner is no saint. He may repent his wicked career and avert its evil consequences, but the time spent in wickedness is lost and gone, and none can revoke it. The vicious habits and brutal lusts contracted in a sinful life, as a revengeful punishment, adhere to the soul for many, many years, and brand it with imperfection. That is the law of nature. It is the law of God.

**THE LOCATION OF SOLOMON'S TEMPLE.**—There is a beautiful tradition in regard to the location of Solomon's Temple. The spot was owned by two brothers, of whom one had a family, the other none. The ground was sowed with wheat. One evening in harvest time, when the wheat was bound in bundles and laid in two heaps, the elder brother said to his wife, "My younger brother is not able to bear the burden and heat of the day; I will rise and take my sheaves, and without his knowing it, lay them beside his."

The younger brother, moved by the same benevolent impulse, said within himself, "My elder brother has a family, but I have not. I will contribute to his support. I will arise and without his knowledge lay my sheaves beside his."

Who can conceive their mutual astonishment, when, on the following morning, each of them found his sheaves again, as if they had not been removed! This was repeated several nights in succession, till they both resolved to watch, that the secret might be unravelled. So said, so done. The next night they met half way, each with his arms full of sheaves.

On the spot sanctified by such affection Solomon's Temple was erected,—a building so splendid and magnificent that it became one of the wonders of the world.—*Translated from the German.*

For every vice or virtue a man exhibits, he generally gets credit or discredit for a whole brood.

## LITTLE BREECHES.

A PIKE COUNTY VIEW OF SPECIAL PROVIDENCE.

I don't go much on religion,  
I never hain't had no show;  
But I've got a middlin' tight grip, Sir,  
On the handful o' things I know.  
I don't pan out on the prospects  
And free-will, and that sort of thing,  
But I b'lieve in God and the angels,  
Ever since one night last Spring.

I come into town with some turnips,  
And my little Gabe come along;  
No four-year-old in the county  
Could beat him for pretty and strong.  
Peart and chipper and sassy,  
Always ready to swear and fight,  
And I'd larn't him to claw terbacker,  
Jest to keep his milk-teeth white.

The snow come down like a blanket  
As I passed by Taggart's store.  
I went in for a jug of molasses  
And left the team at the door.  
They scared at something and started,  
I heard one little squall,  
And hell-to-split over the prairie  
Went team, Little Breeches and all.

Hell-to-split over the prairie!  
I was almost froze with skeer;  
But we roused up some torches,  
And searched for 'em far and near.  
At last we struck hosses and wagon,  
Snowed under a soft white mound,  
Up-sot, dead beat—but of little Gabe  
No hide nor hair was found.

And here all hope soured on me  
Of my fellow-critters aid;  
I jest flopped down on my marrow bones,  
Crotch-deep in the snow, and prayed.

By this, the torches were played out,  
And me and Isrul Parr  
Went off for some wood to a sheep fold  
That he said was somewhar thar.

We found it at last, and a little shed  
Where they shut up the lambs at night.  
We looked in and saw them huddled  
So warm and sleepy and white.  
And thar sot Little-Breeches and chirped  
As peart as ever you see,  
"I want a chew of terbacker,  
And that's what's the matter of me."

How did he git thar? Angels.  
He could never have walked in that storm.  
They jest scooped down and toted him  
To whar it was safe and warm.  
And I think that saving a little child,  
And bringing him to his own,  
Is a derned sight better business  
Than loafing around The Throne.  
[New York Tribune.]

**TRYING HIS TEETH.**—In a small city, not far distant from the "Hub," resides a dentist named Brown. He received an order from his beloved pastor for a set of false teeth. The work was executed promptly, and the pet shepherd of his pet flock called in at the appointed time to receive them. Brown fixed them in his reverend customer's mouth, when the latter, stepping to the glass to see the effect, said slowly and distinctly:

"Jesus Christ! Jesus Christ!"

Now Brown is more noted for his quickness of temper and profanity than for his piety; and hearing his customer speak in such a manner, his ire was quickly aroused.

"Blast it!" he exclaimed, "if you don't like the teeth, you needn't take them, but there is no necessity for your swearing about it."

The astonished minister drew back.

"My dear sir," he exclaimed, "I was not swearing about the teeth; but for ten years I have not been able to pronounce my beloved Savior's name distinctly; I was only trying your teeth."

**BRUTALIZING EFFECTS OF WAR.**—A German soldier describes his sensations in battle as follows:

"When one has seen the dreadful wounds of many of one's comrades, one feels doubly thankful to his Creator for having escaped unscathed; and yet I confess that the second time, at Sedan, I faced the bullets even more calmly and coolly than the first time. I do not know how it is, but one wholly forgets the danger one is in, and thinks only of the effect of one's own bullets, rejoicing, like a child, at the sight of the enemy falling like skittles, and having scarcely a compassionate glance to spare for the comrade falling at one's side. One ceases to be a human being, and turns into a brute—a complete brute."

A talented young African, of the boot-black persuasion, observed a neighbor poring wisely over a newspaper, whereupon he addressed him thus: "Julius, what are you looking at dat paper for? You can't read." "Go way, fellah," cried the other indignantly; "guess I can read. I's big enuff for dat." "Big nuff," retorted the other scornfully; "dat ain't nuffin. A cow's big nuff to kotch a mice; but she can't."

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"But THE INDEX will be advertised in spite of our theologians. One of the frequent speakers at the Friday meetings of Mr. —'s church at the last weekly meeting spoke of the lecture on 'Revivals,' and I understand said it contained a good deal of truth. He made a mistake as to the place of publication; he said, 'This Chicago INDEX, which is getting so thick around here,' etc. The — editor informed me that he sent his copy of THE INDEX over to the Theological Library. THE INDEX has improved my health. It has a wholesome influence, and is as refreshing as a shower-bath. I commiserate the weakly constitutions that prefer warm water. While Orthodoxy looks outside of itself for authority, for peace and joy it trusts to the indwelling hope its faith gives. Free Religion looks within for authority, but beyond self for the satisfaction of the higher aspirations. The selfish man can find no comfort in Free Religion till he becomes unselfish and understands it. But for a man who is strong in faith and love, it is enough; and it should be the object of civilization to develop such men, and not weaklings. Catholicism may develop a spasmodic nation like France, but Rationalism alone can develop a powerful nation like Germany."

"I have a brother in San Francisco who occupies an influential position, and I am anxious that he should become acquainted with your paper. It has slipped my mind to mention it when writing to him, but if you will mail him a few copies of the enclosed, I will write immediately urging his action in its favor among his liberal friends. His views have lately been somewhat engrossed with the marvels of Spiritualism; but I don't think that will blind him to the ring of the true metal as you present it. The large infusion of progressive religious thought that I found in those unaccountable communications paved my own way very considerably for the acceptance of the propositions of Free Religion in the more comfortable and common-sense form in which I now enjoy it."

"I cannot refrain from expressing myself puzzled to think over my experience in liberalism, to see how eagerly my books and papers are read by others. They seem to entertain them, but when we ask for subscriptions we are almost invariably put off. I have bought those reports and many other small works on purpose to lend to others. I may live to see the time that I can do something substantial for the cause of humanity. But alas! I myself need a supporting hand. There is none of us but what is honestly working at the highest pitch of his means and intelligence. I rejoice in the hope that our labor is not entirely in vain."

"Enclosed I send five cents. Please send me a copy of THE INDEX. I have been hunting around for some time to find something sensible and reasonable."

## LOCAL NOTICES.

**FIRST INDEPENDENT SOCIETY.**—The Society will meet next Sunday Evening, December 18, in the hall in Daniels' Block, corner Summit and Jefferson Sts., at 7½ o'clock.

**RADICAL CLUB.**—Meeting immediately after that of the Independent Society. Subject as previously announced.

**EVENING SCHOOL FOR MEN AND BOYS.**—This School will be re-opened at 7 o'clock Wednesday Evening, Dec. 14, in Daniels' Block, corner of Summit and Jefferson Streets.

**EVENING SCHOOL FOR WOMEN AND GIRLS.**—A free Evening School for women and girls, similar to that for men and boys, will be opened at 7 o'clock, Friday Evening, Dec. 16, in Campbell's Block, corner of Jefferson and St. Clair Streets. If required, two other such Schools will be opened in different parts of the city.

## RECEIVED.

**GOLD AND NAME.** By MARIE SOPHIE SCHWARTZ. Translated from the Swedish by SELMA BORG and MARIE A. BROWN. Boston: LEE & SHEPARD, Publishers. New York: LEE, SHEPARD, AND DILLINGHAM. 1871. 8vo, 210 pp.

**A COMPARATIVE VIEW OF RELIGIONS.** Translated from the Dutch of J. H. SCHOLTEN, Professor at Leyden. By FRANCIS T. WASHBURN. Reprinted by permission from "The Religious Magazine and Monthly Review." Boston: CROSBY & DAMELL, 100 Washington St. 1870. pp. 33.

**THE BIBLE ARGUMENT AGAINST WOMAN SUFFRAGE AND ANSWERED.** By A. J. GROVER, of Earlville, Ill. Published by the Executive Committee of the Cook County Woman Suffrage Association, Chicago. 1870. pp. 23.

**MAN'S POWER OVER NATURE, and Medicines as Means by which he aids and controls the Laws of Life.** President's Address delivered before the Indiana State Medical Society, May 17, 1870. By GEORGE SUTTON, M. D., of Aurora, Ind. Indianapolis: John G. Doughty, Printer, 33 West Washington St. 1870. pp. 24.



# The Index.

DECEMBER 17, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

Contributors are requested to write on only one side of each sheet.

No notice will be taken of anonymous communications.

## ANNOUNCEMENT.

Enough orders for the bound volume of THE INDEX for 1870 have been received to ensure its issue at the end of the year. The republication of our back numbers is already commenced; and the promised index is in process of preparation, to be made a part of the last number of the year. Subscribers for the volume will oblige us by now forwarding the price (\$2.50), together with their address, plainly written, in full—post-office, county, and State,—in order to ensure safe delivery. When the two hundred and fifty copies have been all ordered, it will be thenceforward absolutely impossible to furnish a complete file for the year.

## CORNELL AND CHRISTIANITY.

On the next page will be found an article by Prof. William C. Russel, one of the most respected members of the Faculty of Cornell University, kindly but vigorously defending that institution from a supposed attack on our part in the essay read before the late Free Religious Conventions. For this frank and manly article we tender him our sincerest thanks, and would state at the outset that, if what we have to say seems to him to require further correction, or in any degree to fail of exact truth, we not only invite, but request as a favor, a further prosecution of the subject. All we intend, at least, is a fair and accurate representation of facts as they are.

In the first place, we meant to attack, *not Cornell University, but the great, organized superstition which is the University's worst and most dangerous enemy.* What we said of Cornell was only by way of illustration; and we included all American universities under the same statement. Our specifying Cornell in particular, after mentioning Harvard and Yale and the University of Michigan, was a compliment to it,—our point being that even the most liberal university in America was hampered and injured by public superstition, which rendered impossible the complete fulfilment of the liberal professions made at its foundation.

We cannot wonder that a professor of Cornell University, full of a noble enthusiasm for its great future and present usefulness, should thus misconceive the spirit of our allusion to it; but it is a misconception which, in justice both to the University and to ourselves, we cannot let go uncorrected. We are not a whit behind him in our admiration for what Cornell has already accomplished, or in our hope for its still greater achievements hereafter. It seems ungracious, perhaps even churlish, to criticise it in any respect when its friends are battling so stoutly against a host of ecclesiastical bigots, or to add to the fire from the front a seeming fire from the rear. But it is our painful duty to hold up to this generation an ideal of freedom so strict and high, that it rebukes us all. Not merely the friends of

Cornell, but many of our own co-workers for Free Religion, have shown symptoms of annoyance at our work; and we are quite human enough to feel pained thereby. But ought we therefore to flee a task which we believe sorely needs to be done, and which we find nobody else doing? No! This generation is blind to the stern fact that Christianity is a great system of faith which, *by the very law of its being*, puts fetters on the free mind of man, and has therefore become the greatest obstruction to the progress of science, republicanism, and civilization,—nay, religion itself. The world is asleep—it needs to be awakened. Cost what it may to our friends or to ourselves, we are under bonds to our own conscience to tell the truth, the whole truth, and nothing but the truth, in this matter. We would speak with the utmost modesty and with absolute kindness; but speak we must—and shall.

Now what attitude toward Christianity should be held by a university truly devoted to free education? Briefly, that of ABSOLUTE INDEPENDENCE. Such a university should have no more connection with the church than has (or should have) the State. It should teach no theological doctrines and support no religious worship; it should leave these, as the State should also, to the private consciences or voluntary combinations of individuals. Nor should it pay the slightest heed to the ultimate effects of its instructions upon the organized religion of the land. If science leads to atheism, none the less ought it to teach science. And if, in obedience to the scientific spirit and in the scientific prosecution of his special department of study, any professor should find it incumbent upon him to point out the good and evil influences of Christianity (and this might well happen to a professor of philosophy, ethics or history), he should be as absolutely free to do this as to teach a theorem in geometry. Science can turn her back on no facts; and the true man of science, wholly uninfected with the rabies of the proselytizer, will teach his pupils to exercise their minds fearlessly and unflinchingly on all subjects. In short, a really free university will be as independent of Christianity as of Paganism, recognizing them both as facts of human experience and history, but showing deference and confessing allegiance to neither. Its thought must be free as air—its speech free as its thought; and if Christianity cannot co-exist with this freedom, so much the worse for Christianity.

Will the modern educator deny the truthfulness of this sketch, outlined in the rough though it be? Is not this his own ideal of a genuine university? And is it anywhere to be found realized in America? The answers to these questions seem to us very plain.

Does Cornell fall short of this absolute independence of Christianity? That is the question, so far as our supposed attack upon it is concerned. If the University is indeed thus independent, our illustration was unjust. If otherwise, our strictures on the vast public superstition which prevents this independence were just.

Now Prof. Russel, in saying—"We have nothing to do with the religions of our students"—to that extent approves our principle, that a free university must be independent of Christianity. But our principle means more than this. The University should have nothing to do with the religions of the public. The religious beliefs of the public should no

more influence the University than the University should influence the religious beliefs of the students. Is it true that Cornell maintains "an equilibrium between religious systems, not catering to any orthodoxy, ecclesiastical or liberal?"

In showing from our friend's own statements that this is not the case, we want to be understood as blaming nobody. Our protest is directed against the public superstition that impairs the University's independence, not against the University itself. The Faculty are striving for a perfect freedom, and deserve the heart-felt sympathy of every liberal in the land. But it will not do to say that they have attained what they are so earnestly striving to attain. "Equilibrium"—the exact balancing of dead-weights—would not be enough, even were it secured; nothing will make the University independent except throwing the dead-weights overboard. But it is not secured.

Let us in the kindest spirit towards the University examine this point. Prof. Russel says that Cornell is "protected against sectarianism," yet not "abandoned to liberalism." Is there really any mean between sectarianism and liberalism? Not to be sectarian is to be liberal; not to be liberal is to be sectarian. Is it not plain that Cornell must be one or the other, or else partly both? In fact, it is both—somewhat sectarian and largely liberal. That this is so, is self-evident from Prof. Russel's statements. While no one sect can ever have a majority of the Trustees, *the sects combined must always have a majority of them*—this by the fundamental law of the University. That is, a majority of the Trustees must be always *sectarians*! Surely, that is not being protected against sectarianism. As against non-Christians, moreover, all Christians are of one sect; and to this sect (by the plain intent of the provision) is forever assured a majority of the Trustees of the University. So far, so very far, is Cornell from being independent of Christianity—emancipated from bondage to a superstitious and intolerant system.

But that this sectarian Board have, in the main, acted in a very unsectarian way, we rejoice to believe. They have appointed excellent men to office, and adopted a very liberal policy. But the very last sentence of our friend's article is a mistake, to our own personal knowledge. It is not a fact that appointments have been always uninfluenced "except by considerations of fitness for teaching and of personal character." In at least one instance, we know that the contrary has been the fact; but we prefer not to particularize.

Prof. Russel admits that there is one acknowledged "limitation" in the appointment of professors—that "no one could be appointed whose reputation as a non-Christian rendered it probable that he would use his situation as a point of attack against Christianity." But no such difficulty exists in the case of one whose reputation as a Christian makes it morally certain that he will use his situation as a point of defence for Christianity. A discrimination injurious to the freedom of science here obtains. Prejudice and bigotry, whether for or against Christianity, would be a good reason for refusing an appointment to any candidate. But the moment a university undertakes to prescribe to its professors beforehand what they shall or shall not teach, that moment it forfeits its right to the high claim



of scientific independence. Unless the instructors are left at perfect liberty to teach whatever results conscientious and painstaking study has conducted them to, they are not free. We insist that there ought to be as complete freedom to criticise as to eulogise Christianity, provided it be done with decorum and a proper regard to the feelings of others. Since, moreover, it is plain that no one could ever acquire a "reputation as a non-Christian" except through public criticism of Christianity, our statement that no well-known non-Christian could be appointed in America to a professorial chair remains untouched by Prof. Russel's merely verbal modification. No appointment of a Unitarian is a case in point—the Unitarians all claiming to be Christians. And it requires a stronger faith than we possess in the liberality of any Board a majority of whom must be members of Christian sects, to believe that a *well-known non-Christian* would ever be appointed professor by it. This was the case we supposed, and no other case has any relevancy in testing the validity of our supposition.

The five points (which we did not "select" or "single out," but which were the only points made by Pres. White, so far as we know) specified in our criticism, and recapitulated by Prof. Russel, prove *more* than that no attempt is made to "undermine Christianity" at Cornell. However reluctantly, we must regard them as "concessions to orthodoxy" (if our word "cater," accidentally used, is offensive, we desire now to apologize for it). The invariable practice of having Christian prayer on public occasions—no "noble heretic" but Christians being even hinted at as eligible—and the support of Christian worship in a University chapel built for the purpose, commit Cornell to Christianity, and prevent the independent attitude which must characterize a thoroughly free university. There is no question of "suppressing" Christian prayer, that being properly an individual matter, but rather of supporting it. It is no part of the Faculty's duty to sustain worship of any kind; and if it does sustain Christian worship, it is a manifest and undeniable concession to the prevalent orthodoxy. It may be a necessary concession, but the necessity of it is the very evil against which we protest. We may be permitted, while gratefully acknowledging the courtesy of Prof. Russel's allusion to our own possible invitation to the University pulpit, to say frankly that we consider no pulpit or platform opened to us where there is even a tacit expectation that silence will be observed on any subject. When we speak on religion, we must be allowed to consult our own convictions of truth alone, and be freed from the obligation of respecting the *taboo* of superstition.

The assignment of a room for the use of student-meetings in general is perfectly proper, and would of course cover the meetings of a Young Men's Christian Association. If the room is a private donation to the students, the University has nothing to do with it; and the occupation of it does not even prove that the University refrains from "undermining Christianity." But unless the Faculty would as readily assign a room to a club of atheists as to the Young Men's Christian Association, its grant of a room to the latter is a "concession to orthodoxy."

The only object of mentioning donations from "earnest Christian men and women" must have been to show that Christians approve the work of the University as itself

Christian. The statement would be otherwise absolutely pointless. We gave in our own words what we understood to be the meaning of Pres. White, and think we gave it correctly.

It was no feeling of hostility or even coldness towards Cornell University that prompted our original reference to it. Whatever attack we made was not against it, but against the organic superstition of the country. With the utmost cheerfulness and cordiality we give our word of praise to the noble efforts and flattering success of the Faculty and Trustees in the service of education. But it is not true that Cornell is wholly free; and the only way to better existing institutions is to point out their defects, in order to remedy them. The friends of the University should not be sensitive to such criticism as ours, coming as it does from honest sympathy. Let them rather profit by the words of one too friendly to flatter, and aim at a higher freedom than they yet enjoy. That America may at last possess universities worthy of the name by being free as science itself, and that Cornell may be one of them, is our most earnest wish.

The *New York Observer* (see advertisement) offers a book-premium which has considerable value in the way of miscellaneous information.

## Communications.

*N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.*

### A VINDICATION OF CORNELL UNIVERSITY.

CORNELL UNIVERSITY, Dec. 4, 1870.

MY DEAR MR. ABBOT:—In your issue of the 19th ult. you printed a paper which you had read before the Cincinnati and Indianapolis Conventions, containing some severe remarks about the President of this institution, Mr. White. Your strictures, if unjust, ought to be proved so; if just, they will not suffer from examination. President White himself is weary of answering attacks from the orthodox party, and it is no more than fair that I should take his place when the blow comes from the liberals. Let me, therefore, examine the question from the Cornell point of view.

You say very correctly that the bitterest abuse has been heaped upon the officers of the University on account of their alleged hostility to Christianity. As often as these attacks accumulated to a certain point, President White answered them by a letter to some leading paper. Such was the one to the *New York Evening Post* on which you comment. He states at the outset the object to be, to answer the charge that we are pagans, haters of Christianity, laboring to overthrow it or undermine it; and he then gives some facts which tend to disprove it. You single out five of those facts and declare to the Conventions and to your subscribers that they make out a case, disgraceful to America, of "catering to jealous orthodoxy," and that President White defends his work on the plea that it is thoroughly Christian. On the contrary, I aver that he was bound as an honest man to make the statement which he did, and that none of the facts you have selected stamp upon "his work" any peculiarity of religious opinion. Before considering those points and their bearing, let us see the character of the charge to which he opposed them.

This University was founded in great part by the people of the United States, and is owned indirectly by those of this State. Those people are Christian, and love and reverence Christianity. Nothing could induce them to establish an institution to undermine their cherished system of religion. When, with more than imperial munificence, they founded this University, they intended it for education only, especially in agriculture, the mechanic arts, science, literature, and military tactics. They made generous provision for the extension of its benefits; they protected it against sectarianism, and guaranteed to it the greatest possible freedom, "persons of every religious denomination or of no religious denomination" being "equally eligible to all offices and appointments." On the other hand, they did not abandon it to liberalism, but, while providing that "at no time shall a majority of the Board [of Trustees] be of one religious sect," they prescribed that at no time should a majority be "of no religious sect." With these guarantees, the people delivered this precious trust to the Trustees, and to the President and Professors to be appointed.

That President and these Professors have, then, a responsibility of no ordinary character. They are bound to a fidelity proportionate to the liberality which placed them here. Those who are sectarians must be faithful to liberty, and those of no religious sect must respect the convictions of the others; all must be true to the cause of intellectual education. We have no right to use our positions for the conversion of Japanese students from Buddhism to Christianity, nor of Ohio students from Christianity to Free Religion. It would be dishonest to do either. We have nothing to do with the religions of our students. Were they all wrong, all superstitious, all as pestilential as Bishop Huntington would consider yours, this is not the place to convert them,—we of all people are forbidden to do it.

But now comes attack after attack, "the bitterest abuse" falls upon us, and hot accusations that we are trying to undermine and overthrow Christianity. It is easy to show to any fair mind that this is not the case, that certain things are done here which would not be done if we were laboring in that direction, that the Christian religion is respected and facilitated, and that its influence is unchecked. President White, therefore, states these facts. He would have been false to the Trustees, to the Faculty, and to himself, if he had not done so. We were wrongly charged with unfaithfulness, want of truth; and he, our principal executive officer, was called on to show what the facts are. Of these facts you select the following, which it "grieved" you to see:—

1. On all public exercises of inauguration, etc., a prayer has been offered, and, "as it has happened," by an orthodox minister. President White says, however, that any "noble heretic," if present, would as readily have been invited. The fact of the orthodox having been asked proves, however, as far as it goes, that we have not been working against Christianity; but it shows nothing more.

2. A chapel is building. Every one knows that students are not now compelled, have not been compelled, and probably never will be compelled to attend chapel exercises. Certainly, however, a place for worship, and in a Christian country for Christian worship, seems a most proper feature of University architecture. Ours proves just this,—that we honor the religious element, and wish to have a place for religious exercises. When it is finished, you or Keshub Chunder Sen shall lead in social worship of God in it, if you wish; for I am sure that neither of you would use the opportunity to undermine the Christianity of the students.

3. Every day is opened with "Christian prayer" in the chapel. Nobody, however, attends unless he wishes to join in such prayer; and I do not see how we can interpose. It would be rather high-handed to suppress, by Faculty orders, Christian prayer,—would it not? When the East-Indians shall come in sufficient numbers, and shall wish to use the chapel a quarter of an hour a day for Brahminical prayer, they will undoubtedly have it. The Chinese and Japanese will probably build a joss-house for themselves; but if in the meantime they should use our chapel, would you object? If not, why be so severe on "Christian prayer?"

4. The Christian Association of our students meets in a room assigned to them. The literary societies meet in the same. It is the handsomest room of the kind I ever saw, adorned with bronze statuettes of great thinkers, and with very beautiful engravings of struggles for freedom. It did not cost the University a dollar, but is chiefly the gift of President White. He might have denied the application of the Christian Association. The Portsmouth resolutions would have justified discrimination; but he was too liberal to be guided by the narrowness of others, and he consented. To have compelled them to hire a room themselves outside would have had all the effect of persecution.

5. Lastly, as a proof that we are not laboring to overthrow Christianity, he states that several earnest Christian men and women who have examined and approved our work, [he says nothing about "its Christian character," as you inadvertently make him say], have given us some \$200,000. But gifts do not prove similarity of faith. Humanity is getting the better of theology.

This communication will be so long before I finish, that I cannot stop to argue here that these facts, so stated by him in answer to the charge against which they were directed, concede nothing whatever to orthodoxy, offer nothing over which it can boast, make no plea that the work of the University is "thoroughly Christian." While they prove that we are not laboring to undermine Christianity, they are perfectly consistent with the maintenance of an equilibrium between religious systems, not catering to any orthodoxy, ecclesiastical or liberal.

At the same time, let not your readers suppose that this indifference is personal, and that the individual Trustees and members of the Faculty are not Christians, interested in maintaining and strengthening Christianity. That inference would be very illogical and very much opposed to the fact. Their private convictions and the cause of the University are very different things. Some of them are very religious members of Christian churches, and nearly all attend them. We have two members of your profession in the Faculty, and though we have no Sunday services ourselves, our students very generally attend those which are held in the village.

It is not completely true to say, as you do, that no one can be appointed to a professorial chair who is well known to the public at large as a non-Christian, and that the promised impartiality was not observed in the appointments here. It would be more correct to say that no one could be appointed whose reputa-



tion as a non-Christian rendered it probable that he would use his situation as a point of attack against Christianity. With that limitation, it is safe to say that the question of religious opinion is not raised in any appointment. Two instances fortify my opinion. While the question of appointing a Professor in the Scientific Department was pending, a high Episcopal dignitary wrote to the President, warning him that the applicant was a Unitarian. The President answered, that, even were he a Buddhist, he should have the place, if he were the best qualified in that specialty. The candidate was appointed. Again, in a correspondence respecting the Professorship of Architecture, the question of religious opinion having been suggested, the President told the applicant that he might believe in the Grand Lama, if he chose, and it should be no objection to him, if he could teach Architecture better than anybody else.

Mr. White is absent, otherwise I could probably add additional instances. Believe me, however, that, whatever his own convictions may be, no man was ever more just in according the fullest liberty of opinion to others; and that the appointments made here under his recommendation have never been influenced except by considerations of fitness for teaching and of personal character.

Yours in friendship and sympathy,  
WILLIAM C. KUSSEL,  
Associate Professor of History.

#### THOUGHTS TO LIVE BY.

We want no bread and wine, no baptismal font, no sacrificial blood, no Bible, any further than the latter will go to corroborate what we already know in our own experience. Hatred, Injustice, Cruelty, and Untruthfulness can be supplanted only by Love, Justice, Mercy, and Truth. Every unrestrained propensity has its antidote, and these are always at hand; these recuperative attributes are as free as the air we breathe; indeed the very atmosphere is impregnated with them; all we have to do is to keep our spiritual lungs in a condition to inhale them. Every sigh, every deep-seated desire, every aspiration after a higher and a better life, *is prayer*; to this prayer we shall have a response from the God or Goodness that is in us,—not from a God that is outside of us. This God, or great First Cause, or whatever we may call it, has something to do beside attending to our many and varied askings. I am now in my eighty-fourth year, and have never uttered a vocal prayer in my life. If *hatred* was in my heart towards a brother, *love* was in conflict with it; and while this conflict is going on, I am unhappy, or in hell, if you please; but I throw all my strength on the side of love, and it gains the victory; then I am happy, or in heaven, as far as love or hatred are concerned.

I have no doubt that, if Jesus was now with us, he would repudiate much that is recorded of him. I don't believe he ever performed a miracle that was not in strict accordance with laws that existed thousands of years before he was born; but owing to the ignorance and superstition of that day, he said, believed, and predicted many things that never took place. If he was more superhuman, or partook more largely of the blessings of his heavenly Father, other than what his complete obedience secured to him, he could be no example to us. If we are as obedient, we shall be just as good. SENEX.

#### A MODERN GHOST STORY.

DEAR INDEX:—I have just been to visit a very sick Christian relative, whom I expected to find calmly and hopefully prepared to leave this world; but upon my arrival I learned that he had not yet fully "set his house in order." Imagine my surprise when I tell you of the scenes I was called to witness. I presume you don't believe in witches or ghosts, but what I saw with my own eyes I know to be true. With me, "seeing is believing." Looking from an outer apartment into the sick chamber, I saw the sick man, and at his bedside one of Almighty God's appointed agents, and the devil perched upon the mantel on the opposite side of the room.

Now for an explanation of the condition and chance of the sick man. The agent I allude to was an Orthodox minister, who claims to have been divinely commissioned by God to "preach the gospel, heal the sick," and so on. Upon hearing him discourse, I soon discovered that either the man or God had made a mistake, inasmuch as the man showed no God-like disposition. To be as charitable as possible, I concluded that the man made the mistake unknowingly, he having misunderstood the voice of God, which said to him,—"Prepare thyself to teach others the way of salvation, by first learning the way of life thyself;" and he, being eager for the work, ran away from God before the last sentence of the command was uttered. Now the man looked modest enough, and honest too, but he was too fast once in his life, and only once, and has ever since been too slow, or too stupid to discover his mistake.

The devil I saw was in the form of a bottle of biters, another of cod liver oil, etc., (all recommended as good by the man of God), the vitiated air of the apartment, together with the smoke of a burning lamp, and the intrusion of the minister with his sophistical twaddle; and, in addition to this, visitors and attendants in the same room all the while, disturbing the quiet and repose of the sick man, so essential to the recuperative energies of nature to gather strength to cast out the (devil's) impurities from the system, which were all the while being increased by those poisonous drugs and unwholesome articles of food and drink.

Surely the picture of such a scene is not overdrawn by the similitude of "seven devils taken in by those who formerly occupied the place, and the last condition of that man being worse than the first." Truly *Orthodox Religion and Drug Medication* belong together. The latter is quite as much a superstition as the former—both of which are relics of the dark ages. So long as people regard disease as an entity, the devil will appear as a personality, and as soon as we learn to know that disease is a condition consequent upon violated physiological law, superstition of every kind and all faith in the supernatural will vanish together.

MEDICUS.

#### THE LATE CONVENTIONS.

[A venerable "Friend" sends us from the "City of Brotherly Love" an article on the late Conventions of the Free Religious Association, which cannot, on account of its great length, be published entire in our columns. It contains very full and very excellent abstracts of the addresses already given to our readers in No. 47; but we cannot spare room for repetitions of our own matter. The remarks of our genial correspondent, however, whom we would gladly oblige if we could, are all given below.—ED.]

DEAR FRIEND F. E. A.:—Having finished reading, in the last INDEX and SUPPLEMENT, the addresses delivered at the meetings of your Free Religious Association held at Cincinnati and some other cities, I feel moved to give you my hearty God-speed. The importance of the subjects embraced, the ability with which they are treated, the amiable spirit which breathes through them, more than commend them to me,—their perusal has inspired feelings of joy and delight. Such truthful, earnest labors cannot but benefit the communities, large and small, that come within their reach, and greatly promote true religion and practical righteousness. And the great West, if I have formed a right estimate of the liberality and independence of its inhabitants, cannot but furnish an auspicious field for sowing the vitalizing seeds of truth, which will soon make it "white" even to an abundant and beneficent harvest.

The admirable variety of tone by which the different discourses modify each other has so impressed me, as among their peculiar excellences, that I cannot forbear, in illustration, to point to a few of the leading characteristics of several of them. And first and foremost, in order of time, take the finely catholic address of O. B. Frothingham.

I will next glance at the charming essay of W. J. Potter, on "The Unity of Spiritual Freedom, and the Opportunity which America affords for its Development." The essay is, in every respect, in beautiful keeping with the interesting theme it treats of, and evinces a mind richly imbued with piety and experimental religion, and desirous that all should enjoy their benefits.

In giving the leading points of this admirable essay I have endeavored to compress them into the shortest space possible. Their intrinsic value will make amends for its length. They deserve to be read and re-read.

To illustrate, in some measure, the fact referred to in the commencement of these remarks,—the difference of tone characterizing the addresses of the different speakers,—I will now bring briefly into view that of the cogent and iconoclastic Editor of THE INDEX. His subject,—"The Battle of Free Religion with Dogmatism and Superstition,"—will justify the spirit of his remarks, and show him to be the right man in the right place, although his style may not always possess so much *suaviter in modo* as that of his friend Potter.

But I must close this sketch, though much of what remains is equally interesting and important. I thank our friend Abbot for his lucid and timely warning of the deplorable effects of Superstition and Dogmatism, which he well designates *twain devils*. And let me here suggest to him, that of the many little *imps* which these devils have called into their service, and which have been long petted and hospitably entertained by the nominal Christian churches, both Catholic and Protestant, is the presumptuous title of *Reverend* and its fulsome associates, conferred on their "clergy," so called, and most graciously accepted by them. And I have noticed with some surprise the epithet "Rev." not only awarded to those clericals, but with apparent complacency prefixed to the names of *their own preachers*, by such noble reformers and radicals as the Free Religionists! I want to see the whole brood of devils, little and big, exterminated; and I feel confident that when this "coming man" arrives, this ridiculous assumption of titles will be banished from society, both religious and political, and those only retained which are necessary to distinguish offices.

I had thought to have noticed some more of the addresses, as the erudite production of Charles Reemelin, and the excellent remarks of Col. J. O. Martin, especially in deprecation of war, which possess an added interest from the fact, which I infer from the prefix of "Col." to his name, that he was an officer in our late affecting contest.

And now, in conclusion, permit me to say, that having passed seventy-nine summers, and "looking toward sunset," and sensible of declining physical energies, it affords me no little consolation, in this

age of marvellous facilities for human enlightenment, to see those in the vigor of earlier manhood earnestly devoting themselves to the work of true reform, to which I have long endeavored to contribute my mite. THOS. M'CLINTOCK.

PHILADELPHIA, 12 mo. 1, 1870.

## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### FREEDOM IN ASSOCIATION.

The second article of the Constitution of the Free Religious Association begins with these words: "Membership in this Association shall leave each individual responsible for his own opinions alone." This sentence has been quoted and referred to again and again, yet it presents such a fundamental principle of the Association that it can hardly be too often reiterated. A few members of the Association, perhaps, not feeling the full force of this principle, sometimes manifest a little sensitiveness, as if they were somehow committed by the utterances of other members which they cannot accept. And the outside public, especially the ecclesiastical public, find the principle so difficult of comprehension that they are continually ignoring it, and falling into the mistake of making the Association, or the whole body of its constituents, responsible for the opinions of individual members. But that there is any ground in the Constitution, or in the action of the Association, for thus massing its members together in a common responsibility for the utterances of each other, cannot be for a moment conceded. This principle of individual freedom of opinion, carrying with it the full, unlimited right of inquiry, is a condition so essential to the very existence of the Association, and the statement of it has been made so plain, that it cannot be admitted that there is any reasonable ground for misunderstanding the Association in this regard. Those who were most interested in organizing it were not content that the Constitution should be so framed that individual freedom of opinion should be the actual underlying principle of every part, but they purposely put the principle into words, and words so plain as to be beyond dispute. They said that freedom should not even be restricted by any individual member being made to feel responsible for the views of another, or for the joint action of the Association itself, or its Executive Committee.

And this assertion of absolute freedom of thought in a religious organization on so large a scale, has not, we believe, before been attempted,—certainly not in this country; though in local societies it had been tried previously, and with success. Among the larger religious organizations in this country the



National Unitarian Conference has gone farthest in the statement of individual freedom. Yet that Conference from the start has always meant to limit its fellowship to those who would in some sense accept the Christian name, and now, at its recent Convention, it has expressly said so in its Constitution. It would say of its members that they have a perfect right to think for themselves, and that they must, in fact, think and believe according to the dictates of their individual reason and conscience. But if reason and conscience should lead any of its members to reject the Christian name, that fact of itself, the Unitarian Conference says, carries such members beyond the limits of its fellowship. Or where reason and conscience have not led people who have been educated under other faiths to accept the Christian name, that fact, the Conference says, shows that such persons are not of its fellowship. But the Free Religious Association says to its members, let reason and conscience carry you where they will, the opinions you shall adopt need work no detriment to your membership. Though free inquiry should lead any member into atheism, it does not lead beyond the fellowship which this Association has attempted to represent. And no matter under what religion a person has been educated or what faith he still holds, the Association proffers him its fellowship. Making absolute freedom of opinion the basis of its membership, and declaring no member responsible except for his own opinions, it organizes a fellowship that is as broad as are human aspirations after truth and virtue.

Not a few persons, believing in the principles of the Association and in this large, free fellowship which it aims to represent, have yet doubted whether such principles and aims would admit of any specific organization. They have feared lest the exigencies of organization would come practically to interfere with individual freedom. It was well that the Association had to be organized and do its work under the critical vigilance of this apprehension. Yet those who favored and have sustained the organization, have been no less watchful for freedom. They felt that the time had come when mental and spiritual freedom could be made secure even in association; that people need not stand in individual isolation in order to keep their independence, but could come together to compare thoughts, to exchange sympathies, and to co-operate for the promotion of truth and right, and yet be entirely free; that, in fine, organization could be so effected as to combine the benefits of perfect freedom and the benefits of perfect fellowship.

And we believe that the members of the Free Religious Association generally will claim that this idea has been thus far realized. We know, too, that some of those who had apprehensions as to the result and could not counsel the experiment, have had their anxieties relieved, and would now encourage and sustain the organization. And those into whose hands the affairs of the organization have for the time been more immediately entrusted, and upon whom the main part of the work has devolved, while they may at times, perhaps, have been somewhat perplexed how on some practical point to combine things that have so long and generally been kept apart, freedom and fellowship, have yet, when they have placed themselves firmly on the fundamental principle of the Association, felt that it was both sure and practicable. A cor-

respondent who took part in our recent Western Conventions, writes,—"One of the pleasantest features of our tour was the unity of feeling developed among ourselves. I never felt so drawn to our noble fellows as I did by this common work with them. Surely the spirit of freedom unites more closely than aught besides." We believe that all who worked together in these Conventions will testify to the same experience. Every speaker felt himself perfectly free to utter his opinion whatever it might be; and there was in reality great difference of opinion and utterance among the speakers,—even among those who are officers and members of the Association. But a unity beneath these differences was very manifest,—a unity that is more than unity of opinion or even of purpose and aim,—that unity, namely, which comes of mutual respect for each other's opinions and from acknowledged equality of rights as to belief and utterance. In other words, it was spiritual fellowship on the basis of perfect mental freedom. And this was felt not only among the speakers, but in the audience; the fellowship was real and vital, and it was the fruit of freedom. The idea of the Association,—fellowship through freedom, individual independence in social co-operation,—was practically realized.

Were it found that this theory of the Association would not bear the test of practice, that the exigencies of organization should anywhere necessarily hamper the thought or action of any member, that individual freedom would be interfered with in the slightest degree, no one would be ready sooner than the writer of this article to say, let the Association be abolished. Deeply as he has been interested in its organization and success, grand and nobly humane as he believes its aim, true and pure as he conceives its principle to be in theory, yet show him that the freedom of any member is to be abridged by its operations, and he will be the first to cry,—Let the Association be instantly destroyed. Still believing in the principle and in its ultimate practicability, he would yet say that the time for organization had not yet come,—that mental freedom in all its aspects must first be achieved, and that then the perfect fellowship would follow. But he believes that thus far the Association has stood the practical test. The simple organization that has been effected has jeopardized no man's liberty. Mental freedom and independence have been proved possible even in religious association. *Liberty and Union*,—those are our words,—Liberty being the bond of Union.

## PUBLICATIONS.

The Report, in pamphlet form, of the ANNUAL MEETING of the FREE RELIGIOUS ASSOCIATION for 1870, can be obtained by applying to the Secretary, W. J. POTTER, New Bedford, Mass. It contains addresses by O. B. FROTHINGHAM, on "The Idea of the Free Religious Association;" DAVID A. WASSON, on "The Nature of Religion;" MRS. E. D. CHENEY, on "Religion as a Social Force;" F. E. ABBOT, on "The Future of Religious Organization as affected by the Spirit of the Age;" S. JOHNSON, on "The Natural Sympathy of Religions;" RABBI WISE, on "The Universal Elements in Judaism;" COL. T. W. HIGGINSON, on "Mohammedanism;" WM. H. CHANNING, on "The Religions of China;" W. J. POTTER, on "The Religions of India;" and an abstract of a discussion on the "Relation of Religion to the Public School System of the United States." This Report is especially representative of the principles of the Association. Price 50 cents. In packages of five or more 30 cents each. Also CHANNING'S Address on "THE RELIGIONS OF CHINA," (a careful and instructive essay, of particular interest at this time to Americans) in a separate pamphlet for 20 cents.

The ANNUAL REPORT for 1868 and 1869 (at 40 and 50 cents respectively), Rev. Samuel Johnson's essay on "THE WORSHIP OF JESUS" (50 cents), and an essay on "REASON AND REVELATION," by WM. J. POTTER (10 cents), all published through the Association, can also be obtained by applying to the Secretary.

The Report for 1868 contains a letter from the celebrated Hindu Theist, KESHUB CHUNDER SEN, on the "Origin and Aims of the Brahmo Somaj," also an address by WENDELL PHILLIPS, on "Religion and Social Science;" a letter by M. D. CONWAY, on "Religious Movements in England," and speeches by JAS. FREEMAN CLARKE, ROBERT COLLYER, CHARLES H. MALCOLM, JOHN WEISS, and others. The Report for 1869 has addresses by RALPH WALDO EMERSON, D. A. WASSON, JULIA WARD HOWE, C. A. BARTOL, PROF. DENTON, HORACE BEAVER, LUCY STONE, and others.

The heresy of Woman's Rights is making startling progress. The president of a Theological School is said to have occupied a pulpit in Essex county lately, and addressed the Sunday School, expressing the hope that some of the boys might become ministers; but he also chanced to express his dislike of women in the sacred office. To his dismay he was promptly rebuked by sharp words and abrupt departures, and at the evening conference meeting such volleys of indignation were fired at his offending head that the Dr. pronounced it "the most celestial row" of which he has had any experience.—*Christian Register*.

A young clergyman, being about to preach for a father in the ministry, was asked whether he would not like "to be by himself" awhile. "No," was the prompt reply, "I am already cocked and primed." The old minister afterward remarked that "he flashed in the pan."

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# The Index.

VOLUME 1.

TOLEDO, OHIO, DECEMBER 24, 1870.

NUMBER 52.

## The Index.

PUBLISHED EVERY SATURDAY

BY THE

INDEX ASSOCIATION.

AT

TOLEDO, . . . . OHIO.

THE INDEX accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love. The transition from Christianity to Free Religion, through which the civilized world is now passing, but which it very little understands, is even more momentous in itself and in its consequences, than the great transition of the Roman Empire from Paganism to Christianity. THE INDEX aims to make the character of this vast change intelligible in at least its leading features, and offers an opportunity for discussions on this subject which find no fitting place in other papers.

Those columns of THE INDEX headed DEPARTMENT OF THE FREE RELIGIOUS ASSOCIATION are edited independently by the Secretary of the Association. The Association is not responsible for anything published in any other part of THE INDEX.

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### THE INCARNATION.

#### A CHRISTMAS DISCOURSE.

[Read to the First Independent Society in Toledo, December 19, 1869.]

"They shall call his name Emmanuel, which, being interpreted, is, God with us."

MATTHEW I, 23.

The merry season of Christmas has come round once more. To every one educated under the influences of Christianity, no matter how widely he may have strayed from the faith of his ancestors, there is something inexpressibly sweet and tender in the associations that cluster so thickly about the day. Even if its religious meanings are irrecoverably lost,—even if his intellect has outgrown all attachment to seasons and symbols, or ceased to pay reverence to the events they commemorate and the ideas they symbolize,—still there lingers about the very thought of Christmas that golden glow of the imagination which keeps it ever beautiful and ever fresh. How vividly it reminds us of the far-off days of childhood, with their bright hopes and eager anticipations,—their dreams of stockings filled fat over-night by the hand of mysterious, delightful, comical old Santa Claus, or their visions of wonderful trees which, by some curious law not explained in learned books on botany or arboriculture, bore a brilliant foliage of wax-tapers and a generous fruitage of candy, spangles, and toys! To the childish mind, Christmas is fairy-land made real for one, at least, out of the three hundred and sixty-five days of the year. It is the very poetry and music of our too prosaic modern world. Home puts on its holiday attire; father and mother exchange their careworn looks for smiles, while their little ones dance and laugh in exuberance of glee. For the sake of the children, at least, let Christmas live forever!

But not for the sake of the children alone should we rejoice in the return of this heart-warming festival. It is good for us all that once in a while the world should enjoy a breathing-spell in its hot pursuit of gain. If there is a spark of geniality and good fellowship in a man, it will kindle into a flame when Christmas comes. A common sentiment of human brotherhood is awakened by its advent. Everybody you meet looks good-natured and kindly. A cross face at Christmas would be blasphemy, and a mean spirit would be the unpardonable sin. Even the stingiest fellow thaws out into a little liberality, while the generous heart glows with willingness to give. All souls are fused into one under the influence of a common sympathy. It is a day too joyous for the nursing of old grudges. Unless a man is soured in the very depths of his nature, he will cherish a friendly and fraternal feeling towards all his neighbors, and strive to make at least one heart the happier on this genial day. Above all, the poor should be remembered with timely gifts. Those who are blessed, not merely with opulence, but also with an

opulent soul, will need no hint to remind them that a little aid rendered to honest poverty at the glad Christmas season becomes radiant with the sentiment of the hour, loses the hard look of charity, and wounds no honorable pride with the painful sense of obligation. If ever we may innocently covet riches, surely it is when Christmas comes.

Perhaps Christmas is quite as much indebted, for its beauty and gladness, to heathenish, as it is to Christian, associations. In my own experience, at least, it is the grotesque conception of jolly old Kris-kringle, or Santa Claus,—the reindeer sledge, the pockets splitting with presents, the mysterious descent down the chimney, the miraculous preservation of the toys from soot and breakage, the supreme moment of rapture when, long before daylight, we waked up to find our stockings crammed full of paper parcels, and jumped back into bed to fumble them over in the dark, hoping to discover what new treasures we had got through the sensation in our finger-ends,—it is this strange jumble of Yankee-land and fairyland that I remember with chief delight; and for this I am under obligation to Germany rather than Palestine. Yet I would not be ungrateful for the strictly Christian traditions of the day. These, too, are beautiful, if we regard them as the cloud-pictures of a poetical mythology. Standing freely outside of Christian dogmatism, we become enabled to admire intelligently the loveliness of those simple legends, which have inspired the great masters of Christian art in the creation of their sublime works. The Virgin Mother with her babe born in the manger, the humble stable with the oxen quietly chewing the cud, the adoration of the Magi with their sumptuous gifts of frankincense and myrrh and gold, the appearance of the heavenly host to the shepherds tending their flocks by night, and the seraphic song of joy—"Glory to God in the highest, and on earth peace, goodwill to men,"—surely he can have no poetry in his soul, who, once freed from the tyranny of dogmas, can see no beauty in these charming dreams. They are the warp and woof of the grandest poems, the ideal framework of the most magnificent paintings, the soul and inspiration of the divinest music, that the world has yet known. Treat them, then, as you treat the glorious visions of the *Iliad* and *Odyssey*, or the wild and gloomy myths of the Northern Sagas; treat them as the outgrowth of poetic imagination, stimulated to activity by the spirit of the olden times. But let us not, because dreams have been taken for facts, or because hard-headed theologians have forged chains of iron out of gossamer fancies, despise these Christian traditions as worthless, or make them a reason for abolishing the dear, old, happy day of Christmas.

The poetic admiration, however, which we feel for these traditions, must not cause us to evade the duty we owe to historic truth.

In the biting cold of a winter's morning, when even the sunlight seems to shiver as it glances from the sparkling snow, few pause to admire the delicate frostwork upon their window-panes. Yet what a miracle of creative genius is there! What a net-work of crystal shoots and threads of silver, interlaced in the most fantastic patterns, and studded profusely with diamond spangles of every form! Here are Cathedrals with groined arches and towering spires; castles with lofty battlements; temples, mosques, and pagodas, more gorgeous than ever adorned an oriental metropolis. There are forests of pines on long mountain-slopes, with Alpine crags and shining pinnacles beyond them, and labyrinth of tropical ferns and luxuriant vegetation at their base. The artists of Elfland seem to have pictured forth its wondrous landscapes in an ethereal tracery of light; the Ice-King seems to have swept the frosty heavens by night, and frozen into a little sheet of crystals the twinkling pageantry of the stars. What boundless magnificence of beauty will not a seeing eye and soul discover on a wintry window-pane! Yet how fugitive is the spectacle! Let the admiring beholder approach too closely, and the spell of the enchantment is broken; a single breath dissolves it. That which transcends the most exquisite creation of human art perishes at a touch, and leaves no trace of its glory save a few trickling tears. The frosty architecture of winter is as fragile as the flowers of summer; neither will survive ungentle handling. Approach your frost palace too familiarly, and it melts "like the baseless fabric of a dream."

Thus it is with the lovely legends which cluster around the birth of Jesus. They are poetry, not history. If we come too near, our hot breath destroys the delicate frost-work of our imagination. Such stories are the glory or nimbus which fancy suspends above the head of every saint. Their truth can consist only in the true aspirations which their beauty is fitted to create in human souls. Life deserts the past, and dwells only in the present. He makes the noblest

use of these fair traditions who suffers them, like sweet poem, to kindle better purposes and purer thoughts within; he celebrates Christmas most truly in whose heart the song of the angels most melodiously sings itself afresh today.

Is there not, after all, some thing noble and necessary in the honor paid by mankind to a life like that of Jesus? Strip off from his person the mock-purple of false divinity,—discard the tawdry ornaments of miracle,—destroy the baubles of crown and sceptre with which dogma has burdened him,—yet does there not remain the figure of a true and manly man? For myself, I refuse to allow the creed of Christendom to exercise such power over my thought or feeling, as to warp me from a fair and generous appreciation of perhaps the grandest character known to history. I refuse to be polarized into injustice, or even indifference, to spiritual greatness that deserves my reverence. "Sir!" exclaimed Voltaire impatiently, when some one spoke to him of Jesus, "let me never hear that man's name again!" I cannot share that feeling. It concerns my self-respect, at the thought of Jesus, to be as much above antagonism or childish petulance, as to be above the servility of worship. To the fascination of high integrity and spiritual worth, let us count it a weakness to be insensible. Without everlastingly harping on his name, let us nevertheless pay with a sincere heart that tribute of admiration which his purity and services to man most justly demand. If it is a fitting thing to honor the memory of Shakespeare, of Washington, of Humboldt, it is a fitting thing to honor Jesus also by celebrating his memorial day. However unable to be in any especial or peculiar sense his disciples, it becomes us, as it becomes every member of the race he so nobly served, not churlishly to slight the festival which commemorates his birth. Among the associations which endear it to us on other grounds, let us not with studied indifference ignore its association with the beautiful spirit, the great character, and the unselfish toils of Jesus.

What connection, however, exists between the birth of Jesus and the twenty-fifth of December? What is known concerning the true date of the event which Christmas is designed to keep fresh in the memory of man?

The "Christian Era," as it is called,—that is, the reckoning of events from the year A. D. 1, the supposed year of the birth of Jesus,—owes its origin to the Romish ecclesiastic Dionysius Exiguus, in the year A. D. 525; and it is therefore often called the "Dionysian Era." It is not known, however, to have been publicly recognized or used, until Ethelbert, an Anglo-Saxon king of Kent, in England, during the period of the Heptarchy, dated one of his documents "in the 605th year from the Incarnation of Christ," that is, in the year A. D. 605. The Anglo-Saxon historian, Venerable Bede, and the Frankish kings Pepin and Charlemagne, afterwards brought this mode of reckoning into general use. Now the year 1 of the Christian or Dionysian Era, from which the modern civilized world dates all its transactions and events, coincides with the year 754, reckoned from the founding of the city of Rome. According to the received calculation, therefore, Jesus was born in the year A. D. 1 and the year A. U. C. 754. But almost all modern scholars, without regard to their creed, are of one mind, that this calculation of Dionysius places the birth of Jesus four years too late; so that, strange and absurd as it sounds, he was born really in the year B. C. 4, and the year A. U. C. 750. That is to say, if the so-called Christian era really commenced with the birth of Jesus, as it is supposed to do, we should now be in the year 1873, not 1869. All Christendom is thus four years "behind time." The chief proof of this fact on which scholars rely (although several other lines of argument all lead to the same result) is drawn from the work of Josephus, entitled "The Jewish Antiquities," in which he says that Herod the Great died "thirty-seven years from the time that he had been declared King by the Romans;" and, since Josephus elsewhere fixes the date of this event in the year A. U. C. 714, it follows, from the Jewish mode of reckoning the beginning of the year, that Herod died in the year A. U. C. 750, and not in the year A. U. C. 754, as commonly supposed. Now, for various reasons, it is evident that Jesus was born during the life-time of Herod, and could not, therefore, have been born later than A. U. C. 750. It follows, consequently, that Jesus was born, not in the year A. D. 1, but in the year B. C. 4; and the Christian Era ought to have begun at least four years earlier.

As to the day of his birth, nothing at all is known with certainty, or even with probability. The early church had no Christmas at all, and celebrated only two annual festivals,—Easter, to commemorate the Resurrection, and Pentecost, to commemorate the descent of the Holy Ghost. They did not seem to care at all about the date of Jesus' birth: it was his sup-



posed resurrection that interested them. Neither Justin Martyr, Tertullian, nor Origen, makes any mention of Christmas. The first traces of it are found in Egypt. Clement of Alexandria, a learned Christian who flourished more than two hundred years after Christ, says nothing of it, but declares that no one knew the date of his birth, some fixing it on the twentieth of May, others on the nineteenth or twentieth of April. When the first trace of Christmas is discovered, it is the sixth of January, this being also the supposed date of his Baptism. The first mention of Christmas as being celebrated on the twenty-fifth day of December is about three hundred and fifty years after Christ; and this is at Rome, under the appointment of Julius, the Bishop or Pope. Thus the earliest observance of the twenty-fifth day of December as Christmas is found at Rome; and the reason for the arbitrary selection of this date is probably to be found in the Pagan festival of the Saturnalia, which lasted from Dec. 17 to Dec. 25. The heathens made their festivals so enjoyable that many Christians attended, and were in consequent danger of backsliding. Probably to prevent this, Christmas was appointed to be observed at the same time. Thus the date on which we celebrate Christmas has really no connection with the birth of Jesus, but was adopted in imitation of a heathen festival. According to the Roman calendar, this was the date of the winter solstice, when the sun begins to return northward, to revive the earth with his light and heat once more; and it was declared to be a most fitting day on which to celebrate the rising of the "Sun of Righteousness with healing in his beams." However this may be, it is quite certain that the December celebration of Christmas first began at Rome, and spread from thence into the East, where it gradually supplanted the other times of its celebration.

But the discussion of dates is dry business. Let us inquire whether Christmas represents any great idea or truth, or whether it has only a memorial significance.

To the Christian Church, this festival is the commemoration of the greatest event of all human history, the Incarnation of the Infinite God, his assumption of human nature and the human form for the purpose of rescuing a ruined race. "Emmanuel—God with us;" this, the Incarnation of God in Christ, Father Hecker declares to be the great truth on which the Catholic Church rests. It is the truth on which the Evangelical Protestants also claim to rest. In fact, it is the logical result of the doctrine that Jesus is the Christ; and it sums up the whole of Christianity to those who are deeply devoted to that faith. God in Christ, as the redeeming power which alone can rescue from sin and everlasting death,—this, to a soul terror-struck at its own supposed danger, is the great Rock of Refuge; and Christmas is the world's public recognition of this truth of all truths.

Now shall we say that the doctrine of the Incarnation, thus cherished in millions of souls as the divinest and most precious faith, is nothing but a lie of a few designing priests, concocted for the purpose of holding the people in subjection? Or shall we say that it is a feeble shadowing-forth of a great truth, false in so far as it is feeble, but great in so far as it is a truth? Can any man who has a particle of reverence for the human mind believe it possible for any absolute error to keep and retain such mastery over mankind as this doctrine has incontestably kept and retained? No—the statement refutes itself. There is not enough life in a lie to make it live so long or become such a force in history. Whatever idea abides in the human mind for age after age, and exerts such enormous influence on human destiny, may be all overlaid with error, but there must be a truth at the bottom of it. If this were otherwise, what hope for any one in the battle with ignorance or superstition? The only hope of victory must come from the certainty of the ultimate expulsion of falsehood from the human consciousness. This I hold to be a fundamental principle in dealing with ideas. To believe that the human mind has no protection in its own nature against the permanent retention of absolute error, would be to preach the doctrine of Total Idiocy; and that would be as bad as the doctrine of Total Depravity.

The great Christian doctrine of the Incarnation is, in my judgment, false in what it denies, but substantially true in what it affirms. The Christians believe in God incarnate in a single man,—I believe in God incarnate in all men, in humanity itself. They believe in Emmanuel in a narrow sense, as *God with Jesus*,—I believe in Emmanuel in a wide sense, as *God with all men*, with you and with me. They believe in the Incarnation, as "God manifest in the flesh" in Christ alone, and in nobody else; I believe in the Incarnation, as "God manifest in the flesh" in every human soul, from the infant that utters his first wail of pain to the patriarch that lays his silvery head on the pillow of death,—from the saint that shines resplendent in the beauty of holiness, to the sinner that insults the pure light of the skies with wicked deeds. They believe in the Incarnation as a single stupendous *Fact*, unique and unrelated,—a fact out of harmony with the orderly course of Nature, and in utter overthrow of her venerable uniformities; I believe in the Incarnation as a grand and universal *Law*, of which the historic Jesus was simply a luminous illustration,—a law in harmony with that still larger law by which God is everywhere immanent in all his works, and thus in admirable concord with every other natural law and fact. In a word, the Christians affirm God to have been in Jesus, but deny him to be in the ruined and depraved nature of other men; I also affirm him to have been in Jesus, but equally affirm him to have been in all other men, whose nature, however defaced by inherited or voluntary evil, still bears the divine likeness and exists

solely by the indwelling Divine presence and activity.

I thus affirm what the Christians affirm, and also what they deny; do I not, then, make good my claim that my faith in the Incarnation is larger than theirs? Is it not clear that the great truth which I accept in its absoluteness, as a divine *law* unlimited either in space or time, they mutilate and reduce to an exceptional *fact*, limited to a particular epoch and a particular locality? Let them retain their Emmanuel, who lit the darkened skies two thousand years ago like a meteor that flashes and expires; but let us retain ours, which lights the heavens like a sun that never sets. Their Incarnation was transient,—mine is eternal. God was indeed in Jesus; but most of all is he in that Humanity which abides in all ages and all climes as a permanent, natural revelation of himself,—which no one man, however divine, can express in all its divine possibilities,—which shall incarnate more and more of the Infinite Spirit throughout the countless aeons of eternity. God was indeed in that august man of Palestine; but he is as truly in you, men and women of America,—as truly in you who listen to my poor fleeting words as in him who uttered words that will live forever. The Eternal Goodness that found such melodious self-articulation in the life of Jesus, and spoke with such tenderness and power in that pure and lovely soul, is struggling, friends, to utter a word of equal beauty in your life and mine.

The joyous festival of Christmas, therefore, which throws so soft a sunset glow about the departing year, is to me a solemn and fit reminder of this most stupendous of all truths. It means to me, not alone the Incarnation of God that took place when Jesus was born in Bethlehem, but still more the Incarnation of God that took place when you and I were born. The boundless vast of space, with its systems and constellations, its galaxies and starry nebulae, stretching on and onward to infinity, is the only temple worthy of the Eternal and Infinite Spirit; yet in the inner Sanctuary of Humanity,—in the sweet and pure soul that loves and adores,—he has set apart his chosen Holy of Holies, and broods forever in the sacred solitude, veiled in the splendor of his own Shekinah.

To us, then, Christmas is a beautiful memento of the perpetual Incarnation of God in each human soul. It is a memento, also, of that larger Incarnation of God in Humanity as a whole, which is the fountain whence the stream of History takes its rise, and which manifests itself century after century in the gradual triumph of truth over falsehood, right over wrong, love over hate. Grand indeed is this march of God through the ages, overthrowing oppression and evil in all their myriad forms, and ushering in the day when righteousness and peace shall inhabit the whole world of man. Let Christmas, then, be honored more and more; and as it now makes beautiful the death of the aged year, so may the divine truth it celebrates make a thousand-fold more beautiful the ending of our human lives!

#### EVENING SCHOOLS IN TOLEDO.

##### Interesting Report to the Board of Education.

[From the Toledo Blade of Dec. 7.]

The subject of "Evening Schools" having been referred to a Select Committee of the Toledo Board of Education, at the last meeting of that body, Gen. CHAS. W. HILL, Chairman of the Committee, presented the following report, which was adopted. The action taken will provide the means of at least a partial education to many who are at present in a fair way to grow up in ignorance. The Committee of the Board deserve thanks for the judicious action they have taken in order to supply a great desideratum in our educational system:—

"The Select Committee to which was referred the petitions of sundry citizens asking the Board to establish evening schools for such youth in our midst, as must otherwise be deprived of the means of education, have held two meetings, and with much valuable assistance from persons having knowledge of such schools, and the light thrown upon the subject by statements and reports within our reach, now

##### REPORT.

That the Committee feel no doubt about the legal authority of the Board to aid in this enterprise. The Board have power, at their discretion, to use every judicious means of disseminating a common school education. In aid of that end, all of their powers are to be liberally construed. To educate the youth and bring them into elevating and useful relations to the community, is the cheapest way of promoting public virtue, intelligence and general prosperity, while it diminishes the necessity of expenses for the public and poor house system.

We have not had time to consult reports of evening schools in many of the cities of this country, though they have been tried in many places, and so far as we know, when once fairly tried, have not been abandoned. Only one experiment has been made here, and that was during the last winter, when the Board contributed aid to a very limited amount. An average of about 125 boys and men attended a free evening school in Lenk's Block, for over four months, taught by philanthropic ladies and gentlemen, with many marked advantages to the scholars. Saturday afternoons free instruction was given to girls. Like most first efforts, the enterprise labored under many disadvantages, but enough was accomplished to warrant a second effort, even if we have only our home light on this question. But we are not thus limited. Light from abroad tells our Board of duty heretofore neglected, and of success which they may win, by small expenditures in aid of a properly organized effort. We cite a few instances.

In 1850 evening schools were started in Providence, R. I., and in 1869, though none were allowed to attend who could attend day schools, the attendance of the evening schools ran up to 2,000 pupils, closing after a session of from four to six months nearly as full as they began. Many completed all of the branches taught in the day schools, and young men entered college direct from the evening schools. By a liberal system of volunteering, the best of teaching talent was obtained for these evening schools.

In 1865 (but how much earlier we are not advised), the city of Troy, N. Y., had regularly organized evening schools as a part of their school system. The number of youth in the city, from five to 21 years of age, for the year ending October 1st, 1865, was 13,682. There were three evening schools, having an aggregate enrollment of 510 pupils under nine teachers, and an average attendance of 235 pupils, at an expense of \$1.13 on each pupil enrolled, and of \$2.45 on each in the average attendance. For what periods of time these evening schools are kept up in Troy does not appear, but we infer for all of the time during which the rule requiring the attendance of 25 in a boys' school, and 20 in a girls' school, was complied with. When the number in attendance, in either case, falls below that limit, then the school is to be closed.

Since the year 1861, evening schools have been an important part of the public schools in Chicago. They are kept in operation from the middle of Nov. to the middle of Feb., and usually have a session of thirteen weeks. They are highly spoken of and commended by the school officers of that city. The annual expenditure for those schools by the Board of Education of that city appears to have been over \$8,000. The total enrollment in the evening schools for the term closed February 13, 1867, was 3,212, and the average attendance for the whole term 937, and the expenditures were as follows: Paid teachers, \$5,606.00; paid janitors, \$297.15; fuel, \$601.25; light, \$408.08; cost per scholar on the enrollment, \$2.20; on attendance, \$7.50. It appears that five of the buildings used for day schools are also used for the evening schools. An evening High School for boys was also recommended by the Chicago Board three years ago.

The report from St. Louis for the year 1866-7 shows that evening schools had become well established there before 1859, when the School Board took them. They begin annually in October, and continued 16 weeks. They provide for both boys and girls, but receive no pupil less than thirteen years of age, and none over twenty-four. They had an evening High School, for both sexes, with 127 in attendance. Eight of the public school buildings were partially occupied, and 30 teachers employed, including five in the Evening High School. In the other schools there were 28 pupils to a teacher. The total enrollment was 1,558; in attendance at the close, 649. The cost of evening schools for the session was \$5,450.40. How much of this was paid to teachers is not stated, nor does it appear whether all of the evening schools were taught by teachers of the day schools, though to a large extent they were. The St. Louis Superintendent makes a strong point against using the same buildings for both day and evening schools in the dirt, disorder and damage naturally resulting from the occupancy for evening schools and from the fatigued condition in which both teacher and pupil come to the evening's work. He argues that the instruction imparted and received is relatively less valuable than that in the day school. He urges that admission to evening schools should be limited to those over fourteen years of age.

In view of the whole case the committee have come to the following conclusion:

1st, That evening schools are now very much needed in this city, and will be more and more needed as our manufacturing population increases, and that the Board must take charge of and aid them.

2d, That large and valuable public school buildings are not now needed and should not be used for evening schools.

3d, That the youth of the city, of both sexes, who are over thirteen years of age, and unable to attend a day school, should be admitted to evening schools, for a period of sixteen weeks, from the fifteenth of November, provided the average attendance in such evening school equals 45 per cent. of its numbers when organized, and not afterwards; but that boys and girls be not admitted to the same school or schools in the same building without the direct order of the Board.

4th, That in place of ordinary school furniture, cheap tables, made for the purpose, sufficient to accommodate twelve scholars each, be used, with chairs for seats, and that these tables, at the close of the school, be "knocked down" and stored with the other furniture for evening schools until again needed. That the Board accept such sufficient rooms as may be offered for this purpose, free of rent, and provide for warming and lighting such rooms during the evenings of occupancy for schools.

5th, That evening schools for the present winter commence as soon as rooms can be prepared, and due notice thereof shall be given by the Superintendent or committee in charge of the same.

6th, That a committee of three be appointed to serve as a Standing Committee on Evening Schools, and that committee, by appointment or otherwise, secure the services of a competent Superintendent of such evening schools who shall faithfully superintend the working of said schools and do all in his power to make them a credit to the city and most beneficial to the community.

7th, That the Superintendent shall gather up and report to the Board, through said committee monthly and oftener if required, such statistics as are usual



with reference to other public schools; and at the close of the term he shall embody all such facts, and any other facts required by the committee in a full and final report. He shall be paid at the rate of sixteen dollars per month for the first term.

8th, That five hundred dollars be appropriated out of the school fund to defray the expenses of evening schools for the first term, and be expended under the direction of said committee.

9th, That said committee and the superintendent appoint and fix the compensation of janitors.

10th, That said committee make an immediate appeal to citizens and teachers for voluntary assistance, in books, slates, and service in teaching, so as to carry through the first term successfully.

11th, That the committee be authorized to increase their number so far as may be necessary by appointing citizens as associate members to aid them in the work.

CHAS. W. HILL,  
Chairman."

Dec. 6, 1870.

On motion of Mr. Rogers, Messrs. Hill, Shoemaker, and Braun were continued as the Committee on Evening Schools, and directed to carry the recommendations of the foregoing report into effect.

#### HELP FOR EVENING SCHOOLS.

[From the Toledo Commercial of Dec. 7.]

The undersigned, pursuant to the order of the Board of Education, appeal to the citizens of Toledo for help to establish and sustain evening schools in this city for one term. There are a large number among us who, compelled to labor through the day, cannot attend the day schools, and are thus deprived of all means of education. By the increase of manufactures and population, this class must rapidly multiply. Every tax-payer—every good citizen—must see the necessity of making it possible for this portion of our youth to acquire at least the rudiments of an education. The good effects of increasing the abilities and elevating the purposes of those who, in their early life, are deprived of ordinary school facilities, all must see and understand. Evening schools seem to be the only means by which the most valuable of all help can be brought to this class. Elsewhere such schools have brought inestimable benefits, and here at home they have been tested. Last winter a number of philanthropic ladies and gentlemen established such a school in this city and conducted it for nearly four months with encouraging success. The prompt attendance, good order, studious habits and eagerness of the scholars to continue their studies, are the best evidence of the utility of that enterprise. Our Board of Education, not doubting that in this they duly represent the public wish, desire to do all in their power to place the means of education within the reach of all not already provided for. They want, by voluntary aid, books, slates and teachers, so that all over thirteen years of age who ought to be admitted to evening schools, shall be amply provided for. The committee are informed that the necessary rooms will be free. The Board have appropriated \$500 for fuel, light, furniture and the services of superintendent and janitors. That is all that the Board have the means to do at this time. They need all of the persons to teach who can give instruction and will volunteer for that purpose. Reading, writing, spelling and arithmetic will be the chief branches taught. Teachers engaged in the day schools can scarcely be expected to occupy much time in the evening schools; therefore the greater necessity of volunteering by those who are not now engaged as professional teachers. It is proposed to organize so that two or more teachers shall be assigned to the same class, and that, if convenience requires, they teach alternately.

#### FIFTY TEACHERS ARE WANTED.

Those willing to assist will please meet the Committee at the office of the Board of Education, (Room No. 20, Drummond Block), at 7:30 P. M., of Friday, the 9th inst.

CHARLES W. HILL,  
M. SHOEMAKER,  
V. BRAUN,  
Committee.

December 6th, 1870.

#### THE EVENING SCHOOLS.

[From the Toledo Blade of Dec. 12.]

The committee on that subject announce that Free Evening Schools will be opened in this city next week, to be continued, if found practicable, until the middle of March next. A school for boys and young men will be opened in the second-floor room over the U. S. Express office, in Daniels' Block, on Wednesday, Dec. 14th; and another for girls and young women in basement room "A," Campbell's Block, on Friday, Dec. 16th. It is also contemplated to open two other schools for young women and girls, if there appears to be necessity; one at or near the Oliver House, for scholars in the 5th Ward; and one in the Hanks' Block on Cherry street, owned by Mr. J. W. Scott.

After the 18th instant, these Evening Schools will be held on Monday, Wednesday, and Friday of each week, opening at 7 and closing at 9 o'clock P. M. The Committee have appointed Superintendents, who are to serve during the term, without charge, as follows: On Monday evenings, Col. D. F. DeWolf; on Wednesday evenings, Mr. E. W. Lenderson; on Friday evenings, Mr. Guido Marx. The free use of the rooms has been generously donated.

At the meeting of the Committee on the 9th inst., teachers enough volunteered to complete the first organization; but a large increase of scholars is expected as the schools go on, and many additional teachers will, doubtless, be needed from the 18th in-

stant until the end of the term. Ladies and gentlemen willing to assist after the 18th inst., will please send their names, with residence, to the Chairman of the Committee, at room No. 8, Drummond Block, indicating their choice of the evenings designated.

Books, slates, &c., will be wanted for the use of the pupils, many of whom may be unable to provide their own. Looking to the generous example of others, it is confidently expected that this want will be well supplied by our business men, who are requested to send contributions to Dr. Valentine Braun or H. L. Holloway, of the Committee, or to either of the Superintendents, who will apply the same to meet the wants of indigent pupils. But where the pupils of these Evening Schools are able to provide their own books, it is better, even for them, and they will be required to do so. Children under 18 years of age are hardly fit for night study, and comparatively of little value for day labor, therefore they should, until 18 years of age, depend upon the day schools, and under the rule of the Board cannot be admitted to night schools.

Parents, guardians, manufacturers and all others who have persons under their charge who cannot attend the Day Schools, and who would be benefited by the Evening Schools, are earnestly requested to see that they regularly attend the Evening Schools throughout the term. It is suggested to those who buy books to buy the same that are used in our Day Schools. Pupils will be advised of the particular books needed by the teachers when they first enter the school. Probably a slate, one reader and one arithmetic, will be the limit at first.

Here is a great work for the good people of Toledo, in which all can unite, and as citizens, all be benefited. So far, all who have been called upon for aid have been generous, energetic and united. Now for the response which must come from our own better natures when duty is nobly done, and for the credit and advantage of the community and the amelioration of those who so much need our help, let us all unite in carrying this enterprise to the most complete success. It promises fair. Let its fruits be grateful and abundant. By order of the Committee.

CHARLES W. HILL, Chairman.

TOLEDO, Dec. 10, 1870.

The Committee request that all of the city papers copy the above.

**CHRISTMAS PIES.**—Mince, or rather minced, pies not only pertain to this season, but should rightfully be called Christmas pies. The custom of making a pie of this kind at this season was derived from the presentation of paste images and sweet-meats to the Fathers of the Vatican on Christmas Eve. The origin of the latter custom was probably Pagan. In the middle ages, the bakers at this season used to present their customers with Yule dough in the images of baked paste. This custom has survived in our New Year cakes, or cookies, as the Dutch call them; the figures on which are probably mere descendants and modifications of images with Christian names, which themselves were descendants and representatives of heathen idols. With such tenacity do men cling to a once well established popular custom. Minced pies having this origin and significance, it must be admitted that Puritans were not quite so narrow minded as they have seemed to be in their refusal to eat them at Christmas time. It is only within a generation that the Presbyterian and Congregationalist descendant of the Puritan of two centuries ago, has been persuaded to yield his principles and digestion to the uncovenanted mercies of the maker of Christmas pies—profane, idolatrous and indigestible.

**CHRISTMAS GIFTS.**—It is customary among the Saxons to dress their houses in green and give presents at the Feast of Yule. Gifts of money were given by the Romans at the Paganalia, [the name alludes to villages (*pagi*), a certain number of which were appointed by the emperor, and in each an altar was raised for annual sacrifices to their tutelary gods] which occurred near the beginning of the year; and the coins were received in earthen pots or boxes; hence the origin of the English Christmas box, which is now the name for the present which the box was formerly used to contain. Santa Claus, who is supposed to visit children on Christmas Eve, is the Dutch form of the name of St. Nicholas, the patron saint of children. According to a mediæval legend, he once saved the daughters of a nobleman from disgrace by throwing a mass of gold into the house in the night time. Hence presents were put into the shoes of children in the night time on the Feast of St. Nicholas, which came on the 6th day of December, that they might suppose them to be the gifts of St. Nicholas. When the modern stocking came into use, about two hundred years ago, it was substituted for the shoe as a more convenient receptacle, and the custom has become fixed on Christmas day.

The SATURNALIA was a festival observed by the Romans about the middle of December, in honor of the good Saturn, whom Lucian introduces giving an account of the ceremonies observed on this occasion, thus:—"During my whole reign, which lasts but one week, no public business is done; there is nothing but drinking, singing, playing, creating imaginary kings, placing servants with their masters at table. There shall be no disputes or reproaches, but the rich and poor, masters and slaves, shall be equal."

The Persians, as ancient writers inform us, used to teach their sons to ride, pay their debts, and to tell the truth.

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"I like THE INDEX very much, and shall certainly renew my subscription. Though I am but nineteen years old, I have been a member of a Baptist Church four years, and have always been greatly interested in religious questions. When I first joined the church, I would always meet the minister with a host of questions concerning the Bible-ideas, to which my reason would not be reconciled; and never having been satisfactorily answered, they proved to be nest-eggs of heresy, and for the past two years I have been gradually led to a knowledge of the truth as it is, not in Orthodoxy, but in Reason and Conscience. Hawthorne says the old and tattered garments of antiquity will not be changed for a whole new suit, but will or do renew themselves by patchwork. Now I for one want this radical move to be a good large patch on the soul of the times; and let us all see to it, that the patch is so put on that it will wear well. But I will not bore you with a long letter; perhaps you will bear with me if I send you another letter some time on this cause, to which I would gladly devote my whole life."

"Do not get discouraged; things are moving forward slowly but surely. Fossilization is crumbling. The blood quickens. When we grope in the darkness of doubt as to the success of our undertakings, the light may be breaking so far above us that our material eyes cannot penetrate to the great light. I sent two copies of THE INDEX to a friend, and lo! the seed fell on good ground, taking root, and bearing blossoms of hope and fruit. The latter I enclose to you with these comforting words,—"Be of good cheer!" for I will let fly other doves, hoping they may return like their mates, bearing olive branches also."

"According to promise, I send you two more names for THE INDEX, and hope they will come in time for next week's issue. I very much wish, though, you would send last week's paper for a commencement, on account of the 'Revival' article in it, which I know will be appreciated by both of the subscribers. I have been very fortunate in getting names of intelligent persons and those holding good positions in society, and I am quite proud of my achievements, but I know I can do better if I try hard."

"The article on 'Efficacy of Prayer' is excellent; in fact, the whole number is good. I do not like to say better than previous numbers. But I can say one thing—you are not *crawfishing*."

"Please send me your paper, THE INDEX. Let me be frank and say I have not the slightest sympathy with your religious views. We, however, like to read your paper. Whatever is human is interesting."

#### LOCAL NOTICES.

**FIRST INDEPENDENT SOCIETY.**—Regular meetings at 10½ o'clock A. M., Sunday, in Daniels' Block, corner of Summit and Jefferson streets. The public are invited.

**RADICAL CLUB.**—Meetings at 7½ o'clock P. M., Sunday, in the same place. Subject of discussion for Dec. 25:—"Why are Liberals less willing than Conservatives to make Sacrifices for their Ideas?"

**FREE EVENING SCHOOLS.**—The school for men and boys is held Monday, Wednesday, and Friday Evenings, from 7 to 9, in the hall over the U. S. Express Office, Daniels' Block. The schools for women and girls are held at the same time in Scott's Block, Cherry street; in Campbell's Block, St. Clair street; and at the Oliver House.

#### RECEIVED.

**THE FOUNTAIN:** with Jets of New Meanings. Illustrated with One Hundred and Forty-Two Engravings. By Andrew Jackson Davis. First Edition. Boston: WILLIAM WHITE & COMPANY, Banner of Light Office, 158 Washington St. New York: AMERICAN NEWS CO., Agents, 119 Nassau St. 1870. 12 mo. pp. 252.

**SUPREME COURT OF OHIO.** December Term, 1870. *The Board of Education of the City of Cincinnati et al., Plaintiffs in Error, versus John D. Miner et al., Defendants in Error.* Error to Superior Court of Cincinnati. Brief for Plaintiffs in Error. J. B. WALKER, City Solicitor, STALLO & KITTREDGE, STANLEY MATTHEWS, GEO. HOADLY. Cincinnati: ROBERT CLARKE & Co., 65 West Fourth St. pp. 12.

**TRUE UNITARIANISM.** By A. JUDSON RICH, Springfield, Mass. SAMUEL BOWLES & COMPANY, Printers, 1870. pp. 32.

**VICK'S ILLUSTRATED CATALOGUE AND FLORAL GUIDE.** 1871. JAMES VICK, Rochester, N. Y. pp. 96.



## Poetry.

## CHRISTMAS.

O blessed eve, pregnant with God's great love!  
 O lapse of fateful hours! O happy earth,  
 That thou shouldst travail in such wondrous birth  
 As shook with awe the amazed Heaven above!  
 With kindred throes thy sister Ether strove;  
 And, heralding its Lord, the new-born Star,  
 Than Sirius' orb intense intenser far,  
 O'er night's swart brow its web of radiance wove.  
 Hark to the sacred anthem choired on high,  
 That through the firmament's vast-vaulted fane  
 Poured rapturous floods of golden harmony;  
 Till reverent Echo caught the ecstatic strain,  
 And Earth conspired to swell the adoring cry—  
 "Glory to God! Peace and good will to men!"

1859.

ASTERISK.

## The Index.

DECEMBER 24, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

## ANNOUNCEMENT.

Enough orders for the bound volume of THE INDEX for 1870 have been received to ensure its issue at the end of the year. The republication of our back numbers is already commenced; and the promised index is in process of preparation, to be made a part of the last number of the year. Subscribers for the volume will oblige us by now forwarding the price (\$2.50), together with their address, plainly written, in full—post-office, county, and State,—in order to ensure safe delivery. When the two hundred and fifty copies have been all ordered, it will be thenceforward absolutely impossible to furnish a complete file for the year.

To each and all of our friends, we wish most heartily a "Merry Christmas!"

We will send THE INDEX, for the month of January, 1871, to any one who would like to examine the paper, FREE. Our subscribers will please send us the names of any such.

The *Watchman and Reflector* thinks THE INDEX is "nothing." The blunder is easily explained. The *Watchman* very unreflectingly looked into the *Reflector*, and mistook what he saw for THE INDEX.

Mr. Joel Moody, an article by whom will be found today among our "Communications," is lecturing in Kansas with great acceptance, if we can judge by the Topeka papers. His subject is—"The Reformer." Committees in that neighborhood seeking to engage liberal lecturers may address him at present at Topeka, care of Crane & Byron.

The approach of the end of the year will, we hope, remind many of our subscribers that their term of subscription expires with it. It will accommodate us all, if those who design to renew their subscription will do so at once, saving themselves interruption in receipt of the paper, and saving us unnecessary trouble with our mail-list. The kind words we have received from so many of our subscribers encourage us to hope that few, if any, will wish to discontinue.

## NIGHT SCHOOLS.

Last winter, as the readers of THE INDEX are aware, a Free Evening School for men and boys and an afternoon Industrial School for girls were sustained for several months with most encouraging success. They were started by ladies and gentlemen of the First Independent Society, but received generous aid from the Board of Education and prominent citizens of Toledo. So gratifying were the results of this experiment, and so strong was the proof of the necessity of such schools in the city, that at the earliest day practicable the original friends of the movement took measures to re-open free Evening Schools for the winter. Relying upon the friendly interest of the public in an enterprise of such proved utility, they obtained numerous signatures to a petition to the Board of Education, requesting the latter to appropriate funds for the support of Evening Schools, and to assume direction of them.

To this petition the Board made a prompt and generous response. They appointed Gen. C. W. Hill (Chairman of the Board), M. Shoemaker, Esq., and Dr. V. Braun, a Select Committee to act in the matter. At a special meeting of the Independent Society, held at the house of Mr. Guido Marx on the first of December, a note was received from Gen. Hill, requesting the appointment by the Society of a Committee of six to co-operate with the Select Committee above mentioned. Miss Henrietta Angier, Miss L. R. Robbins, Mrs. H. E. Howe, Mr. Guido Marx, Mr. H. L. Holloway, and F. E. Abbot, were accordingly appointed.

Three meetings of these two Committees were held forthwith (Dec. 3rd, 6th, 9th,) in Drummond Block. The Select Committee, by a very courteous vote, enlarged itself by the addition of the six persons just mentioned, as a joint committee of superintendence for the winter. To the appeals which were immediately issued (to be found on a previous page) fifty-five teachers responded by volunteering for the work proposed. The boys' school was opened Wednesday evening, Dec. 14, with about seventy pupils.

No teacher is expected to attend more than one evening a week, though several have offered to attend two or even three times. There is little doubt that the number of pupils will rapidly increase; and the prompt enlistment of so many teachers makes it almost certain that the supply will be equal to the demand.

To the Board of Education, and especially to the Select Committee appointed by it, the thanks of the entire community are justly due. Nothing could be more encouraging to the friends of the movement than the sympathy and energetic assistance given by these gentlemen; and we trust that the public will appreciate their labors. If a permanent institution for educating those whom the hard necessities of toil have debarred from all opportunities of acquiring the elements of knowledge shall grow out of the seed thus planted in hope and faith,—if the night schools shall become a part of the regular school system,—who can doubt that "every dollar thus invested will save ten dollars hereafter," by preventing pauperism and crime? Such schools are a better protection against social disorder than courts or jails. No one who sees the eagerness to learn which is manifested by this class of pupils can help rejoicing over the opportunity thus opened to them. Would that it might be offered in every city of the land!

## A VITAL DIFFERENCE.

An interesting letter addressed to Mr. Potter by Keshub Chunder Sen, of India, will be found in the "Department of the Free Religious Association." This native reformer, whose late visit to England attracted so much attention, is desirous of "mutual intercourse and co-operation" between the Association and the Brahmo Somaj. While most cordially reciprocating his brotherly sentiments, we feel constrained to point out an important difference in their bases of organization. The Brahmo Somaj, as its name implies, has a *Theistic creed* as its bond of union; the F. R. A. has its bond of union in the simple principle of *Freedom in Fellowship*. Theism, as a *creed*, is in our judgment little better than Tritheism. The American represents a broader idea than the Indian Association; and while its members cannot but feel the liveliest sympathy for the Hindu reform movement, they would be false to their own fundamental ideas, if they abandoned the principle of absolute freedom of thought for any creed, however true in itself or however precious to their own individual hearts. The friendliest and most brotherly relations should subsist between the F. R. A. and the Brahmo Somaj; but we must keep clearly before the public the all-important distinction between *creeded* and *creedless* organization, and forbear, out of sentiment or sentimentality, to swamp Free Religion in a "mush of concessions."

Mr. H. L. Green, the indefatigable and efficient Secretary of the Syracuse Radical Club, sends us the most encouraging account of its doings. Its Reading Room is stocked with liberal papers and periodicals, kept open every day and evening in the week, and provided with sufficient funds to ensure its existence two years, at least. The Club holds discussions every Thursday evening, and secures lectures on Sunday—Mr. C. D. B. Mills recently reading a fine one on "The New Spirit of the Age." Every town of considerable size ought to do as well; and even every village ought to have its faithful half-dozen to work for liberal thought and purer social life.

The Washington (D. C.) *Iconoclast*, which has been heretofore managed by the National Liberal Reform League in general, will be henceforth under the particular management of one of its members, whose name is not given. It is evidently in the hands of thinking and reading people. We have been struck with the great excellence of the number for December 1, in point of liberal thought, pure English, and good taste. The new editor understands how to be radical without being coarse, and makes a paper which, though very small, is very interesting. The price is only fifty cents a year. Address P. O. Box 190, Washington, D. C.

Mrs. Howe's circulars for the New York meeting in furtherance of a "World's Peace Congress" have been received. Who that has a heart can help wishing well to such an enterprise? Yet who that has a head can help thinking that the one absolute condition of peace among the nations is the cessation of ambitious aggressions? To that end, friends of peace, direct your efforts. Strive to overthrow the world's great tyrannies, and kindle in all hearts the spirit of freedom, justice, and reverence for mutual rights. All else is windy declamation.



## Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

### THE DOCTRINE OF "TOTAL DEPRAVITY," CONSIDERED FROM THE EVANGELICAL STAND-POINT.

MR. ABBOT:—It is with pleasure that I accept your courteous invitation to respond to the queries appended to my late communication in your paper—in other words, to discuss, from the evangelical stand-point, the so-called doctrine of "Total Depravity." In accepting this invitation, permit me to say, I am aware that you are according me a privilege that would hardly be granted you in any of our religious papers. It seems that the Milwaukee *Index*, while rudely and unsparingly assailing you, could not yet afford to quote your words. It seems to me he was either bound to do this or say nothing. I cannot understand how a Christian editor, because a Christian and an editor, is under any obligation to be ungenerous or unfair. The spirit of the Gospel is that of equity itself. Some of the subscribers of the *Independent* growl because, under the head of "Current Religious Views," the opinions of all classes of believers and of all sorts of unbelievers are given in their authors' own words. I have no sympathy whatever with this timorous policy. I believe it were much better to act as though we had some confidence in the truth, believed it could stand alone, and could bear its own weight. How ridiculous this weak trepidation, this quaking in our orthodox shoes, although several million strong, when, as one of your correspondents puts it,—"A baker's dozen of unorganized Free Religionists train a solitary siege-gun upon our Malakoff!" There is too much truth in the allegation you make that orthodoxy acts as though it was somewhat ashamed of itself in these days, or as if conscious of some mortal weakness,—seems to be so nervously sensitive to opposition or attack as to indicate anything but a quiet consciousness of the impregnable strength of its position. In justice, however, to these hunters of heresy and nervous guardians of orthodoxy, it should be said that they consider that there is infinitely more at stake than you do in connection with this matter of the propagation of religious opinions. They consider that, especially in the case of the young, the ignorant—those whose minds are immature or untrained to thought—their immortal souls are in peril. You, as I understand it, believe no such thing. In your estimation the embracing of an error, or a false doctrine, even though it be a material one, is attended by no specially fatal consequences. The orthodox man, however, believes that unbelief on what he considers vital points is attended by immortal perils and irretrievable losses. This will go far to explain the nervousness and timidity above referred to—this seeming illiberality and narrowness on the part of orthodoxy. Though it does not altogether excuse, it does yet partially justify its want of that magnanimity and breadth of charity which should indeed ever characterize Christian manners and Christian thought.

I am, then, to say something about the doctrine of "Total Depravity" and its effects upon the minds of those who truly believe it. In what may be offered, it shall be my object to get at the thing itself, whatever it may be, regardless of any popular or time-honored modes of expressing it—to define its substance, while stripping it of its withered and wasted husk. And here it may, it must be admitted that, though doctrines themselves may not change, their forms of expression—the methods of defining, interpreting, expounding, or applying them—do inevitably undergo changes from time to time. Hence the folly of any stereotyped symbol, any elaborate creed that is to answer our purposes for all time. An unwillingness to recognize this law on the part of the Christian Church has led to precisely those absurdities of conduct you hardly exaggerated in a late editorial:—"It (orthodoxy) seeks nervously to hide its defection from its own standards under noisy protestations of fidelity to them. Old phrases are retained, but emptied of old meanings. Old creeds are loudly reiterated, while old doctrines are quietly discarded." This tendency to hold on with such fearful tenacity to "old phrases," after they are emptied of their original meaning,—to cling to certain forms of expression long after their soul, their real life and power, have gone out of them,—is, I venture to think, a culpable weakness. To many how preposterous it seemed, when, a few years ago, the representatives of the most powerful denomination in New England went down to Plymouth Rock, and for the sake of a sort of historical consistency re-affirmed their allegiance to the old Westminster platform, when not one in a hundred of those ministers ever intended to preach the cardinal, distinguishing doctrines of that platform! Unequal to the great occasion, those divines could not sufficiently emancipate themselves from this rooted prejudice in favor of ancient forms, to affirm their belief unequivocally in a living tongue—in the language of to-day. Forms will perish. They are human. But the truth abides. That is divine.

"The eternal years of God are here."

And he is thrice, and wilfully blind, who does not see that, while the substance of evangelical faith, in all its material features, is still just as firmly and loyally adhered to by the church as ever it was, modes of interpretation, forms of expression, habits of thought and feeling in regard to that faith, are today no longer what they were yesterday. In speaking upon the subject of "Total Depravity," then, I shall attempt to represent the matter (as nearly as I can) as it exists in the thought and convictions of the live men of the church of to-day.

"Total Depravity." This phrase is not found in the Bible. It is one of the "stock-phrases of a sect," and, as such, it should have been abandoned long ago. It never fell from the lips of Jesus. Paul never once employed it. The New Testament is not responsible for it. A proper Bible-Religion can in no wise reasonably be held responsible for it. Many repudiate it. Nay, most evangelical teachers at the present time discard it. They discard it because it is misleading. *Total Depravity!*—on its face, how hideous its aspect! Is it a wonder men have revolted from the picture? This conception of unregenerate Human Nature will do to go with other atrocities of Calvinism—of *Calvinism*, mind you, not the Gospel itself—such, for example, as its ancient representations of the divine character, and of the doom of the lost,—representations which men ought to hate, and which Methodists have always been ready to reprobate, denounce, and stigmatize as outrageous, as the rankest Liberal or Radical. But because such odious and unwarrantable representations of Bible truth have been made, is the truth itself to be considered as invalidated, any more than true science should be considered as unworthy of our confidence, because of the vagaries, the senseless assumptions and conjectures, the insane ravings, and superstitious notions, that have from time to time been put forth in its name? I have said that this phrase, "Total Depravity," is misleading. Evidence of this we have in the fact that not one in fifty of those who contemptuously fling this phrase in our teeth seem to have the slightest idea of what, at least at the present time, is intended to be expressed by it. Who can ever estimate the amount of misapprehension, mischief, needless controversy, and unnecessary bitterness, that has been occasioned by the unauthorized use of this unfortunate phrase!

Yet while, as we have seen, this speculative dogma of man seems to embody a conception which we instinctively repel as extravagant and unjust, and plainly contrary to what we know of the many graces and virtues of unconverted men, it cannot be denied that it stands for what is considered a fundamental truth in connection with the Christian scheme. Let us try and find out just what that truth is. While often used so as, in reality, to express what is false, it may be that this dogma is also capable of being so stated as to express that which is true.

1. The term "total" is intended to apply simply to man's religious nature. As popularly understood, this dogma signifies this,—that man, naturally, is utterly without power to lift himself to the conscious knowledge of God's love. More philosophically expressed,—without the quickening influence of the Divine Spirit, voluntarily sought, there is no life in the moral faculty—no sight in the spiritual eye (Faith)—no hearing in the spiritual ear—no sensibility in the spiritual nature. As the result of this, there is no joyful, inspiring sense of God; there is no loyalty to him—no supreme love to him. On the other hand, there is insubordination, yes, "total" insubordination, to divine control. A person may be nobly and beautifully endowed and developed socially and domestically, on the plane of secularity; and yet, so far as God is concerned, have a hard and "carnal" heart—a heart which "is in enmity against God." He may not be conscious of that enmity. He will not, until God manifests himself to him as a governing, restraining power, any more than your child can be conscious of its latent and fierce opposition to your will so long as he is permitted to have its own way. Nor need this slumbering enmity to God necessarily prevent the cultivation of social graces, and even very many noble qualities of head and heart. A man may be a very amiable man, exemplary in all social and domestic relations, and yet be a Tory, or a Rebel, for all that,—may yet bitterly and relentlessly hate and assail the government. Still, as were natural, this paralysis of the spiritual or Faith faculty—of this distinctively God-ward side of our nature—tends greatly to paralyze also or pervert the other and lower and otherwise comparatively unimpaired faculties of our being; so that, as a matter of fact, men as a rule incline to evil rather than good, our average humanity vastly preponderating in the direction of vice.

Now, then, there may be a difference of opinion as to the propriety of representing this human disability as "total depravity"—a phrase that might, with the utmost propriety, be also applied to the infernal demon in hell. It may be doubted whether the foregoing is a correct representation of the facts in the case. Yet I am quite certain that this is just precisely what is meant by the dogma in question. Now, then, is there anything in the doctrine thus defined inconsistent with correct views of self-respect—anything to lead a man to feel ashamed of himself—any farther than he is consciously blame-worthy for living beneath his privilege, or for wilful neglect of duty?

2. A few distinguished teachers in the evangelical ranks consider depravity simply as weakness, unripeness, want of development, disorder, disease. Prominent among these are Henry Ward Beecher and Dr. Horace Bushnell. Here the term "total" can only fairly apply to infants,—they being regarded as "totally depraved," only in the sense of being utterly undeveloped—"very far gone from original righteousness," only in the sense of being very low down in the scale of development. Here, moreover, there is properly no "Fall"—no element of malignity. Yet these teachers hold fast to their evangelical position by insisting that true or satisfactory development can never be reached without voluntarily sought and personally experienced help from God. No happy, contented, well-rounded or balanced development, particularly of man's higher, nobler, spiritual nature,—that part of him by which he holds sweet commerce with the skies,—can be realized without faith in

Christ; that is, such a union of the soul to God, through Christ, as brings that soul habitually, permanently, rejoicingly under the influence of considerations drawn from another world. And this is "Salvation,"—the entering of the soul fully into the divine order—having God, as it were, flowing through it by his own perfect will, "even as he sways to unswerving obedience the tides of the sea or the rounds of the stars."

What is there specially objectionable about such a doctrine of depravity as this? Man is feeble, comparatively helpless. He needs the assistance of the God who made him to enable him to rise to the top of all his glorious possibilities. The Gospel shows him how he may place his hand in God's, and thenceforth joyfully, victoriously walk in the "path of the just,"—a way that to his opening vision and inspired and glowing heart grows "brighter and brighter even unto the perfect day."

R. H. HOWARD.

["Total Depravity," in the system of genuine orthodoxy, is that utter ruin and deprivation of human nature on account of which God condemns all men without exception to an everlasting hell, unless they escape this horrible doom by availing themselves of the "Atonement of Christ." This "Depravity," without which there is no need of any "Atonement," Mr. Howard has very effectually rationalized away.—ED.]

### THE VOYAGE OF DEATH.

[Our friend, Seth Hunt, of Northampton, Mass., whose name is familiar to the advocates of every good cause at the East, sends us a copy of his remarks at the funeral of George B. Eastis in that town, Jan. 19, 1870. They were first printed in the Northampton *Free Press*, and seem to us so beautiful that we cannot withhold them from our readers. When "laymen" are everywhere able to speak on such occasions such words of real religion, one of the chief reasons for a separate class of "clergymen" will be removed.—ED.]

Learning that opportunity would be given to any one who chose to make remarks on this occasion, I have placed on paper a few thoughts suggested by the event which has called us together.

Death, more than any other scene in man's history, has been shrouded in gloom and made to serve the ends of superstition. But Paul appears to have had in his mind a state of things in which death would be stripped of its sable vestments and those dread attributes with which ignorance and fear have clothed it, and made no longer a terror and an enemy, but a blessing and a friend. This victory over death, I believe, is to be brought about by increase of knowledge and wiser views of the Divine arrangements. Death is not an arbitrary penal infliction, but the necessary result of physical life. The light of science which, so far as it is true, is a Divine revelation, has already done much to give us the victory over death.

In the first place, it has shown that death is not attended with that physical suffering which is generally supposed to accompany dissolution. So far from being generally painful, there are good reasons for believing it is, at the last, an absolutely pleasurable experience. It is found that, where a bodily disorder has gone to that extent that death must be the final result, the sufferer is gradually and willingly detached from his hold on life, and led to look with comfort on his approaching end.

Another way in which the light of science is overcoming the fear of death is by clearing away the mystery, darkness and uncertainty into which death seems to plunge us. A little child peoples the dark cellar with ghosts and demons; but let his father give him his hand, and he will walk unafraid into the imaginary haunt of spectres. So let us take hold of the Divine hand and walk through the valley of the shadow of death, fearing no evil. And this we can do by realizing the great truth, that the same laws run out to the farthest bounds of the universe. God is not one thing here, and another there. Death is not the entrance into eternity. Eternity is here, and eternity is there.

The voyage of Columbus which led to the discovery of America, affords, it seems to me, good illustrations of the false and true ideas of the future state. In the little bark of the great discoverer, were ignorant, and as a consequence, superstitious men. To them the sea ended at the brink of a bottomless abyss, so that if they went on, they imagined the ship would plunge into the blackness of darkness, or a fathomless pit of unknown horrors. Columbus, on the contrary, had grasped the hand of the Heavenly Father, by a knowledge of His laws. The light of science dispelled the darkness with which his men had shrouded the uttermost part of the sea, and he feared no evil. While his men shrank back, he was eager to go forward. He went forward, and the new world was found to be the same as the old, solid and sure; subject to the same laws; blessed with the same Father's care.

Our young brother whose remains lie before us, I have reason to believe, went in the spirit of a Columbus into that new world which lies beyond our vision. Knowing the wisdom and goodness of the Heavenly Parent here, he did not doubt he would find in Him the same attributes there. And these sentiments on the part of his parents and other kindred, I feel assured, largely mitigate the sorrow of their final parting.



## RADICALISM.

CASTLETON, ILL., Oct. 23, 1870.

FRIEND ABBOT:—It was by mere chance that I stumbled upon your paper, through what I called at the time a very good advertisement in the columns of the *Liberal Christian*. In that paper's comment upon THE INDEX and its editor, I was satisfied that I had found something worth supporting, and I must say that I have not yet been disappointed.

This part of God's creation is full of Methodism, and, of course, full of ignorance, superstition, and all the ungodliness consequent upon such a state of existence. But there are signs of progress, nevertheless, and in most communities I presume it to be the same. The gradual in-creeeping of Universalism is a slight manifestation of this progress, and the country only needs a little more *irrigation* to bring forth a harvest of positive radicalism.

It so happens that I am only a poor farmer; but I can love truth just as much as if I were one of the greatest philosophers or statesmen that ever lived. I was not educated while young, simply because my parents did not know their duty. Had they been as radical as I am to-day, I should have received what the world terms a finished education. But the education I did not get; at least it was so thought, and I was left to float hither and thither upon the world's surface, and keep myself from sinking to the bottom. But the world knew nothing of what was then going on within. If it had had eyes, it might have seen Radicalism then, as now. I looked out upon the world, and saw that mankind were given over to *inventions* of their own. Whatever was done, was done according to *system*, and I believed that all the denominations were far from the truth, and in a poor way to find it. My radicalism then said to me,—"Wait until your mind is a little more matured, then look into these things." That radicalism saved me,—saved me from selling myself, body or soul, to any sect or creed or form whatever. He who knows God as the Radical, and the Devil as the Conservative, and who despises the latter as much as he loves the former, what greater radical can there be than he?

One reason why Radicalism is not more generally accepted is that it leaves so little room for speculation. Policy and dishonesty are no friends to the radical portion of mankind. Speculation rules the day, hour and moment. Truth is only served when it will pay best; and if it does not pay, it is thrown overboard as a worthless article.

In my own view, conservatism is nothing but want of reverence for truth. All its reverence is for that which it has already got, and which it says is enough. Its object is to keep upon the safe side always, and trim its course to suit anybody and everybody. In short, it aims simply to please mankind. Its godliness is all put on, and serves the *outward God* that the multitude has ever sought after, and are seeking to-day.

Material gods have always existed; the worship of idols is nothing new, and has only changed form. "But what can you show for Radicalism?" ask the multitude. I answer, *much*. Truth and knowledge are diffused by radicalism, which means, simply, *deep irrigation, thorough tillage, live work, real life, truth-seeking, and truth-finding*. What is there more than this?

Yours truly,

C. W. NEWTON.

## "SECOND PLEA FOR NECESSITY AND FREEDOM."

FRIEND ABBOT:—Man is so closely related to inorganic matter, so rooted in the soil out of which he grows, I do not wonder that the advocates of Necessity hold so firmly to the denial of all Freedom. And on the other hand man being possessed of such mental activities, I do not wonder that the advocates of Freedom hold to the denial of Fate. Fate and Freedom are opposites, yet not incompatible. They are opposite expressions of one force.

The whole question resolves itself into one of Cause and Effect, namely,—Is there such a thing as a free cause? That is, one originating and expressing itself in a particular intelligence. And here there is generally a play upon words. Let us analyze therefore the conclusion of L. T. I. in your issue of October 29., prop. 1, of his PLEA FOR NECESSITY—"Free choice must be a something from nothing."

Analysis: Choice is a something or a nothing. If nothing, it is not. But it is; not as a negation, but as a positive reality.

Definition: Choice is a mental determination. In the sense of materiality, it is nothing, but in the sense of mentality, it is a thing done or determined. It is not a thing like salt, but a thing like virtue. Virtue is not a negation, a mere non-existence of something, but a reality, a potency, a mover of matter, a force. It has no materiality about it, yet exists as a fact of this world, as truly as the chloride of sodium. The same might be said of Knowledge. It is not made up of atoms, but is a *something*, a reality, a power; the mover of matter, a force. We can predicate much of knowledge, virtue, choice; very little of matter.

That knowledge, virtue, choice, are causes, perhaps none will deny; but are they ever *free* causes? To answer this we only have to deal with the word *intelligence*. Knowledge, virtue, choice, could not exist as free causes without intelligence. Their soul is *intelligence*. But intelligence is always free; there are no fetters that can bind it to fate. An intelligent choice is always a free choice. There is nothing back of intelligence to cause it; it is the absolute cause itself. Intelligence cannot be originated; it was, and

is. It is the original. As well affirm a beginning to Matter and Force. There is no getting behind Intelligence for its cause. It is the crowning attribute of Infinite Force. There are many reasons for this affirmation which space prevents my dwelling upon. I throw it out here for a subject of thought.

Now, choice implies knowledge, conscious thought, prevision; as such it is *intelligent force*; and it must be a free cause, because intelligence has no antecedents. *It has no cause before it. It lies back of, and is independent of all motives, or conditions.* True, it is a finite expression of an Infinite Cause, or a spark of Infinite Intelligence with man, but as such, it is identical therewith, and uncaused. All motives lie in the bosom of Intelligence, and are evolved therefrom. Intelligence exists without motives, but no motive can exist or come into existence without Intelligence preceding it.

To say one has choice without freedom, is a contradiction in terms. It is like saying one acts without doing anything, or has conscious thought without knowing it, or that his actions are willed involuntarily. But fated choice negatives all original action, all new mental condition, all variation through design; in short, it negatives all intellectual progress. To prove that man has not freedom as a formative cause, is to prove that man has no choice, nor prevision, and that what the future reveals is all necessitated and must come to pass, not because of man's designs and efforts often to govern future events, but in spite of them. This fact plainly contradicts, e. g. those of horticulture and stock-growing. Man can often reveal and absolutely control future events, through design. How, if not free? How, if certain acts of man be not final causes?

So much for Freedom; now a word on Necessity. Action in the animal may not always be intelligent. It may be unconscious, automatic, or the result of habit. Many of our actions are instinctive, or the result of transmitted habit. Herein we are machines. The tendency to like habits of thought and action as exhibited in our ancestors may come to us by proper inheritance; herein we are driven often by an uncontrollable force. But no conscious thought, or intelligence as such, was ever transmitted. The capacity to receive impressions from without, or the tendency to ancestral habit has only been transmitted. In other words: Intelligence comes into us after we are born. No one can transmit Euclid's Elements to his child. Now, we receive the *capacity* for Intelligence to dwell in, from an aged world of ancestral growth and habit, and as our capacity increases it makes room for a greater indwelling of Intelligence, and in degree, yet not in quality, we also grow in freedom. We are tethered to ignorance with an elastic cord, which we may stretch as we reach out after knowledge. Yet we shall always hobble about the pole of our ignorance, and be free only to the extent of our capacity to receive from the inflowing fountain of Intelligence. And this Intelligence is the uncaused moving cause and part of ourselves. In fact, the more Intelligence we possess, the more there is of us, as free causes.

Your truly,

JOEL MOODY.

MOUND CITY, KANSAS, NOV. 10, 1870.

CHRISTMAS IN NORWAY.—Nowhere, perhaps, is the conventional greeting, "A Merry Christmas," more appropriate than in Norway. Here the Yule or Christmas is celebrated as a national feast by all the inhabitants, from the poor cotter to the wealthy *Udaller*.

In the mountain districts especially, this one great holiday of the year is kept with a heartiness and a primitive hospitality unknown in less remote regions. All work is suspended for thirteen days. The entrance of every house is decorated, and the walls of the kitchens are roughly adorned with gaudy pictures, fantastically painted in water colors. Throughout Christmas Eve and Christmas Day the merry-making is entirely domestic, restricted to the members of each family and household. Not even a friendly visit is paid. On the following days the neighbors assemble at each other's houses by turns for carousing. No regular meal is provided, but open house is kept, the table richly spread for all comers. No stranger is allowed to leave the house until he has partaken of the strong Yule ale, which is served in true Norwegian fashion, cask following cask in rapid succession. A sort of recitative is chanted from time to time:

"Let the bowl pass quickly,  
Joyfully let it circle  
Round the table  
Nobly, richly spread."

On these occasions the servants sit at the same table with the host, his wife and family. All are dressed in their gala attire of rich colored cloth, trimmed with gold and silver braid, the women wearing caps and aprons of brilliant hues.

THE FEAST OF YULE.—Yule, Yool, Iul or Jol is a Gothic word, signifying a "sumptuous treat;" and particularly applied to a religious festival, first among the heathens and afterwards among the Christians. By the latter it was given to Christmas; which is still known under the name of Iul or Yool in Denmark, Norway, Iceland and Sweden. As this feast had originally been dedicated by our heathen ancestors to the sun, their supreme deity, the Christians, for the purpose of engaging the minds of their gentle brethren, celebrated it in memory of Christ.

"I am the Great American Traveller," said Daniel Pratt, the great American bore, as he entered, uninvited, a certain newspaper office. "Well, travel!" was the sententious and only response of the editor.

## Department

OF THE

## FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

## OFFICERS OF THE FREE RELIGIOUS ASSOCIATION.

PRESIDENT—Octavius B. Frothingham, New York City.  
VICE PRESIDENTS—Robert Dale Owen, New Harmony, Ind., Rowland Connor, Boston; Thomas Wentworth Higginson, Newport, R. I.  
SECRETARY—Wm. J. Potter, New Bedford, Mass.  
ASSISTANT SECRETARY—Miss Hannah E. Stevenson, 19 Mt. Vernon Street, Boston.  
TREASURER—Richard P. Hallowell, 98 Federal Street, Boston.  
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## THE CRIMES OF REPORTERS.

We wish some one would write an essay on the crimes of reporters. We have no room for it here, nor is this exactly the place. The Free Religious Association has not been specially wronged in this respect. Its public meetings have fared as well at the hands of the newspaper press as those of other bodies. It has found not a few reporters thoroughly in sympathy with its principles and aims, and taking special care to present them to the public faithfully. And on the other hand, it has had the common misfortune of being reported by unappreciative, ignorant, and careless men. In a few instances theological prejudice and malice on the part of the reporter have evidently colored his notes.

Usually, however, so far as the Free Religious Association is concerned, ignorance and carelessness in reporters are the faults of which it would complain. And when we consider how many people get their only idea of a public convention or a society through a newspaper report of its proceedings, these faults in reporters may well be called crimes. They are crimes against the public as well as against the meeting or speaker that is thus falsely reported. Prudent people, it is true, who are in the habit of attending public meetings and then reading the accounts of them in the newspapers, learn to put very little trust in newspaper reports of public meetings. But not all people exercise this prudence, or have learned the necessity of caution in reading an ordinary newspaper abstract of a public speaker's remarks. And it is amazing that newspaper men, that even publishers and editors of high repute, should so little feel their responsibility to public speakers and to the public in this part of their work. Men who have no qualifications for the office except a partial knowledge of some system of short-hand writing, are deputed to report an address, (not *verbatim* but in abstract), which deals with subtle principles, and, perhaps, with personal opinions and character, and which follows a close line of logic. The reporter catches at a few points here and there, which seem to him most substantial, or where perhaps a laugh is raised, and ties them arbitrarily together, and that is his abstract! No wonder that some of the most thoughtful writers and speakers now shrink from addressing any public meeting where reporters are allowed. They feel no assurance that the newspapers will not report them as saying things precisely opposite to what they actually may say.



We have been led to write thus because we have in mind two or three instances where the speakers of the Free Religious Association have been grossly misrepresented by the newspaper reports. At the annual meeting last May one of the Boston newspapers, in attempting to report Mr. Thos. Vickers' address on the Relation of Religion to the State, put into Mr. V.'s mouth, as his own opinions, arguments which he quoted from his opponents on this question to show their absurdity,—among which was a portion of an address which he read from one of the speakers of the Pittsburg Convention, that was held in the interest of amending the U. S. Constitution so as to make it recognize the Christian religion, and which he repeated to expose the dangerous tendency of this movement to a subtle union of church and state. Mr. Vickers' address was perfectly clear on this point. The confusion and absurdity of the report were the result of the reporter's ignorance or carelessness: and yet he made just enough sense not to indicate to any reader who had not heard the address what the blunder was. In a report of one of our Western Conventions Mr. Towne was represented as comparing the Koran with the Bible, and as saying "that of the two he thought the Koran the best." We heard Mr. Towne, and know that, when he spoke of the two books as a whole, he said definitely the very opposite of this. Yet this reported saying, with some others taken apart from the connection in which they were uttered, have been quoted and circulated as evidence of the blasphemy and vapidness of these Western Conventions. We have heretofore given credit to the Western journals as a whole that reported our recent Conventions, for their generosity in space and their general accuracy. But this judgment is to be taken as a comparative one, and as not covering every report that was made. And we wish it distinctly understood that, though the reports of some of the daily papers have been reprinted in THE INDEX, they are not to be considered as official. They give a general idea of what was said and done, but an imperfect one; and in some particulars are far from authentic.

We have spoken only of the ignorance and carelessness of reporters. And these, though in a somewhat figurative sense, sometimes amount to the magnitude of crimes. But we want to add, and with emphasis, though it may not precisely belong here, that professed reports of public meetings are sometimes so malicious in intent as to be libellous, and a fit occasion for invoking the protection of the law, were there any chance of getting the wrong set right in that way. There are newspaper reports of public religious meetings, printed in New York every Monday, which ought to be suppressed by the stern hand of public justice as malignant and criminal defamation of character.

#### LETTER FROM CHUNDER SEN.

We have just received the following letter from this distinguished reformer of India, which announces his safe arrival in his native land and also his regrets that he could not at this time visit America:—

THE BRAHMO SOMAJ OF INDIA,  
CALCUTTA, Oct. 26, 1870.

DEAR BROTHER,—I owe you a hundred apologies for leaving your kind message unanswered so long. In anticipation of your invitation, I had almost made up my mind to visit America after making a short stay in

England. But owing to illness and the urgent necessity of prolonging my stay in England and cultivating a deeper intercourse with the leading men of the place with a view to ensure the success of my mission, I was unfortunately compelled to abandon the idea. Nothing, I can assure you, would have gladdened and encouraged me so much as a visit to your great and glorious country; and I would surely have undertaken a voyage across the Atlantic but for the above reasons. Should it please God, I may do so at some future time.

In the meantime accept my warmest thanks for your kind invitation, and my cordial regards for you, the Free Religious Association, and the whole body of liberal thinkers in America. I am sure that in the fulness of time all the great nations in the East and in the West will unite and form a vast Theistic Brotherhood, and I am sure that America will occupy a prominent place in that grand confederation. Let us then no longer keep ourselves aloof from each other, but co-work with unity of heart, that we may supply each other's deficiencies, strengthen each other's hands, and with mutual aid upbuild the House of God. Please take this subject into serious consideration, and let me know if you have any suggestions to make whereby a closer union may be brought about between the Brahmo Somaj and the Free Religious Association,—between India and America,—and a definite system of mutual intercourse and co-operation may be established between our brethren here and those in the New World. Such union is desirable, and daily we feel the need of it more and more. Let us sincerely pray and earnestly labor in order that it may be realized under God's blessing in due time.

With brotherly love,

I am ever yours,

KESHUB CHUNDER SEN.

SENTENCES.—Even to evil-doers is God merciful; may we all live before Thee without sin, faithfully observant of thy eternal laws.—*Hindu.*

Immortality is the wish of the soul of the pure.—*Purées.*

Charity, which feeds the poor, praise we.—*Par-see.*

By nature, men are nearly alike; by practice they get to be wide apart.—*Chinese.*

Assist one another according to justice and piety, but assist not one another in injustice and malice.—*Koran.*

Be shining as the Sun; be pure as the Moon.—*Par-see.*

#### PUBLICATIONS.

The Report, in pamphlet form, of the ANNUAL MEETING of the FREE RELIGIOUS ASSOCIATION for 1870, can be obtained by applying to the Secretary, W. J. POTTER, NEW BEDFORD, MASS. It contains addresses by O. B. FROTHINGHAM, on "The Idea of the Free Religious Association;" DAVID A. WASSON, on "The Nature of Religion;" MRS. E. D. CHERNEY, on "Religion as a Social Force;" F. E. ABBOT, on "The Future of Religious Organization as affected by the Spirit of the Age;" S. JOHNSON, on "The Natural Sympathy of Religions;" RABBI WISE, on "The Universal Elements in Judaism;" COL. T. W. HIGGINSON, on "Mohammedanism;" WM. II. CHANNING, on "The Religions of China;" W. J. POTTER, on "The Religions of India;" and an abstract of a discussion on the "Relation of Religion to the Public School System of the United States." This Report is specially representative of the principles of the Association. Price 50 cents. In packages of five or more 30 cents each. Also CHANNING'S Address on "THE RELIGIONS OF CHINA," (a careful and instructive essay, of particular interest at this time to Americans) in a separate pamphlet for 20 cents.

The ANNUAL REPORT for 1868 and 1869 (at 40 and 50 cents respectively), Rev. Samuel Johnson's essay on "THE WORSHIP OF JESUS" (50 cents), and an essay on "REASON AND REVELATION," by WM. J. POTTER (10 cents), all published through the Association, can also be obtained by applying to the Secretary.

#### ADVERTISEMENTS.

### Nature's Gifts, SCIENTIFICALLY DEVELOPED.

As mankind, from indigestion or other causes, have been doomed to suffer from disease, so also has remedy for disease been provided. Our hills and valleys abound with roots and herbs, which if scientifically prepared and compounded, will restore health and vigor to the invalid. To find such a remedy we should seek one that has stood the test of age.

#### HOOFLAND'S GERMAN BITTERS!

*Sure Cure for Liver Complaint. Sure Cure for Dyspepsia, Sure Cure for Debility, Sure Cure for Jaundice, Sure Cure for Marasmus.*

And all affections arising from weakness or want of action in the Liver or Digestive Organs. The great remedy for

**IMPURE BLOOD,**  
And all diseases arising from it. The great preventive of

**FEVER AND AGUE!**  
It is an impossibility for any one to have fever and ague, if they will use a few bottles of this remedy each spring and fall.

**\$100 \$100 \$100**

Will be given for any case of this disease that occurs to any one that uses the Bitters or Tonic as a preventive.

Those who have the Fever and Ague will find, after the chills have stopped, that by using a few bottles of the Bitters or Tonic, the disease will not return.

These remedies will rebuild their Constitution faster than any other known remedy.

The remedies were placed before the public thirty years ago with all the prejudices of so-called "patent medicines" operating against them, but gradually their virtues became known and now, to day, they stand at the head of all preparations of their class, with the indorsement of eminent judges, lawyers, clergymen and physicians.

Read the following symptoms and if you find that your system is affected by any of them, you may rest assured that disease has commenced its attack on the most important organs of your body, and unless soon checked by the use of powerful remedies, a miserable life, soon terminating in death, will be the result.

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Constipation, Flatulence, Inward Piles, Fulness of Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Disquiet for Food, Fulness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach, Swimming of the Head, Harried or Difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Dull Pain in the Head, Deafness of Pre-ception, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flashes of Heat, Burning of the Flesh, Constant Imagining of Evil and Great Depression of Spirits.

All indicate disease of the Liver or Digestive Organs, combined with impure blood.

#### HOOFLAND'S GERMAN BITTERS!

Is entirely vegetable and contains no liquor. It is a compound of Fluid Extracts. The Roots, Herbs and Barks from which these extracts are made, are gathered in Germany, all the medicinal virtues are extracted from them by a scientific chemist. These extracts are then forwarded to this country to be used expressly for the manufacture of this Bitters. There is no alcoholic substance of any kind used in compounding the Bitters; hence it is free from all the objections incident to the use of a liquor preparation.

#### Hooiland's German Tonic

Is a combination of all the Ingredients of the Bitters with the purest quality of Santa Cruz Rum, Oranges, &c. It is used for the same diseases as the Bitters, in cases where some pure alcoholic stimulus is required.

#### TESTIMONY

Like the following was never before offered in behalf of any medical preparation:

HON. G. W. WOODWARD,  
Chief Justice of the Supreme Court of Pennsylvania, writes Philadelphia, March 16th, 1867.

I find "Hooiland's German Bitters" a good Tonic, useful in diseases of the digestive organs, and of great benefit in cases of debility and want

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of nervous action in the system.

Yours, truly,

GEORGE W. WOODWARD.

HON. JAMES THOMPSON,  
Justice of the Supreme Court of Pennsylvania.

Philadelphia, April 22d, 1866.

I consider "Hooiland's German Bitters" a valuable medicine in case of attacks of indigestion or Dyspepsia. I can certify this from my experience of it.

Yours, with respect,

JAMES THOMPSON.

HON. GEO. SHARSWOOD,  
Justice of the Supreme Court of Pennsylvania.

Philadelphia, June 1st, 1868.

I have found by experience that "Hooiland's German Bitters" is a very good tonic, relieving dyspeptic symptoms almost directly.

GEO. SHARSWOOD.

HON. WM. F. ROGERS,  
Mayor of the City of Buffalo, N. Y.

Mayor's Office, Buffalo, June 22d, 1869.

I have used "Hooiland's German Bitters and Tonic" in my

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family during the past year, and can recommend them as an excellent tonic, imparting tone and vigor to the system. Their use has been productive of decidedly beneficial effects.

WM. F. ROGERS.

HON. JAMES M. WOOD,  
Ex-Mayor of Williamsport, Pennsylvania.

I take great pleasure in recommending "Hooiland's German Tonic" to any one who may be afflicted with dyspepsia. I had

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the dyspepsia so badly that it was impossible to keep any food on my stomach, and I became so weak as not to be able to walk half a mile. Two bottles of Tonic effected a perfect cure.

JAMES M. WOOD.

JOHN EUTERMARCK, ESQ.,  
Law Partner of Judge Maynard, Williamsport, Pennsylvania.

This is to certify that I have used "Hooiland's German Bitters" for dyspepsia, and found it an invaluable remedy.

CAUTION.—Hooiland's German Bitters are counterfeited. See the signature of C. M. JACKSON on the

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wrapper of each bottle. All others are counterfeit.

Principal Office and Manufactory at the German Medicine Store, No. 631 ARCH STREET, Philadelphia, Pa.

CHAS. M. EVANS, Prop'r.

(Formerly of C. M. JACKSON & CO.)

PRICES.—Hooiland's German Bitters, per bottle, \$1; Hooiland's German Tonic, half doz., \$5; Hooiland's German Tonic, put up in qt. bottles, \$1.50 per bottle, or half doz. for \$7.50. Do not forget to examine well the article you buy in order to get the genuine. For sale by all druggists and dealers in Medicines every where.

34—cow 17



## ADVERTISEMENTS.

# THE INDEX PROSPECTUS FOR 1871.

THE INDEX was established in November, 1869, and is just closing its first yearly volume.

We deem it proper, therefore, to submit the following Prospectus of Volume II for 1871, and ask the friends of the cause it represents to make active efforts to increase its circulation and usefulness. There is quite a large number of persons in almost every community, both in the church and out of it, who would subscribe for such a paper, if the matter was properly presented to them, and especially if they were urged a little to do so by a neighbor. We cannot afford to send out travelling agents, nor would they succeed so well in getting names as persons of local influence. We therefore have determined to use the funds it would cost to get our paper before the people, in another way, namely, in the purchase of articles of value to be given as premiums to those who make up lists of subscribers; thus presenting to the friends of free thought and pure religion the double motive of doing good and getting paid for it.

N. B. The subscription price of THE INDEX is Two Dollars a year in each and every case, invariably in advance.

## PREMIUMS.

**For Fifty Names,** we will give one of PRINCE & CO.'s four Octave Melodeons (price \$65.) or a complete copy of CHAMBERS' Encyclopedia of Universal Knowledge, in ten volumes (price \$50).

**For Forty Names,** we will give a Wilson's Family Sewing Machine, one of the best Machines made.

**For Twenty-Five Names,** Webster's Royal Quarto Unabridged Pictorial Dictionary (price \$12), or one of the following Chromos:

The Three Tom-Boys (Prang's), price..... \$15.00  
Winter in the Forest, 20x28..... 12.00  
Watering the Horses, 21x29..... 12.00

**For Ten Names,** one of the following Chromos:

WHITTIER'S Barefooted Boy, (Prang's) price..... \$5.00  
The Unconscious Sleeper, 11x17..... 6.00  
Mt. Blanc, 20x26..... 7.50  
Or a copy of LECKY'S History of European Morals, 2 vols 6.00  
MAX MUELLER'S Chips from a German Work-Shop, 2 vols 5.00  
EMERSON'S Prose Works, 2 vols..... 5.00  
WELSH'S Life and Correspondence of THEODORE PARKER, 2 volumes..... 6.00

**For Five Names,** a bound volume of THE INDEX, for 1870. (Price \$2.50.) Or a copy of one of the following works, (post paid):

DARWIN'S Origin of Species, price..... \$2.00  
LUBBOCK'S Origin of Civilization, price..... 2.00  
Essays in Criticism, by MATTHEW ARNOLD, price..... 2.00  
Tablets, by A. BRONSON ALCOCK, with portrait, price..... 2.00  
Any volume of the writings of THEODORE PARKER or HENRY D. THOREAU, each..... 2.00  
On the Heights, ACERBACE..... 2.00

**For Four Names,** a copy of THE INDEX for 1871, or one of the following books (post paid):

EMERSON'S Society and Solitude, price..... \$1.75  
Nathan the Wise, a dramatic poem translated from LESSING by ELLEN FROTHINGHAM, price..... 1.75  
HUXLEY'S Lay Sermons and Addresses..... 1.75  
Speeches and Lectures, by WENDELL PHILLIPS..... 1.50  
Historic Americans, by THEODORE PARKER, price..... 1.50  
A copy of The Revolution..... 2.00  
Or The Woman's Journal..... 2.00

## CASH PREMIUMS.

**For 75 Names,**..... 50 Dollars in Greenbacks  
**For 50 Names,**..... 25 Dollars in Greenbacks  
**For 25 Names,**..... 15 Dollars in Greenbacks  
**For 10 Names,**..... 5 Dollars in Greenbacks  
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TRANSIENT AND PERMANENT.

(Read to the Unitarian Society in Dover, N. H., Sept. 23, 1866.)

"I will lift up mine eyes unto the hills, from whence cometh my help."

PSALM CXXI: 1.

It requires but a very brief experience of life to become painfully aware of the instability that pervades all human things. Mutation is forced upon the attention of the most careless and unreflecting. No person can have reached years of maturity whose heart has not been wrung again and again by the stern experience of change. A feeling of insecurity, of half-bewildered expectation of loss, soon comes to associate itself with every possession and enjoyment.

It is curious to observe how differently this feeling affects different characters. One man hastens to make the most of every present delight, and to forget its exceeding brevity, exclaiming,—"Let us eat, drink, and be merry, for tomorrow we die!" Another so dreads the extinction of a pleasure, that he forbears to taste it altogether. One man is so greedy to enjoy his cake, that he eats to a surfeit, and must afterwards go hungry; while another hoards it up until it moulds, and so cheats himself out of it altogether.

But however men adapt themselves to the great law of change, the law itself remains unvaried; the only thing that never changes is change itself. The child's home, which seems to him so safe and so fixed a refuge, is changed and at last destroyed by the relentless touch of Time. The brothers and sisters that were his playmates pass out one by one from the shelter of the old roof, scatter to the four corners of the earth, and strike root in new and unfamiliar soil; the parents that once seemed such towers of strength, such mighty bulwarks of protection, become enfeebled by the increasing weight of years, and lean in turn on those that once leaned on them. The friendly faces that smiled on us in our infancy, and were made sacred to us by all the tender associations of childhood and youth, are furrowed by the plough of Time, or, vanishing from earth, shine upon us only in the consecrated picture-gallery of memory. The companions of our early days, whom we remember only as careless and merry partners in our childish sports, meet us unexpectedly on the street-corners, and we see with painful surprise how the cares and anxieties of life have left their wrinkled footprints on the smooth and joyous brow of youth. Some whom we remember only as infants, or children so much younger than ourselves as to be unfitted for our maturer studies or games, startle us now and then into grave reflection by coming before us as equals and

fellow-toilers in the more earnest occupations of adult years. Whenever we pause to think a moment on the friends and companions of only a dozen years ago, we feel how swiftly Time's current bears us onward, and how rapidly the shores by which we float are changing day by day.

Nor is our perception of life's changes made less vivid, if from our human associations we turn to our outward surroundings. The places and scenes made dear to us by the memories of childhood change quite as rapidly as the forms that once moved among them. The old homestead seems dwarfed and shrunken,—the doorways lowered, the rooms narrow and contracted, the stair-case shortened and less imposing; repairs and changes have altered the paper, the paint, the whole appearance of the place. Old and well-remembered trees are gone, young saplings have shot up into unfamiliar prominence, the garden has lost its ancient look, woods are cut down, pastures and fields are overgrown with new thickets, new roads are laid out or old ones disused, the old gates and fences are fallen into decay or replaced by others,—in a word, the old homestead is no longer the same, and with a passing pang we note the alterations that we cannot concede to be improvements. The heart is always conservative; it is the head that is radical. But Father Time is quite as busy with Nature as with Man, and leaves his private mark of change on both alike.

But suppose we turn from the scenes and friends of the past, and look inwardly upon ourselves: shall we find that here there are no traces of mutation? Far from it. We can perceive even clearer proof of change in ourselves than in all the world about us. How completely changed are our tastes in ten or twenty years! The books we once read so eagerly have lost their fine flavor, and appear vapid and stale; the amusements that once gave us pleasure have grown flat; the company that once delighted us has become strangely insipid; what once seemed beautiful and elegant now excites a smile. Our opinions,—our whole manner of looking at the world and its pursuits, at life and its experiences, at Nature, Man, and God,—are greatly modified, and perhaps reversed. Every decade of our existence has its own peculiar atmosphere and coloring, and brings great metamorphoses, amounting sometimes to tremendous revolutions, into the sphere of our inward consciousness. Our characters are forever changing, from better to worse or from worse to better; and if we compare our present selves with our selves of only ten years ago, we cannot fail to discover the changes. The difference of development, if nothing else, makes a chasm so wide between our present and our past, that it is almost impossible to re-enter into those vanished states of mind and feeling. Any one who has ever kept a diary, or who stumbles upon an old letter, written several years before by himself to some friend, knows how hard it is to identify that former self with the self of today. "Was it I," he exclaims, "that wrote those words and felt those emotions?" A deep abyss seems to yawn between then and now; and even imagination, adding her skill to that of memory, cannot throw a bridge across it.

How often have we deceived ourselves in picturing an interview with some friend of the olden time, after a separation of years! In fancy we take up the old friendship just where we dropped it, and please ourselves by dreaming of its continuance as in the days of yore. Nor are we *always* mistaken; there are friendships that knit us together for all eternity. But too often, if we chance to meet a friend of our childish days, we discover a vast divergence in tastes, characters and sympathies. After exhausting the little fund of common memories, we perceive that there is nothing else in common between us. The intimacy of youth has died a natural death. There has been no estrangement, no disruption, but the course of Time's changes has carried us so far apart,

that each now inhabits a different world, and has become a foreigner, a stranger, to the other. Who can repress a sigh at the unwelcome discovery, or escape the conviction that not *one only*, but that *both*, have changed? Different interests and aspirations have worked out their appropriate developments, and the result is a dissimilarity in fundamental points that is fatal to perfect sympathy or continued intimacy. Sad as the confession is, we do thus gravitate apart; and only when our friendships are based on that which is eternal and deathless in us,—on those deeper and stronger sympathies which lay hold on the Infinite God and his infinite truth,—can we with wisdom look forward to a future of unbroken love; to a friendship that shall defy the assaults of Time, and overleap the gulf of death to travel triumphantly the long pathway of Eternity. The great blacksmith, Change, is ever busy at his forge; and if you hope that your friend and you shall indeed love forever, you must let his stalwart and sinewy arm plunge your hearts side by side into the same furnace-heats of divine Aspiration, lay them side by side on the same anvil of deep spiritual Experience, and weld them forever into one while glowing white-hot with the love of God.

Thus it is with our human life. Whether we look within us, or without us, we behold the same silent, perpetual, resistless process of Change. Sometimes it works so gradually, that we scarcely perceive it; we float down the Stream of Time, like a child playing in a boat that has unperceived slipped its moorings, and we take no note of our departure, till we discover suddenly with affright that the anchorage we deemed so secure is left forever far in our rear. Sometimes we watch consciously and regretfully the slow gradations of change, and escape the sharp agony of surprise and dismay by paying the price of a longer and duller pain. Time is as sure to rob us of our treasures as Death himself. The little child that we cherish with such jealous fondness as the very joy and sunshine of our home, is as surely taken from us by the lapse of years as by the quicker stroke of the Death-angel. Take your fill, fond parent, of the tender beauty and sweet grace of your little one,—satisfy your admiring eyes while you can with the glorious loveliness of childish innocence,—delight your ears ere it is too late with the dear accents of that childish voice; for Time is day by day stealing from you that which enraptures your very soul, and in the grown youth you will see as little of the infantile beauty that you now prize, as if it were wasting away in the narrow house of Death. Not without secret pain will you see the young life disengage itself from yours, exchange the sweet dependence and beauty of childhood for the hardy strength and independence of maturity, and at last bestow on another that supreme affection which, do what you will, you yearn to retain. Take comfort, poor bereaved father or mother,—the great sorrow that rent your heart in one fierce agony has saved you many a lesser pang; the little one you laid away with so many tears is all your own now; the cruel fingers of Time will never mar the sweetness of the image you now cherish in your heart of hearts, and the beautiful memory of that childish form will be yours, unchangingly, until God gives it back to you in greater beauty still. The image of a dead child never grows old. One great bitterness you are spared,—the bitterness of seeing the unutterable beauty of childhood perishing daily before your eyes.

Disguise it as we may, or meet it with what alleviations we can, the great law of change spreads a shade of sorrow, diffuses a pensive and melancholy mist, over the whole of human life. We see the transformations of Time sometimes with joy, and quite as often with sadness. Often,—O how often!—we cling to that which is perishing with great and passionate desire. Despite the daily compensations, there is deep pathos and pain in daily loss. Our pos-



session is frail, our hope is insecure; we toss on an ocean we cannot fathom, by winds we cannot see, towards a haven we cannot guess. The mystery of our destiny weighs upon us, and with a mighty weariness of endless tossing we yearn most mightily for rest. "O for something that is stable and fixed, something that shall be too deep and high for change, something that shall enfold us with infinite security and peace, and give us rest!"—that, dear friends, is the secret sigh of every soul that comes face to face with change. Something permanent in the midst of the transient,—something firm in the ceaseless flux of mutation,—something immovable in the sickening whirl of motion,—this the soul cries out for, in its deepest mood and profoundest experience: and when the cry bursts forth, then the answer comes.

A few weeks ago, I spent ten days in the neighborhood of the White Mountains. In front rose the triple peak of Mt. Lafayette; on the left the lofty summits of Mt. Adams and Mt. Washington. But day after day the clouds descended and veiled their grandeur from sight; again and again I looked to find them, without a single rewarding glimpse. And yet, whenever the mists rolled up, there stood the calm and majestic hills, always faithfully at their post in rain or shine. The fogs might hide them, the sunbeams might reveal them; yet, heedless of the fogs as of the sunbeams, the giants unflinchingly kept their watch, solid, vast, and still. "They are," thought I, "the great MOUNTAIN TRUTHS of life: they never falter or shift their ground, but stand as firm and strong behind their vapory veil, as in the broad flood of heaven's sunlight. Clouds may cover them from our sight, but there they are, the great, glorious truths of God and Duty. 'I will lift up mine eyes unto the Hills, from whence cometh my help.'"

Whatever changes, there is no change in the great LAW OF DUTY which makes all life divine—in the great LOVE OF GOD which penetrates the darkness of life and the mystery of death with healing beams. These are the grand Mountain Truths, the permanent and stable in the midst of fluctuation and change, the support of human souls in all hours of woe and want and fiery trial. These are the "Hills from whence cometh my help," and in their strength may you and I be strong. In all the pain and perplexity of our shifting life, let us plant our feet firmly on these granite, these Mountain Truths, and thus share even here on earth their eternal repose. Only Eternal and Universal Truth can yield us peace; and in the world's whirling maelstrom of changes we shall be wise indeed, if we keep firm foothold on this, the Rock of Ages. Through the obscuring mists and behind the concealing clouds, the great Verities—the colossal, massive, and everlasting Mountain Truths—of God and Duty, tower calmly and patiently into the skies. Let us "lift up our eyes unto the Hills, from whence cometh our help."

#### CRUELTY TO ANIMALS.

Mrs. Samantha Hunker still floods my house with all kinds of incendiary literature, from the *Woman's Journal* of Boston to the *Free Religious Index* of Toledo. But the worst, perhaps, of all these fiery fagots of Reform is the *National Standard* of New York, which is the special organ of Wendell Phillips, and of course agitates everything. It won't let the most respectable hotel proprietors alone, if they exclude niggers like Senator Ruby of Texas from the accommodations of an inn, and it won't even permit a man to relieve his feelings by whipping his own horse to death, without a fanatical cry of "cruelty to animals."

But these reformers are never reasonable or consistent. Mrs. Hunker herself may preach what she likes; but I say she practises cruelty to animals when she turns round and puts such sheets as this *National Standard* under my nose, marked for my attention.—*A. Hunker, in Troy Daily Whig.*

"I noticed," said Benjamin Franklin, "a mechanic among a number of others, at work on a house erecting but a little way from my office, who always appeared to be in a merry humor—who had a kind and cheerful smile for every one he met. Let the day be ever so cold, gloomy, or sunless, a happy smile danced like a sunbeam on his cheerful countenance. Meeting him one morning, I asked him to tell me the secret of his constant happy flow of spirits. 'No secret,' he replied. 'I have got one of the best of wives, and when I go home she meets me with a smile and a kiss; and then tea is sure to be ready; and she has done so many little things to please me, that I cannot find it in my heart to speak an unkind word to anybody.'"

Machiavelli says that "there are three kinds of brains. One understands of itself; another understands just as much as is shown to it by others; the third neither understands of itself, nor what is shown to it by others."

## Miscellaneous.

### AUTHORITY.

[An editorial by N. P. Rogers in the "Herald of Freedom" for Dec. 4, 1844, at Concord, N. H.]

It is high time this old incubus were in the sepulchre. It has long enough been the great bugbear to frighten the spirit of reform, the giant scarecrow, looming by the roadside of human advancement. And it has long enough flapped its bat-looking wings in the eyes of the anti-slavery movement. It has stood across our pathway in every Protean variety of alarming shape. It has towered before us in the form of "Glorious Constitutions," and "Happy and inviolable Unions;" of "Compromises" and "Guarantees," and "Revolutionary Fathers." The creatures of slavery, all of them, in all that makes them important to the question. The people are getting accustomed to these sights, and can almost look these forms of authority steadily in the face. But authority has showed itself in the more awful apparition of the Church, with her dreadful array of Sabbaths and Sanctuaries, and Sacraments and Priesthood. With these she has reared herself up across our anti-slavery path, and with hollow admonitions warned us to go back. Her priesthood have had a book, now getting into the hands of the people, under the requirements of the age, out of which they read the warrant of man to enslave his brother, and God's express command as well as permission for the damnable deed. The book was handed down from God out of a cloud, on some mountain-top half hid in thunder, to some one of "the world's gray fathers," and so far back in time that the age itself when it occurred has become clothed with a kind of prescriptive divinity. Religion pictures the awful tradition, even at this period of the world, respecting the half-seen hand of the Almighty, as the hand of a man, reaching down the terrible trust out of a black cloud to the implicit and awe-struck receiver, who is honored as the messenger of God to the trembling race. With such pictures as this, does doctorate and learned divinity play upon the apprehensions of the people, and mould their worship. The book is at length in the hands of the people, but not to be read. They may open it and perform out of it their religious services; but it can be read by the priests alone. For an ordained and learned priesthood are held necessary to the interpretation of the book to the people, and to their being instructed in its doctrines. The people can read, and the Bible is amply in their hands, yet it abates not at all the necessity of an interpreting priesthood. Two and twenty thousand clergy, at least, are ordained over this land to open the book and declare to the staring people the interpretation thereof. Set apart by one another they are, for the expounding of the Scriptures, and the unveiling of so much of their mysteries as the eye of the age can bear and live. True, the masses of these interpreters are at mortal odds with each other, and the church under their infallible guidance is wandering in hostile sects. But the book is the standard, and the infallible authority of God, and his revealed will to man.

The priest reads out of it that man may enslave and butcher his brother, and the church receives and inculcates his teaching; and the abolitionist, or friend of peace, who gainsays the frightful inculcation, is silenced by being branded as an infidel and fanatic.

I do not stop here to vindicate the Bible from these imputations cast upon it by its worshippers, nor to vindicate myself from the charge of infidelity, for demanding the immediate abolition of slavery, independently of authority, and in the face of authority, it may be. I deny the competency of Scripture, or of any other authority, to sanction slavery. Without disputing with the worshippers of the book, whether or not it sustains these abominations, I demand their abolition in the name of suffering and outraged humanity. If they meet me with a text, and say they got it from the word of God, I reply, I cannot inquire where you got it. I, of course, might say it could not be the word of God, from its very nature; and that whatever book contained it was not God's word. But I have a shorter and, I think, safer answer. It is that my demand is right, and your defence is false—self-evidently and palpably. I can not examine your text, for meanwhile humanity suffers in chains. My eye is on its deliverance, and I cannot suffer it to be averted for a moment. It is more important that humanity be disenthrallled than that the book should be vindicated, or its contents correctly ascertained. Abolish slavery first, and examine your book afterwards. If your book, or its defenders, demur to this, I fear it is the enemy of human welfare. If it is friendly to liberty, it will not make its own claims paramount. Its friends would say,—save humanity first. "How much more is a man better than a"—book! I might quote abundance of anti-slavery passages from every page of the sacred authority; but I will not do it now. I deny now that it is an authority, however anti-slavery and however true and glorious its contents may be. To be useful, it must address itself to human understanding,—not as an authority to control the will, or move upon the feelings, but to undergo inquiry and satisfy the understanding.

Is this right? May anti-slavery take this absolute ground? Has the human mind the power of discerning the right, and is there any such thing in human economy as right and wrong? If there be, then it must be discernible by us; and not only so, but plainly and palpably discernible. The impartial eye can not fail to discern it. And to be impartial is our

absolute duty. We must be so, of our own self-regulated motion. We must not wait to be moved to it. It must be our voluntary movement made upon adequate reason. We are not at liberty to ask God to do our work, or to work transmutation in us in order that we may become involuntarily willing to do it ourselves. The duty is ours, therefore the performance of it must be. We are competent to do it, or it is not duty; and to know it also. And when we have done it, it is done, and not till then. So long as we do not do it, it remains undone, and perhaps we undone, also.

But if you deny the authority of Scripture, you are an infidel. Perhaps I am, and perhaps I am not; but what then? What if I am? Is it an answer to my truth to make me out an infidel? I claim to be an abolitionist. I demand the abolition of slavery, Bible or no Bible. I demand it, even if the Bible sanctions it. Am I right in demanding its abolition? That is the question for you to answer. Meet it upon its merits. I demand it of those who may never have seen the Bible, or heard of it. Let those who attach authority to the text, use it for the overthrow of slavery, as an argument. They may use it as an authority, if they can go no higher—if they cannot comprehend the power of truth, or the rights of the soul. But I demand for the slaveholder the right to ask a reason, when you call on him to let his brother go free. He is under no obligation to regard your authority. He is entitled to a reason. He has a reason, I grant, always in his own bosom, and is never without one why he should instantly cease slaveholding. It is for that reason I ask him to do it, and denounce his refusal.

Anti-slavery has been attacked with the Bible, and it has endeavored to defend itself with the same weapon. The attempt may have been successful, or it may not; but the attack has still been renewed. The pro-slavery text is still quoted, and all the counter-quotations, and all the interpretation and argument based upon it, have failed to oust the Biblical slaveholder from his refuge. Grant him that his Bible is God's word,—that all within its lids is inspiration and infallibility,—that its writers, compilers and translators were all infallible, so that you have now a revelation of the will and doctrines of God,—and so long as he can find one out of the hundred texts he will quote you, he will take refuge under it, and you cannot reach him. You do not touch his heart, for you have not appealed to it. You have appealed to his fears, and he can answer you by authority, which settles everything in the eye of fear. You have not reached his convictions, for you have not allowed him any. Or if, when you appealed to his heart, he replied by a text, you admitted the validity of his reply, by joining issue with him upon the text. Should you not have declined all consideration of his text, and held on upon his convictions of the intrinsic iniquity and wrong of slavery?

I denounce slaveholding because it is hateful and degrading to man. Not because it is written that God hath made of one blood, &c. I do not care if there are twenty kinds of blood in the veins of mankind. It isn't a question of blood. It injures the negro to enslave him, and the white man to be his master. This can easily be shown and enforced, and cannot be gainsaid. But "Abraham held slaves." I care not if he did. "What Abraham did was approved by God." I care not for that. Is it right for you now to enslave a man? Give me a single reason for it. Is it not inhuman and barbarous? No man can deny it. "But did not Paul send Onesimus back?" If he did, I must send Paul back. That is all I can say to that. I will not go into that matter. "But you are an infidel." I will not go into that, neither. "But I will call you so, and destroy your character with the people, and frighten them away from your enterprise." No doubt. But I will appeal to the people on the self-evident nature of slaveholding, and will tell the people that this is what the man defends who calls me infidel,—that this is what he says his Book defends, and that he calls me infidel for denying the competency of the Book to sustain a system like that. I will ask the people to abolish slavery, and then to examine that Book and see what are its real character and claims to the consideration of mankind. And I need not say to them, after they have abolished slavery, that, if they find the Book countenances it, or any other iniquity, they ought to spurn not its authority only, but its teachings and its spirit. Meanwhile, I let the Book stand on the shelf, and address myself to the overthrow of slavery, on every principle that has power in the human breast.

#### THE RISING SCHOOL.

[From the Washington, D. C., Iconoclast.]

The age of speculation has gone by. The age of investigation has begun. The philosophies of the past have at last culminated in a system which, while it retains the name philosophy, is, in truth, science. The Ionian and the Eleatic schools of philosophy, the great Platonic and Peripatetic schemes, the religious-philosophical scholasticism of the Middle Ages, and the grand metaphysical systems of modern Europe, have all passed away, and the myriad volumes of their profound elaboration lie mouldering upon the shelves of our libraries. Thales and Pythagoras, Plato and Aristotle, Aquinas and Descartes, have all in turn shed their lustre upon the world, and left to it monuments which stand as true representatives of the condition of the human mind at the respective epochs in which they figured. But they are monuments only. They are no longer finger-posts. They are no longer authority. All these schools of philosophers are extinct. There is none to revive



them—none to mourn their loss. The profound disquisitions of Sir William Hamilton must be regarded as their last triumph for all time; while the vigorous but unsuccessful effort of Cousin to extract from their vast accumulations an eclecticism adequate to the demands of the Nineteenth Century affords ample proof that the world has outstripped them in its march and left them behind to take their places among the relics of antiquity.

The rising school of philosophy, as distinguished from practical scientific labor, and the one which may be said to have already succeeded the French, German, and Scottish schools of metaphysics, is that which for a better name is styled the Positive. Deriving its principles from the teachings of Bacon, Galileo, Newton, Franklin, and Humboldt, it had an illustrious founder in Auguste Comte, and is to-day illuminated and adorned by the intellects of John Stuart Mill and Herbert Spencer. Darwin, Buckle, and Lyell labored in its ranks, as do now Huxley, Tyndall, and a great number of other distinguished scientists and thinkers in Europe and America. We have already laid before our readers the fundamental principles of this new school of philosophy, as laid down by its founder, and its chief exponents. It remains to add, that besides being scientific in its methods and rational in its doctrines, it is eminently practical in its objects and its results.

Its aims are all utilitarian, and its principles humanitarian. It is neither dogmatic nor visionary, but liberal and exact. Taking nature as its only source of information, and the phenomena of the universe as the material for its deductions, it seeks, in the observation of their uniformities in the present, to trace all things back to their true origin in the past, and calculate their true destiny in the future.

In this two-fold view it passes in review all the systems and institutions of man upon the earth; follows them back to their natural source in his remote history, and predicts with all necessary certainty their ultimate collapse or triumph. Premising a reign of law as absolute and certain over the affairs of men and nations as over the movements of the celestial spheres, the new philosophy grapples as successfully with the questions of human society, law, government, morals, and religion as with those of astronomy, chemistry or physics. To reform humanity is the grand object of this system. Its exponents realize their power, by this method, of accomplishing this object; and if his followers do not all avow it as openly and as repeatedly as Comte did, they certainly practise it since his death with equal sincerity and far greater results. They have caught the true inspiration, as their exact inquiries have revealed to them the great and hitherto hidden secret of human progress in the transcendent majesty of knowledge over all other sources for securing this end; and from each and all of the recognized lights of the Positive Philosophy the cry has gone up for more knowledge, better knowledge! Education, and of the true sort, is what they demand, and that for all mankind.

Education is the key-note of the sociological system of this school of philosophers, and they intend to ring the changes upon it till all the world shall be awakened to its incalculable importance.

Such is a brief review of the history, nature, and aim of what we denominate the rising school; and we confess we cannot, as Liberals, ignore the existence or achievements of this noble movement. Its laborers are Liberals in the widest sense, who, in the very act of building a grand structure with knowledge for its corner-stone, are removing in the most effectual manner the rotten timbers of theological error and popular superstition.

#### RULES OF THE EVENING SCHOOLS.

[From the Toledo Blade of Dec. 20.]

The Superintendents, to whom was assigned the duty of drawing up rules for the government of the evening schools, direct as follows, viz:

1. The Principals shall have in charge the order and special management of the schools to which they are appointed. They will see that teachers are assigned to tables not provided for by the Superintendents; that pupils applying for admission are promptly introduced to the proper teachers, and made acquainted with the regulations regarding books, &c. They shall have in special custody the books and other material provided by the Committee on Evening Schools, shall see to their sale and distribution either by themselves or by some person immediately under their direction, and shall render an account of all books sold and money received, and pay over such money to the Superintendent for the evening, each week, and shall carry out all regulations prescribed by the Committee and Superintendent.

2. Pupils are expected to furnish themselves with the books and materials prescribed by the Committee if they can.

Such books and materials can be purchased of the Principals of the schools at the same prices paid for them by the Committee, which in case of books, is understood to be 25 per cent less than the publishers' price list.

3. In case pupils present themselves without books, the Principal, on application of the teacher of such pupils, shall provide the books and materials needed, and during the last minutes of the session the teachers shall collect such books and materials and deliver them to the Principal. All books or other articles, when not in use, shall be in the cupboards provided therefor, and shall be under lock and key.

4. Pupils shall maintain order and quiet during the whole of each session. They shall, on entering the rooms, pass immediately to their respective tables,

and shall not leave their seats, except by permission of the Principals.

5. Until further notice, the following order of exercises shall be observed:

7 to 7:10. Distribution of books.

7:10 to 8. Arithmetic.

8 to 8:25. Writing on slates or otherwise.

8:25 to 8:55. Reading and Spelling.

8:55 to 9. Collecting books, &c., by teachers, and collecting reports by principals.

9. Dismission.

GUIDO MARX,  
E. W. LENDERSON, } Supts.  
D. F. DEWOLF.

#### INSTRUCTORS IN EVENING SCHOOLS.

[From the Toledo Blade of Dec. 17.]

As the best arrangement practicable, for the present term, four evening schools are appointed to be held until the middle of March next, on Monday, Wednesday, and Friday of each week.

A school for men and boys over the United States Express office, in Daniels' Block; and a school for women and girls in Scott's Block on Cherry street, in Campbell's Block on St. Clair street, and at the Oliver House, will be maintained.

##### MONDAY EVENINGS.

The Monday evening schools will be under the general direction of Col. D. F. DeWolf, of our City Schools, as Superintendent. The teachers for Monday evenings will be as follows:—

*Cherry Street Girls' School*—Mr. R. M. Streeter, Principal; Mrs. R. M. Streeter, Miss Josie E. Bruce, Miss Ida Plessner, and Miss Mary E. Law.

*St. Clair Street Girls' School*—Miss L. R. Robbins, Principal; Mrs. H. E. Howe, Mrs. Eliza Marx, and Miss Laura Kraus.

*Summit Street Boys' School*—Mr. A. A. McDonald, Principal; Miss Rebecca Williams, Miss Sophie Commager, Miss Hattie Commager, Miss Emma DeWolf, Miss Alice Wagner, Mr. A. T. Stebbins, Mr. E. Harnot, Mr. Avery S. Hill, Mr. J. W. Owen, and Mr. Owen, Jr.

*Fifth Ward Girls' School*—Mrs. Daniel Segar, Principal; Mrs. E. Kissinger, Mrs. Cyrus Breed, Mr. Byron E. Ritchie, and Mr. William K. Smith.

##### WEDNESDAY EVENINGS.

The Wednesday evening schools will be under the general direction of Mr. E. W. Lenderston, Auditor of this county, as Superintendent, who has had much successful experience as a Teacher and Superintendent of Public Schools.

The teachers for Wednesday evenings will be as follows:—

*Cherry Street Girls' School*—Miss Henrietta J. Angier, Principal; Miss Jennie Brownlee, Miss Amelia Morton, Miss Nellie Baldwin, and Miss Buck.

*St. Clair Street Girls' School*—Miss C. S. Forsyth, Principal; Miss Eliza W. Fitch, Miss Clara Marx, Miss Mary Beatty, and Miss Ella Beatty.

*Summit Street Boys' School*—Mr. John Barton, Principal; Mr. John Klag, Mr. Gustavus Wittstein, Mr. A. E. Macomber, Mr. A. T. Stebbins, Mr. Andrew Snell, Miss Ella Hall, Miss Abby Eastman, and Miss Betty Marx.

*Fifth Ward Girls' School*—Mr. A. M. Stem, Principal; Miss Kate Shoemaker, and Mr. Edmund Lorenz.

##### FRIDAY EVENINGS.

The Friday evening schools will be under the general direction of Mr. Guido Marx, as Superintendent; and the teachers for Friday evenings will be as follows:—

*Cherry Street Girls' School*—Mr. George B. Brown, Principal; Miss Florence Hooper, Miss Mary Jaquet, and Miss Jennie Gilchrist.

*St. Clair Street Girls' School*—Mrs. S. R. L. Williams, Principal; Mrs. John T. Newton, Mrs. Dr. Valentine Braun, and Miss Annie Mott.

*Summit Street Boys' School*—Mr. S. E. Seagrave, Principal; Miss Sibyl Williams, Miss Ella Hall, Miss Betty Marx, Miss Alice Wagner, Miss Otten, Mr. John Klag, Mr. A. R. Seagrave, Mr. H. L. Holloway, Mr. J. V. Owen, and Mr. Owen, Jr.

*Fifth Ward Girls' School*—Mr. E. W. E. Koch, Principal; Miss Calista Fay, and Miss Julia Bodley.

The rooms are to be warmed, lighted, and open at 7 P. M. Principals are to be present at the opening and remain until 9 P. M., when the rooms will be closed. Teachers and pupils should be in their places and at their work within ten minutes after 7 P. M.

Teachers finding from any cause that they must be unavoidably absent at the opening of a session to which they are assigned, will send early written notice thereof to the Principal of the room, so that the vacancy may be provided for.

Those interested are advised to cut out this list and preserve it until the end of the term.

In behalf of the Committee,  
CHAS. W. HILL, Chairman,

Dec. 16, 1870.

#### THE TRICHINA SPIRALIS.

THE TRICHINA SPIRALIS, OR PORK-WORM.—Perhaps it is not generally known that the much talked of trichina spiralis, or pork-worm, was first discovered in America by Dr. B. C. Kendall, of Philadelphia, Pa., with that American instrument known as the Craig Microscope, costing only \$3.00, after repeated failures to discover the worm with an imported microscope, costing \$55.00, "of feeble power and less reliable."

Dr. Kendall says: "It is not recorded that any one had discovered the pork worm earlier than the date of my discovery. If not, then they were first found under an American microscope; and so much for the skill and ingenuity of American mechanism."

Read the Advertisement of the Craig microscope in another column.

## Voices from the People.

[EXTRACTS FROM LETTERS.]

"By a mere accident I have come across your Nos. 1 and 14. Having been absent from the United States for some nine years, I have not kept up with the religious advances of the day. Educated a Calvinist, and in the school of old orthodoxy, I have believed many precepts for no other reason than their being a part of the 'creed.' My views have been materially changed on many points of so-called 'faith,' and I wish to examine the principles as set forth in THE INDEX. Enclosed please find \$3.04, for which please send to me Volume 1 from Jan. 1, 1870, to Dec. 31, 1870. I ask for the back numbers with a view to an examination *seriatim* of your principles. The article in No. 14 on the religion of Mr. Lincoln is valuable. Please mail to my address per U. S. Mail *via* San Francisco." [From Shanghai, China.]

"I would cheerfully respond to the appeal of your 'Private Circular' in one of the ways indicated, if either were possible in this region. As it is not, I do the next best thing that is possible to me, and remit enclosed three dollars, to be used in any way you may judge best in furtherance of your expressed designs,—and not at all to be considered a 'personal favor, or an act of charity.' I view THE INDEX as a messenger before the face of Truth to prepare the way for His Lordship's advent. I may send you occasionally the address of one or more that I esteem capable of appreciating your efforts and paper, to whom you can send a sample copy. Might it not be well to attach a printed slip to sample copies, saying,—Sent by request of a friend, hoping you may be sufficiently interested to become a subscriber."

"On preparing a file of THE INDEX, I am unable to find No. 23, and conclude that either I have never received it or it was mislaid in my absence. If you can help me to it, I shall be thankful. If I was sure that words of congratulation and commendation might not seem trivial and burdensome to one who holds THE INDEX with such unerring forecast in delicate but determined grasp, I would add some testimony in the belief that you have established a power mighty for the besting of a new era. I am not a pen-skilled critic, but I have no word of fault to find with THE INDEX, and have received many adverse criticisms which you have done well to publish. Let me too thank you for THE INDEX. I would do more if I could."

"You already have my name for the bound volume of your most excellent paper, but I need it weekly, and if you will please send it, beginning with the number containing your recent discourse to the Spiritualists (I do not remember the date and have not the paper), I will remit the pay with the volume, whatever it may be."

#### LOCAL NOTICES.

FIRST INDEPENDENT SOCIETY.—Regular meetings of this Society will be held during the winter on Sunday forenoons, at 1½ o'clock, in Daniels' Block, corner of Jefferson and Summit Streets, in the hall over the U. S. Express Office. The public are cordially invited.

RADICAL CLUB.—The Club will meet regularly on Sunday evening, at 7½ o'clock, in the same place. Subject of discussion for January 1, same as for December 25.

FREE EVENING SCHOOLS.—The school for men and boys is held Monday, Wednesday, and Friday Evenings, from 7 to 9, in the hall over the U. S. Express Office, Daniels' Block. The schools for women and girls are held at the same time in Scott's Block, Cherry street; in Campbell's Block, St. Clair street; and at the Oliver House.

ACKNOWLEDGEMENTS.—The Editor of THE INDEX acknowledges with pleasure the receipt of \$25, for the purchase of the Cherry street female school, from Mr. J. B. Smith, of Toledo.

Also, the receipt of \$10 from K. N. as a Christmas present to Austria, East Stockholm, N.Y.

DONATIONS.—THE INDEX ASSOCIATION acknowledge gratefully the receipt of the following donations:—  
PROF. J. K. HOSMER, Yellow Springs, O., \$2.00  
P. THOMPSON, Saratoga Springs, N.Y., 1.00  
ANONYMOUS, New York city, 1.00  
D. B. STEDMAN, Brattleboro, Vt., 5.00

#### RECEIVED.

EXERCISES at the Placing of the Corner Stone of the College Church, Amherst College, Sept. 22, 1870. Amherst: STORRS AND McCLOD, Book and Job Printers. 1870. pp. 14.

PETERS' MUSICAL MONTHLY for January, 1871. J. L. PETERS, Publisher, 559 Broadway, New York. \$3.00 per annum; 30 cents single copies.



## Poetry.

## TO A BIRD OF PASSAGE.

I saw thee guide thy rapid flight  
Along the azure sky,  
Then on a crested wave alight,  
Bathing thee where it sparkled bright,  
And soar again on high.

Onward to some sweet distant isle  
Is bent thy trackless way,  
Where fruits and flowers forever smile,  
And soft and balmy airs beguile  
The fears of thy decay.

How gladly would I fly with thee,  
And deem my lot were blest,  
Could I thus mount on wing so free,  
To share thy flight o'er land and sea,  
And share with thee thy rest!

BEVERLY, Oct., 1835.

L.

## The Index.

DECEMBER 31, 1870.

The Editor of THE INDEX does not hold himself responsible for the opinions of correspondents or contributors. Its columns are open for the free discussion of all questions included under its general purpose.

## ANNOUNCEMENT.

Enough orders for the bound volume of THE INDEX for 1870 have been received to ensure its issue at the end of the year. The republication of our back numbers is already commenced; and the promised index is in process of preparation, to be made a part of the last number of the year. Subscribers for the volume will oblige us by now forwarding the price (\$2.50), together with their address, plainly written, in full—post-office, county, and State,—in order to ensure safe delivery. When the two hundred and fifty copies have been all ordered, it will be thenceforward absolutely impossible to furnish a complete file for the year.

## THE INDEX FOR 1871.

With the present number of THE INDEX, the "Department of the Free Religious Association" will be discontinued, for reasons assigned by Mr. Potter in his valedictory. To Mr. Potter himself we desire to express the warmest and most heartfelt thanks for the generous co-operation and admirable ability with which he has conducted this department of the paper during the past year. If our readers share our own sentiments in the matter, they have felt nothing but absolute and unalloyed satisfaction in his work; and the numerous expressions of this feeling, unaccompanied by a single expression of a contrary feeling, which have come to us in our correspondence, are the best possible evidence of a delicate task most conscientiously and successfully performed. We do not see how any noble man or woman can read his closing words to-day without profound respect, and a warmer feeling still, for the brain and heart from which they come. They make us proud indeed to call such a man our friend.

But we rejoice that the discontinuance of the official "Department" does not mean the loss of Mr. Potter's invaluable assistance. Under a new arrangement, the aid of Mr. Potter, Mr. Frothingham, Col. Higginson, and Mr. Hallowell has been generously promised as EDITORIAL CONTRIBUTORS for the

coming year; and the list may be enlarged hereafter. These gentlemen are all officers of the Free Religious Association; but they will write only in their individual capacity. It is mutually understood that this new arrangement leaves absolute liberty to each Editorial Contributor to express himself in his own way, no one being in the slightest degree responsible for any utterances but his own; and we wish to emphasize the fact that no one of them must be held by the public to sympathize with the Editor's opinions or position any further than such sympathy is directly expressed. We have not sought to strengthen this position by the influence of numbers; and in order to remove from our collaborators the restraints even of a supposed courtesy, we wish to say at the outset that we invite them to state any possible dissent from our own opinions with absolute freedom. What we hope from this new arrangement is to make THE INDEX more broadly, and therefore more truly, representative of the free religious movement than ever before; and this hope can only be realized by securing interpretations of this movement from the greatest possible variety of standpoints.

In addition to this enlargement of the editorial department of the paper, we expect to receive valuable assistance in other ways from well-known writers. Our department of "Communications," to which we attach great value, will, we doubt not, be as well sustained hereafter as heretofore. Though we are not able to enlarge the paper at present, we are the less anxious to do so since the majority of our subscribers seem to prefer it in its present form and size. Returning most grateful acknowledgements for the help so kindly rendered us from all quarters, and congratulating our friends on the success thus far achieved, we look forward cheerfully to the work before us, and wish the happiest of New Years to each and all.

## RADICAL INDIFFERENTISM.

A subscriber to THE INDEX writes, from Iowa to a friend in this city, by whose permission we take a text for a few brief reflections:—

"Two-thirds of the best educated men of our place are liberal, but they have not interest enough in the cause to do anything; and they continue supporting the old orthodox churches in which they do not believe."

The same is true, unquestionably, all over the country; and nothing, in our opinion, does more to retard the true advancement of the community than the apathy here described of those upon whom the promotion of it devolves. Putting aside all cases in which this course is due to purely cowardly or selfish motives (and we are sorry to believe them very numerous), we think that all those persons who adopt such a policy from conscientious motives commit very grave mistakes.

1. They neglect the duty of helping others to the freedom from superstition which they themselves enjoy. Whatever the motive, it is melancholy enough to see men shutting up their light in a dark lantern, which illuminates their own pathway, but leaves their neighbors to stumble in the night. If they do this because they believe the brilliancy of their own particular taper is so great as to injure the eyes of their fellow-citizens, and they therefore conceal its rays out of pure philanthropy, one can but regret the enormous self-conceit which such a wild hallucination demonstrates. If a few are dangerously dazzled by our radiance, let us credit them

with sense enough to turn their heads and look another way. But let us not be so puffed up by egotism as to fancy we are bright enough to put out the eyes of all creation. If we have any light, we may be sure there are enough around us to need it all, and more than we can furnish. The only noble course is to give as we have received, and neither quench nor hide our candle through an absurd tenderness for the optic nerves of our neighbors.

2. Such persons help directly to perpetuate and increase the harmful superstitions of their time. Without the active and financial support of these countless unbelievers in disguise, the churches with their hostility to free thought would lose vastly in popular influence and power for repression. Orthodoxy lives to-day by taxing heterodoxy. It cracks the whip over the heads of these conquered rebels, and makes them "hewers of wood and drawers of water." The clanking of their chains is enough to fill the soul of a true freeman with an indignation tempered only by contempt. What humiliation can be more ruinous or complete, than that of being pressed into service in the enemy's ranks—or, worse still, made to work in the trenches under fire from one's own friends? Many a crime visited with severe legal penalties has in it less intrinsic degradation than this voluntary serfdom to a secretly despised authority.

3. The hypocrisy of this decking oneself before the public with the borrowed plumes of orthodoxy reacts upon character in a way unsuspected, perhaps, yet most disastrously real. He who walks the streets of a city with an artist's eye sees few men and few women whom he can adjudge *beautiful* in any other than the most conventional sense. Nor is it easier for him who scans the crowds that throng Vanity Fair to discover characters that he is able to admire as nobly and greatly human. The interior and most rare dignity of soul which entitles one to the high praise of moral grandeur has no enemy deadlier than untruthfulness to secret convictions—the especial vice of him who shuns the costly conspicuousness of singularity in religion. The deformity thus engendered is not to be remedied by false calves or teeth or hair, or any other device of physiological upholstery; it is written on every feature of the face, and read by every one who knows the natural language of sincerity and courage. The conformist signs the death-warrant of his own manliness; and though he be wealthy as Cræsus, he cannot buy for his victim the luxury of a private funeral. All the world know of the decease, and attend the obsequies. The true man is always known. So is the dummy, whose religion, like his coat, is cut out by the fashion-plate.

"But I must go to church with my orthodox wife—I must bring up my children under the best influences—I must sustain a religion which is needed by the masses—I must set a good example to the community"—and so on to the end of the chapter. Yes—we know all that. We know that you propose to set a good example to the community by sustaining a religion you do not believe in, and to bring up your children under the best influences by having them taught what you know to be false and mischievous. Yes, we profoundly admire your consistency and your self-sacrifice, and think an orthodox heaven ought to be specially constructed for you as



a reward for your tenderness towards your wife's orthodoxy. We are struck with awe at the heroism which unflinchingly faces the persecution of an increased patronage in business, an assured social position, and a general halo of respectability which gives you dignity and influence with your fellow-citizens. And in consideration of all these sacrifices, it would be utterly unreasonable to ask you to give any money or take any trouble for the principles you believe in, or in any way to imperil the necessity of continuing to make sacrifices so disinterested. With an apology, therefore, for having intruded upon your valuable leisure, we respectfully take our leave, and retire to the companionship of those who are so fanatical as to avow what they believe, thinking that the best example they can set is to be themselves as uncompromisingly true to conviction as the community ought to be.

Mr. C. D. B. Mills, of Syracuse, N. Y., would like to make a few engagements to lecture, about the first of February, in places on or near the railroad between that place and Chicago. Will not our energetic Radicals seize this opportunity to secure a treat for themselves and friends, in listening to one of the most thoughtful writers and bravest yet sweetest spirits in the liberal ranks? A lecture of his on "The New Spirit of the Age," lately delivered in Syracuse, is spoken of by his fellow-townsmen in such terms as to disprove the universal truth of the old proverb about "a prophet in his own country." While negro minstrels *et id genus omne* draw crowded houses everywhere, it is no credit to America that the demand for fine thought clothed in fitting garb is so slight; and patriotism alone would prompt us to wish a large hearing for men who, like Mr. Mills, are qualified to educate the taste and intellect of our countrymen.

## Communications.

N. B.—Correspondents must run the risk of typographical errors. The utmost care will be taken to avoid them; but hereafter no space will be spared to Errata.

### AN URGENT APPEAL TO MR. ABBOT.

DEAR MR. ABBOT:—I have read THE INDEX faithfully, and am convinced that I have no right to call myself a Christian, since I cannot do so in the original and historical meaning of that term, which means one who calls Jesus "the Christ" in the New Testament sense. I am sorry to have to give up the Christian name, for it is very dear to me, as representing not only nineteen centuries of progress, but the highest morality, wisdom, culture, philanthropy, and worship of the nineteenth. Still I consoled myself by remembering that all this might be called American as truly as Christian, and was good under either name, until it occurred to me that, by this rule of going back to original and historical significations, I had no right to call myself an American either. This continent was originally called America on the supposition that it was discovered by Amerigo Vespucci. But the fact is that he did not discover America, but only stole the credit of having done so from Christopher Columbus. Every time we use the term American, we become accomplices in this shameful fraud, and assist Amerigo Vespucci to usurp Columbus' laurels. Whenever I call myself an American, I endorse one of the basest of swindlers. I shall do so no longer. I am not an American. But what am I? Dear Mr. Abbot, please tell me quickly what I can logically and historically call myself! I don't claim to be a Columbiad. At least I wouldn't be a bore.

A NAMELESS ADHERENT.

[Our friend's case is a hard one. We would suggest that he get the Legislature to name him after the Mr. "Anonymous" whom we admired so much in our childhood, as the writer of even more hymns than Dr. Watts or Dr. Doddridge.

Seriously, if the word *Christian* had in common use no more reference to Jesus than *American* has to Vespucci, we should accept it as cheerfully as we do our private inherited name, which etymologically would commit us to Romish ecclesiasticism. We reject it, however, because it still stands to the public for a system of faith which we cannot accept, and be-

cause we are unwilling to wear a mask. Nor are we anxious to find a substitute for it. At any rate, we do not propose, like Adam, to name all the animals of the earth.—Ed.]

### THE YOUNG SOLDIERS OF THE REPUBLIC.

Boston, Dec. 3, 1870.

I send you a copy of the programme of the exercises in Music Hall last evening commemorative of the former members of the Latin School who fell in the late war, and I shall send you a copy of the *Daily Advertiser* of today containing Mr. Everts's address, which is well worth reading. The statue in the upper room of the Latin School is, I think, very beautiful and appropriate. It is that of a beautiful woman, representing the Alma Mater of the School sitting in antique drapery and partially clasping one corner of a shield, a little further back than her left knee, with her left hand. The top of the shield extends a little higher than the knee, and along her limb almost as far back as her person. On the shield, resting on the same plane as her feet, are inscribed in gilt letters in *intaglio*, in two parallel columns, the names of the fifty-one who gave their lives for their country. One of the names is that of ——. The right hand is gracefully uplifted a little higher than her head, and holds a wreath—I suppose, to represent one of laurel. The face has a sweet, mournful expression, and is exquisitely beautiful. The whole is in a sort of niche built out from the wall on the right of the teacher's table. On the same wall, a little outside of the niche, are two larger marble slabs, on which are cut in blackened letters the names of the rest of the two hundred and eighty-seven former Latin School pupils who returned safe from the war. The words—"ALMA MATER FILIOS GRATATUR REDUCES"—are inscribed, three on the top of one slab and two on the top of the other. J. H. A.

### SPONTANEOUS GENERATION.

F. E. ABBOT, Esq.:

Dear Sir.—If spontaneity may be assumed to account for all other phenomena, and primitively for the creation of forms, why may it not account, among the rest, for the miraculous conception and birth of Jesus? Surely if organisms out of unorganized matter may be so accounted for, it would be no less reasonable to assume that matter in the form of the Scripture Virgin, acting by spontaneity, produced the marvellous result recorded! If not, why not? Will "the younger and more scientific" answer?

If Prof. Huxley is correctly reported, he has said that—"If he could look back to the first commencement of life on earth, he should expect to witness the evolution of living protoplasm out of not living [dead, inert?] matter." Now it seems to me that life does not and cannot exist without motion—that matter, prior to the period of formation, must, therefore, have had life, as motion must certainly have been developed before and continued during the process of the evolution of forms, living or dead. Why cannot the Professor go a little back of the evolution or creation of living forms, and give a reasonable view of the status of matter prior to its quickening, and explain by what efficient cause that event was effected? For here must be found, if at all, the basis for all true ideas upon the subject; and if this cannot certainly be known, unreliable theories may be indefinitely multiplied—*cui bono?*

The more I ponder this subject, the more clearly I perceive that it is not one whit more illogical to assume that matter was made out of nothing, than that Intelligence results from the organization of matter that did not previously involve at least its principle. I know of no exception to the law that like begets like; therefore intelligence must have had a like progenitor.

"That which is born of the Spirit is Spirit, and that which is born of the flesh is flesh" (matter), is certainly an intelligent and intelligible statement of the eternally prevailing law.

I can readily believe in any material effects produced by the combination of material substances or things; but I cannot recognize as logical the spiritual or non-material result claimed, by any combination or organization of matter whatever, except as before explained.

Truly yours,

K. N.

[The alternatives of "spontaneous generation," an unfortunately chosen term to express the natural and gradual evolution of the lowest organic forms out of inorganic matter, and of "miraculous creation," or the sudden appearance of the highest organic forms otherwise than by parentage, are equally, in our opinion, compatible with belief in a universal, formative Intelligence. The question is purely one of method, and turns on the credibility of miracle. Creation by law or by miracle—that is the problem, if problem it can be called. In either case, the appearance of organic forms is to our mind incomprehensible except as the result of Intelligence. Yet if the "art of concealing art" is the characteristic of the greatest artistic genius, the slow development of living forms of great complexity out of unorganized matter is the proof of a far higher Intelligence than the clumsy and mechanical creation of them by mere modelling

out of clay. The God of the Hebrews was a Frankenstein-sculptor. But to modern thought God is the infinite Energy that by undeviating and slowly working law creates cosmos out of chaos. The intelligibility of the effect is the best proof of the intelligence of the cause.—Ed.]

### A RADICAL OF THE AMERICAN REVOLUTION.

BRATTLEBORO, VT., Dec. 18, 1870.

FRIEND ABBOT:—Did you ever come across that quaint old book by Ethan Allen, the hero of Ticonderoga, entitled—"Reason the Only Oracle of Man?" I was pleased not long since to find a copy of it at the house of a friend, and was not a little surprised to find that the old hero was no less powerful as a writer than as a warrior; and I have taken the trouble to translate a couple of passages from his book for the benefit of the readers of THE INDEX.

D. B. S.

"Abstract the idea of goodness from the character of God, and it would cancel all our obligation to him, and excite us to hate and detest him as a tyrant. Hence it is that ignorant people are superstitiously misled into a conceit that they hate God, when at the same time it is only the idol of their own imagination, which they truly ought to hate and be ashamed of. But were such persons to connect the ideas of power, wisdom, goodness and all possible perfection in the character of God, their hatred toward him would be turned into love and adoration. For mankind to hate truth as it may bring their evil deeds to light and punishment, is very easy and common; but to hate truth as truth, or God as God, which is the same as to hate goodness for its own sake, unconnected with any other consequences, is impossible even to a (premised) diabolical nature itself."

"The benefit accruing to us from reasoning and argument, as it respects our knowledge and practice, is to explore the truth of things, as they are in their own nature. This is our wisdom. All other conceptions of things are false and imaginary. We cannot exercise a thought on anything whatever that has a positive existence, but, if we trace it thoroughly, it will centre in an independent cause, and be evidential of a God. Thus it is from the works of nature that we explore its great Author; but all inquisitive minds are lost in their searches and researches into the immensity of the divine fulness, from whence our beings and all our blessings flow."

### ABOLISH THE CHURCH.

Writers upon the comparative value of religious institutions, past and present,—upon their success as agents in the world's reformation, and upon the probable result which would follow any change that might wipe these "regenerators" out,—make, it seems to me, a very great error in their estimates of value, and give these "authorities" in the moral world more than they deserve. In the writings and speeches of many of our best men and women there is an inclination to throw this bone of comfort to this Cerberus, "orthodoxy," by telling how much good has been done in the past, and even in the present, by "the church." Now justice is every man's and every institution's best friend, no matter what the result may be of its weighing. Though it demolish them by a blow, and bury them out of sight forever, it is always best for all concerned. In furthering the ends of justice, it is wrong to credit any man or body of men with qualities which do not wholly and originally belong to him or it, as a natural outgrowth. And I assert that this organized power called "the church," no matter where, or when, or under what name, is bad,—all bad from head to foot, without one redeeming virtue to commend it to human sympathy or respect, or save it from the "retributions of events." I believe (and it is capable of the fullest proof) that this creed-producer, with its dogmas, its rituals, its temples and crosses, its pulpits and priests, its racks and excommunications, its missions and tract societies, its whole ecclesiastical machinery, its very existence under the sun, its every element, every characteristic by which it may be known and recognized from the world outside it, is evil, and utterly evil; powerless for good in intent or act, though infinite almost in capacity for mischief. It has built itself upon the ruins of human nature in all time,—a ruin wrought by the wicked assumption of the total depravity of that nature; and its utmost endeavor has been to make its doctrine a terrible reality.

Men and women in all ages and of all races known to history, from *then till now*, have done noble deeds, have earned immortal fame for virtue and for devotion to principle. Every God-like quality possible to us has found full expression in the lives of men and women, somewhere in the world's history. Human nature, so long derided and spit upon by these religions, has been, and eternally will be, asserting its nobleness, its beauty, and perfection. Sometimes these gracious attributes have shone through monkish cowl and cloak, in company with the vices of intolerance and persecution,—Alpine flowers of charity growing amidst the pitiless snows of religion; sometimes in the martyr-spirit, which bore all pain and sorrow rather than disobey its convictions of duty, and sometimes outside the pale of religious belief, from souls which know no hereafter, and have no religion, as the world understands it. The good deeds of history are the outcrop of man's humanity, hereditary to the race. No institution can fairly rob him of his rights,



or lessen or add to his obligations. Not one human virtue was ever the result of mere religious teaching. Rather these good deeds have been done in the teeth of the prevailing belief.

If I speak harshly of these assumptions, it is because the time demands it. Churches and established religions of all shades have had, and can have, but one object, and that is self-preservation, and propaganda as a means to that end. The good found there is the private property of the individual men and women who brought it there; the evil is the natural offspring of the "institution." The only hope of the future is in its utter and total destruction.

MINNURN, Dallas Co., Iowa.

#### NO CONFLICT.

SARATOGA SPRINGS, Sept. 19, 1870.

#### EDITOR INDEX:

Dear Sir,—Your discourse published in No. 38 of THE INDEX is so exactly in harmony with my feelings that I wish to respond, though I do it briefly. I am one of many who regard the fact of spirit intercourse as demonstrated. Having had evidence that compelled the acceptance of this much, I can hardly think it possible for any one to go so far, and no farther. Every point as set forth in your discourse as the work and aim of Free Religion is also insisted upon, as I understand it, in the teachings and philosophy of modern Spiritualism. Of small value would be the knowledge of this fact, if it did not raise us into a purer atmosphere than the inculcations of any of the creeds of past or present. That which strengthens and stimulates our spiritual faculties, so that they require an ascendancy over the animal, will surely bring the much desired character that Free Religion is striving to increase in the souls of all mankind.

That many Spiritualists have not yet outgrown the dogmatism of sectarian forms, out of which so many have but recently come, is not to be wondered at. I believe the influence of spiritual beings, grown larger in spiritual life than they were able to attain in their earth experience, has set in motion, as one of their means of progress this Free Religious movement. The tendency of all past theological standards has not been to unfold the spiritual nature. Bigotry has no place in a spiritually unfolded soul. The truth will make us free. The truth did not lead the ancients to fear and tremble when the sun or moon was hid by an eclipse. The lack of spiritual development may have necessitated the religious teachings of the past, whose power was only to influence the fears of the people. Spiritualism brings a religion founded on Nature and Reason, in which love takes the place of fear. Spirit-intercourse has a tendency to unfold these higher attributes of our nature, as well for present as for future use. The fact of immortality is what gives it its pre-eminent value, for the three score years with earth's conditions alone would scarce be worth while.

I can hardly understand the zeal exhibited by so many to ignore the evidence of immortality and establish the opposite. How few are the wrongs that are righted in this life, so far as mankind's relations to each other are concerned! I admit the one-sided immortality of the Advent faith; and the revengeful spirit of Orthodox immortality is worse than none; but I have no quarrel with either. The true way is doubtless the best. We must "learn to labor and to wait" for the truth to make us free.

Yours truly,

P. THOMPSON.

#### ANATHEMAS CATHOLIC AND ANATHEMAS PROTESTANT.

[We give below the *Anathema Maranatha*, or great curse of the Roman Church pronounced against Victor Emanuel, and the little curse of a Protestant prayer-meeting pronounced against Theodore Parker. The latter is from the Boston correspondence of the *National Standard*, giving an account of the Boston Daily Prayer-meeting on Thanksgiving Day. We put the two together to show how Protestantism, in cursing as in all other things, imitates Catholicism, and thus acts out in broad daylight the farce of the frog and the ox so familiar to all readers of *Æsop*.—Ed.]

By authority of the Almighty God, the Father, Son, and Holy Ghost; and of the holy canons; and of the undefiled Virgin Mary, mother and nurse of our Savior; and of the celestial virtues, angels, archangels, thrones, dominions, powers, cherubim, and seraphim; and of all the holy patriarchs and prophets; and of all the apostles and evangelists; and of the holy innocents (who, in the sight of the Holy Lamb, are found worthy to sing the new song); and of the Holy martyrs and holy confessors; and of the holy virgins; and of all the saints, together with all the holy and elect of God—we excommunicate and anathematize him, and from the threshold of the holy Church of God Almighty we sequester him, that he may be tormented in eternal excruciating sufferings, together with Dathan and Abiram and those who say to the Lord God,—"Depart from us; we desire none of Thy ways." And as fire is quenched with water, so let the light of him be put out forevermore.

May the Father who created man curse him. May the Son who suffered for us curse him. May the Holy Ghost which was given to us in our baptism curse him. May the Holy Cross which Christ (for our salvation triumphing over his enemies) ascended, curse him. May the Holy and Eternal Virgin Mary, Mother

of God, curse him. May St. Michael, the advocate of holy souls, curse him. May all the angels and archangels, principalities and powers, and all the heavenly armies, curse him. May St. John the precursor, and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, and all other Christ's apostles together, curse him. And may the rest of his disciples and the four Evangelists (who by their preaching converted the universal world), and may the holy and wonderful company of martyrs and confessors (who by their holy works are found pleading to God Almighty), curse him.

May the Choir of the Holy Virgins (who for the honor of Christ have despised the things of the world) damn him; may all the saints (who from the beginning of the world and everlasting ages are found to be beloved of God) damn him; may the heavens and the earth, and all the holy things remaining therein, damn him.

May he be damned wherever he be, whether in the house or in the field, whether in the highway or the byway, whether in the wood or the water, or whether in the church. May he be cursed in living and in dying, in eating and drinking, in fasting and thirsting, in slumbering and sleeping, in watching or walking, in standing or sitting, in lying down or walking, *in iugendo, cacando, and in blood-letting.*

May he be cursed in all the faculties of his body. May he be cursed inwardly and outwardly. May he be cursed in his hair. May he be cursed in his brains. May he be cursed in the crown of his head and in his temples. In his forehead and in his ears. In his eyebrows and in his cheeks. In his jawbones and in his nostrils. In his foreteeth and in his grinders. In his lips and in his throat. In his shoulders and in his wrists. In his arms, his hands, and in his fingers.

May he be damned in his mouth, in his breast, in his heart, and in all the viscera of his body; may he be damned in his veins and in his groin, in his thighs and genital organs, in his hips and in his knees, in his legs, feet, and toenails!

May he be cursed in all the joints and articulations of his members. From the top of his head to the sole of his foot may there be no soundness in him.

May the Son of the living God, with all the glory of his majesty, curse him; and may Heaven, with all the powers that move therein, rise up against him, curse and damn him!

Amen. So be it. Amen.

An aged brother, near the close of the meeting, was particularly desirous to present some of the facts of his experience; and the one he chose was a narrative of the proceedings (in which he had taken part) of that famous meeting where "more than forty of them"—just the number who formerly banded themselves together against Paul—held a meeting for the express and single purpose of prying against Theodore Parker. This venerable conspirator stated that he and the others had joined in continuous praying for about the space of an hour—one following another, without rising from their knees—and that the burden of each prayer was that God would either convert Theodore Parker, "if he could," or else—some said—"remove him; some, "silence him;" some, "take him away!" They all agreed not only in requesting, but vehemently urging this "taking off," as Macbeth called it), leaving the means to the disposal of the hearer of the prayer; but insisting—and some of them, said the venerable conspirator, even "seeming to demand"—that the work be done. And, he solemnly added, not many months after this, Theodore Parker's health failed, and two years after he was dead.

The feeling of the meeting seemed to agree with the obvious feeling of the speaker that this was a case of "answer to prayer," and a matter especially appropriate for rehearsal on Thanksgiving Day. The venerable conspirator, however, omitted to state what we know from the testimony of another person providentially present at that curse-meeting, though not sympathizing with it—namely, that the desired arrest of Mr. Parker's voice or life might take place on the Sunday next to follow, before he could again address his vast congregation in the Music Hall; and the reason offered by one or more of them for asking Divine interposition,—"Thou knowest, O Lord, that we cannot answer him!"

I could not but reflect what the forty imprecators would have thought of it, if, while Thomas Sims was locked up in our court-house, and Deacon Safford was preventing even prayer for his deliverance, two score of Abolitionists had been foolish and wicked enough to pray in concert for a sudden taking-off of the said deacon; and if—when the deacon, years after, had died a natural death—they who thus prayed had devoutly referred to this fact as an answer to prayer, what would have been thought of such an inference from such premises?

Hon. Israel S. Diehl, late U. S. consul at Java, has been lecturing in Pittsburgh on "Bible Lands," Babylon and Nineveh, etc. Many things among the people of those countries, he said, we might well imitate. In all the millions of these Asiatic people, drunkenness and rum-shops are unknown. The same is true of swearing. If a man swears, the first duty of any man that hears him is to knock him down. Imagine what would happen if such were the practice in this country! When they want to say anything bad of a man, they say "he is as dirty as a Christian."—*N. Y. Independent.*

The Woman Question:—"Can you let me have \$20 this morning?"

The Man Question:—"What did you do with that \$1 I gave you last week?"

#### SUNDAY SECULAR LECTURES.

[Can any liberal person read such a diatribe as this, especially the lines we have italicised, without perceiving the aggressive and tyrannical character of orthodox superstition? Orthodoxy persecutes to the limit of its ability and courage; and we have the wisdom of our secularized American system to thank that this limit is so narrow. Let the insight thus unguardedly permitted into the spirit and aims of the Y. M. C. A. prevent all lovers of liberty and progress from contributing one cent to the support of such an institution.—Ed.]

[From Zion's Herald.]

The Chairman of the Old Bay State Course of Lectures has undertaken, in defiance of the evangelical element of Boston, to which he is mainly indebted for his success as a Manager, to inaugurate a series of strictly secular lectures on the evening of every Sunday, at the Boston Theatre. When Mr. Thomas Hughes was in Boston, he said to his friends that, if he had known the theological bias of the Fraternity, he would have refused to lecture in their course. "They may be good fellows," he said; "I do not doubt that; but their theology is not mine, and if I had known its bias, I would not have spoken in the course." Large numbers of the patrons of the Old Bay State Course have supported it for the same reason. They did not choose to encourage the "Fraternity," knowing that whatever profits were made on it would be practically an appropriation from them to the upholding of a non-evangelical church.

The first of this series of Sunday lectures was given by Gen. Kilpatrick, on the "Battles of the Rebellion," and the second, on Sherman's "March to the Sea." The third is the lecture on "Dickens," by George William Curtis. The fourth is to be one of Nasby's Comic Lectures! What and who comes next, whether Josh Billings or the "Fat Contributor," we are unable to state.

Gen. Kilpatrick not only glorifies war with all its phases of plundering and deception, and lying, but is one of the most rollicking, spread-eagle orators in the whole country. He is a sort of George Francis Train, only with more brains, and more egotism, and in common sense. His speeches are totally unfit for delivery in a church even on week days—far less for a Sabbath evening. Curtis's lecture on Dickens is surely a literary eulogium of the great novelist. And everybody knows Nasby, and let all who have heard him, and admire him on week days, judge whether his lectures are fitted to entertain themselves with palpit or sacramental memories.

We understand that new tracts are preparing to prove that the Sabbath should be disregarded; and it was announced only two weeks ago that "another step" toward opening the Public Library on Sunday had been gained. Let the public get accustomed to lectures on all subjects on Sunday evening, and what possible reason can be urged why the Theatre should not be opened for its usual amusements? If Kilpatrick in person is permitted to tell of his exploits, why should not Ortelio by proxy be suffered to narrate his adventures?

This is a gauntlet of defiance thrown down to the evangelical churches of Boston. Mr. Roberts may find that in permitting himself to be used by the anti-Sabbatical "set," he has cut himself loose from his best supporters. We do not believe that after this action, Bishop Simpson, or Mr. Punshon, or Mr. Gough will consent to appear under his auspices, unless this course is changed. *Let those lecturers who speak on Sunday in Boston will, we think, be promptly repaid by not being invited to speak elsewhere. The Young Men's Christian Associations of the United States control a majority of the lyceums, and they will wage warfare against this daring innovation.*

Boston, with its large papal and "free religion" populations, may be conquered by this movement; but Boston is not New England, and the evangelical power is a unit against it elsewhere and everywhere. The daily papers of Boston are strangely silent; even those that opposed the opening of the Public Library are dumb before this bolder stride. We appeal to the clergy to make their voices heard, so that even the dailies shall no longer dare to ignore it.

*Managers must be taught that, if they do this thing, their evangelical patrons will withdraw from their week-day courses; and we must make lecturers feel that, if they kneel to the Bad of Boston anti-Sabbatarian opinion, the evangelical power in every other city will be brought to bear against them. Will the churches speak?*

That there may be occasions for certain kinds of addresses, is possible. But these should be commenced and ended as at all other religious meetings. Punshon, Beecher, Gough might speak to religious edification. Anna Dickinson, of a Sunday night, portrayed, in the Boston theatre, the terrible state of the Mormon women. It was a missionary speech, solemn and fearful. The service was opened with prayer. Yet if this should be used as an excuse for Curtis and Kate Field discoursing on Dickens, then its repetition should never be permitted. We urge the successful manager of the Bay State to abandon what will prove an unsuccessful venture, degrading at once to morals and religion, and not increasing his own income or reputation.

A clergyman, reading a chapter of the Bible for his congregation, found himself at the bottom of the page with the words, "And the Lord gave Noah a wife," then, turning over two pages instead of one, he continued, "and he pitched her within and without with pitch."



## Department

OF THE

### FREE RELIGIOUS ASSOCIATION.

THIS PORTION OF THE INDEX IS DEVOTED TO THE SPECIAL INTERESTS OF THE AMERICAN FREE RELIGIOUS ASSOCIATION, AND IS UNDER THE EDITORIAL CHARGE OF ITS SECRETARY.

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#### LEAVE-TAKING.

With this issue of *THE INDEX*, this Department of the paper, specifically devoted to the interests of the Free Religious Association, is abolished. There is no reason for this except that it is thought that a more satisfactory arrangement to all concerned can now be made. The purely official and technical matter pertaining to the Association is not sufficient to fill the allotted space every week; and, though it was not intended that any very rigorous rule in this respect should be observed, yet there has been some natural embarrassment at times with regard to the insertion of other matter than that which would properly come in this class. I have endeavored to use the utmost care on this point. But I wish to say here that, whenever, aside from reporting the doings of the Association or of the Executive Committee, I have expressed in these columns opinions concerning the principles or movement which the Association represents, it has been with no thought of being understood as speaking for anybody but myself. At the same time I trust that these opinions have not been so individual that they could not be endorsed by the great body of the members of the Association. And I should be very sorry if any member has felt aggrieved by anything that has been said in this Department. I am vastly more desirous to serve the interests of mental and spiritual freedom than to push any opinions of my own. And it is because I believe that the Free Religious Association represents these interests and seeks through them to establish a purer and grander human fellowship than is possible under the auspices of any sect or within the limits of any specific religion, that I have been drawn to it and have consented to stand as one of its officers. The office itself would rebuke me, were I ever to lose sight of the fact, that on matters of opinion and belief I have no more claim to speak for the Association than has any other member.

Yet it is believed that this Department has not been by any means useless, however meagre its contents may sometimes have seemed. It has been the means of bringing the Association to the knowledge of some people who knew nothing of its existence before. It has afforded a convenient place for advertising its meetings and publications, and for correcting public misrepresentations of its objects. It has been, indeed, no small advantage to the Association to have had these

two or three columns each week as an organ of communication with the public. And the Executive Committee feel very grateful to the editor and proprietors of *THE INDEX* for the free use of this space during the past year. The understanding being clear at the outset that neither party was to be in any way responsible for the work of the other, this understanding has been strictly observed throughout the year, and the co-operation has been uniformly harmonious and pleasant. And the Department is now abandoned, not because it might not still be an advantage to keep it, but because, looking at all sides of the question, it is believed something better may be done. What the new arrangement is the editor has announced elsewhere. It is sufficient to say here that some of the prominent officers of the Association and friends of the free religious movement, besides the editor, will have a page set apart for their exclusive use as Editorial Contributors each week;—for which, however, they will write simply in their individual capacity, and utterly independent of their official relation to the Association or to each other. They may, perhaps, sometimes write of the Association,—of its principles and proceedings,—but each, when so writing, will wish to be understood as giving simply his own view. The Free Religious Association, as such, will have no Department in *THE INDEX* after this number, and no responsibility for any portion of its contents.

But, though this Department is abandoned, the Association is not abandoned. That, on the contrary, is more vigorous and active than ever. Every year, every month, is disclosing more and more of the grandeur of its aim and the magnitude of its possibilities. For myself, I was never more hopeful than now. So far from looking back upon these four years as failure, I am struck with awe as I look into the future and behold the vast comprehensiveness of the movement into which this little organization of ours may open. I want to devote myself to nothing better, to nothing grander, to nothing more sacred. What is there more sacred, and that has a better promise, than this attempt to draw warring sects and nations and religions out of their hostilities and strifes into fellowship on the basis of mutual regard for each other's wants and wrongs? Friends and brothers, are we awake to the greatness of the work, to the greatness of the opportunity? The sects have had their day; the specific religions are losing their authority; the walls between nations and races are being broken down. A new era dawns. With it are coming scientific fearlessness of inquiry, impartial reverence of truth, liberty of thought and act, free commerce, a congress of nations, unity and brotherhood of race, fraternal justice and amity, universal fellowship in spirit. Fellow-members of the Free Religious Association, this is your era. The great opportunity calls for great devotion. It calls for time, for talent, for culture, for money. It demands the utmost energies of earnest men and women. No nobler cause ever asked for the fealty of your hearts and hands.

Pardon me, brothers, this earnest closing word on this closing day of a pleasant year's intercourse on this page. W. J. POTTER.

#### CHRISTIANS AND MOHAMMEDANS IN INDIA.

Mr. Aldrich, a Unitarian Missionary in India, thus writes to the *Christian Register*

concerning some Mohammedan converts from Christianity whom he had visited:—

I called last Friday at a Mohammedan Mosque or Masjid, in the northern part of the city, to see some Eurasians who have recently embraced the faith of Islam. I found five such persons, two of them young men, not more than thirty years of age, and the other three forty-five or fifty, I should say. They became Mohammedans about three months ago. They were circumcised and submitted to all the ceremonies incumbent upon those who profess that religion. Four of them are married men and have families, but I did not see them. I think that they are persons of considerable intelligence.

#### WHY?

They told me that they had always lived in Calcutta, and had been Christians up to the time of adopting their new religion. I tried to find out their motives for joining the Mohammedans. They told me that they were very poor, and that the Mohammedans had been very kind to them, long before they joined them; while on the other hand the Christians, to whom they felt that they had a right to look for sympathy and kindness, despised and shunned them on account of their dark skins, treating them as inferiors even in the house of worship, outcasting them from all society and brotherly intercourse. With them they said they felt they were strangers, but with the Mohammedans they were at home. Equals and brothers, and much more of the same tenor, they said to me, in what seemed to me a spirit of simple-hearted earnestness. One of them said, just as I was leaving,—and it struck me with great force, because so different from the spirit of the great Founder of Christianity,—“I do not know what Christianity is like in other places, but from what I know of it here it seems to me that it is only intended for the rich and titled, those who can live in fine houses, and dress in costly garments, and especially,” he added bitterly, “men and women with white skins, and not poor dark men like me. For such as I there seems to be no place in Christian society, or in the rich and elegant houses in which Christians meet to worship God.” I could not help but feel, from what I have seen of Calcutta life, that there was too much truth in what he said. Sad it is, but true, that such things are permitted; that the pure Gospel of Jesus is so shamefully perverted, and that such unworthy acts are committed in the name of Christianity. But a just God will not permit these things to last forever. A day of settlement must come when the wronged shall be righted, the oppressed and downtrodden shall lift their heads in hope and joy, the poor and despised shall be treated as men and brothers, and, better than all, a black skin shall not deprive a man of all the rights that belong to manhood, and rule him out of all Christian fellowship and sympathy, as at present.

#### PUBLICATIONS.

The Report, in pamphlet form, of the ANNUAL MEETING of the FREE RELIGIOUS ASSOCIATION for 1870, can be obtained by applying to the Secretary, W. J. POTTER, NEW BEDFORD, MASS. It contains addresses by O. B. FROTHINGHAM, on “The Idea of the Free Religious Association;” DAVID A. WASSON, on “The Nature of Religion;” MRS. E. D. CHENEY, on “Religion as a Social Force;” F. E. ABBOT, on “The Future of Religious Organization as affected by the Spirit of the Age;” S. JOHNSON, on “The Natural Sympathy of Religions;” RABBI WISE, on “The Universal Elements in Judaism;” COL. T. W. HIGGINSON, on “Mohammedanism;” WM. H. CHANNING, on “The Religions of China;” W. J. POTTER, on “The Religions of India;” and an abstract of a discussion on the “Relation of Religion to the Public School System of the United States.” This Report is specially representative of the principles of the Association. Price 50 cents. In packages of five or more 30 cents each. Also CHANNING'S Address on “THE RELIGIONS OF CHINA,” (a careful and instructive essay, of particular interest at this time to Americans) in a separate pamphlet for 20 cents.

The ANNUAL REPORT for 1868 and 1869 (at 40 and 50 cents respectively), Rev. Samuel Johnson's essay on “THE WORSHIP OF JESUS” (50 cents), and an essay on “REASON AND REVELATION,” by Wm. J. Potter (10 cents), all published through the Association, can also be obtained by applying to the Secretary.

The Report for 1868 contains a letter from the celebrated Hindu Theist, KESHUB CHUNDER SEN, on the “Origin and Aims of the Brahmo Samaj,” also an address by WENDELL PHILLIPS, on “Religion and Social Science;” a letter by M. D. CONWAY, on “Religious Movements in England,” and speeches by JAS. FREEMAN CLARKE, ROBERT COLLYER, CHARLES H. MALCOLM, JOHN WEISS, and others. The Report for 1869 has addresses by RALPH WALDO EMERSON, D. A. WASSON, JULIA WARD HOWE, C. A. BARTOL, PROF. DENTON, HORACE SEAVER, LUCY STONE, and others.

An old agricultural laborer in England tried a muscular method of evangelizing his family. Being remonstrated with by the pastor for not “bringing up” his boys as he should, he replied,—“I dunno ow 'tis, sir; I order 'em down to pray, night and mornin', and when they won't go down, I knocks 'em down; and yet they ain't good!”



## ADVERTISEMENTS.

# THE INDEX PROSPECTUS FOR 1871.

THE INDEX was established in November, 1869, and is just closing its first yearly volume.

We deem it proper, therefore, to submit the following PROSPECTUS of Volume II for 1871, and ask the friends of the cause it represents to make active efforts to increase its circulation and usefulness. There is quite a large number of persons in almost every community, both in the church and out of it, who would subscribe for such a paper, if the matter was properly presented to them, and especially if they were urged a little to do so by a neighbor. We cannot afford to send out travelling agents, nor would they succeed so well in getting names as persons of local influence. We therefore have determined to use the funds it would cost to get our paper before the people, in another way, namely, in the purchase of articles of value to be given as premiums to those who make up lists of subscribers; thus presenting to the friends of free thought and pure religion the double motive of doing good and getting paid for it.

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